Towards the Future of Leadership in UAE Organizations: Leveraging Diversity

نحو مستقبل القيادة في المنظمات الإماراتية: الاستفادة من التنوع الثقافي

By

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Dissertation submitted in partial fulfilment of the requirements for the degree of MSc in Project Management

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February 2013

Declaration

Dissertation Release Form

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Shireen N. Chaya	90116	MSc in Project Management	24/02/2013

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Abstract

The evolution of leadership in the UAE organization has been defined by the delicate interplay of increasing diversity, and the accompanying socio-demographic changes, with the complicating effect of the Emiratisation policy, which together has created a unique dynamic between Emirati and expatriate leaders both within their teams and among themselves. The present dissertation thus set out to investigate leadership in the UAE organization with the purpose of understanding the unique elements that constitute the "Emirati model of leadership" and the fundamental role of diversity by examining the experience of Emirati and expatriate leaders, their followers, and the defining characteristics of their dynamic.

Focusing on the public sector and departing from traditional approaches to leadership whereby one or more elements of the dynamic are investigated in isolation this dissertation aimed to gain a holistic view guided by the loci-mechanisms approach proposed by Hernandez et al. (2011) and Chen and Velsor's (1996) model of diversity competency and leadership effectiveness. Employing the Critical Incident Technique a total of 51 responses were collected divided between 8 Emirati leaders, 9 expatriate leaders, and two followers for each, where the focus on network pairs was hoped to provide a more accurate view of the leader-follower relationship. Respondents were asked to focus on their relationships with their leaders, relate incidents they believed to be related to diversity, and describe their "ideal" leader.

Results indicated that no single trait, behaviour, or diversity element proved to be significant on its own. Rather the leadership dynamic was defined by the ability of leaders to engage in what the author termed the "diversity leveraging process" that involves identifying the combination of various cognitive, motivational, and emotional needs within the team based on the unique diversity mix of each team member, evaluating which of these are most influential for the group dynamic and the fulfilment of the team's vision, and then tailoring the leadership approach by altering behaviour, expressing or suppressing particular traits, impressing one motivational factor or affect over the other in a way that enables the leader to mitigate the impact of the challenging elements of diversity and leverage the strengths of other elements as expressed in strong relationships at the dyad and group levels. This in turn translates into positive organizational outcomes particularly in terms of performance, commitment, inter-team dynamics, and leadership perceptions. Leaders capable of actively engaging in this process are called "diversity leaders" who are in effect creating context-specific knowledge that is facilitated by various mechanisms some of which are traditionally associated with transformational leadership, and by the "traditional" elements of motivational, cognitive, and behavioural competencies in addition to what respondents identified as "global experience".

Developing diversity leaders can only be achieved through creating a conducive environment in which leaders can engage in the diversity leveraging process including providing ample opportunity for the development of real-life diversity experience through mentorship

programs for future professionals, developing a diversity-centric learning culture, and substituting hierarchical leadership systems in exchange for "leadership partnerships" among many other practices that were recommended in the present work.

Keywords: Leadership, Culture, Diversity, Diversity Competence, Critical Incident Technique, Loci-Mechanisms Framework, Diversity Competence & Leadership Effectiveness Model, Diversity-Leveraging, Diversity Leader, UAE organizations.

Total Word Count: 39,991 (excluding preliminaries, references, and appendices)

ملخص

تأثر تطور القيادة في المنظمات الإماراتية التفاعل الدقيق بين التنوع الثقافي المتزايد، و التغيرات الديموغرافية و الاجتماعية مع عواقب سياسة التوطين، الذي خلق ديناميكية فريدة من نوعها بين القادة الإماراتيين والوافدين أنفسهم ومع أعضاء فرقهم على حد سواء. وبالتالي هدفت هذه الأطروحة إلى البحث عن العناصر الفريدة التي تشكل نظام " القيادة الإماراتية" و فهم الدور الأساسي للتنوع الثقافي من خلال دراسة تجربة القادة الأجانب و الإماراتيين، و أعضاء فرقهم، و الخصائص المميزة لتفاعلهم سويا.

تم التركيز على القطاع العام والابتعاد عن النهج التقليدي لأبحاث القيادة حيث يتم التحقيق في واحدة أو أكثر من عناصر ديناميكية القيادة في المنظمات هدفت هذه الأطروحة إلى الحصول على نظرة شمولية استنادا إلى أعمال هيرنانديز وآخرون(2011) وشين و فلسور(1996) التي تنظر إلى نظم القيادة ككل مع التركيز على دور التنوع الثقافي في فعالية القيادة في المنظمات.

من خلال تقنية "الحوادث الحرجة" تم جمع واحد و خمسون مقابلة مقسمة بين ثمانية قادة إماراتيين و تسعة قادة من الأجانب، واثنين من أعضاء فرقهم ، حيث سئل المشاركون في الاستطلاع إلى التركيز على علاقاتهم مع قادتهم خاصة الحوادث التي لها صلة بالتنوع الثقافي ، و نظرتهم حول القيادة "المثالية " . أشارت النتائج إلى أنه ليس هناك سمة، سلوك، أو عنصر تنوع أساسي يؤثر على ديناميكية نظام القيادة بل أكثر أهمية من ذلك قدرة القادة على المشاركة في ما أطلق عليه المؤلف "عملية الاستفادة من التنوع" الذي ينطوي على تحديد مجموعة من الاحتياجات داخل الفريق على أساس المزيج الفريد من التنوع لكل أعضاء الفريق ، وتقييم أي من هذه هي الأكثر تأثيرا على ديناميكية المجموعة وتحقيق رؤية الفريق، ومن ثم تكييف نهج القيادة عن طريق تغيير السلوك، أو إظهار بعض الصفات الخاصة و الاستفادة من العوامل المحفزة بطريقة تمكن القائد من الاستفادة من نقاط القوة في عناصر التنوع الثقافي من خلال علاقات قوية مع الأفراد و الفرق. هذا بدوره يترجم إلى نتائج إيجابية لا سيما من حيث فعالية الأداء، الالتزام، و ديناميكية الفرق، و وجهة نظرهم عن القيادة.

القادة الذين يمارسون عملية الاستفادة من التنوع هم في الواقع يساهمون في خلق المعرفة الخاصة بواقع المنظمة الإماراتية من خلال آليات مختلفة بعضها ترتبط تقليديا مع القيادة التحويلية بالإضافة إلى ما وصف المستجيبين بالتجربة العالمية.

تطوير القادة المتمرسين في عملية الاستفادة من التنوع يتحقق من خلال خلق بيئة مواتية تمكن القادة من الانخراط في عملية الاستفادة من التنوع بما في ذلك توفير فرصة واسعة لتطوير خبرة التفاعل الملموس مع التنوع الثقافي من خلال برامج الإرشاد لقادة المستقبل، وتطوير ثقافة التعلم التي تركز على التنوع الثقافي ، واستبدال نظم القيادة الهرمية بالشراكات القيادية بالإضافة إلى العديد من الممارسات الأخرى التي أوصت بها هذه الأطروحة .

Dedication

To Flora

The mother, the wife, the woman. This is only the beginning...

To my children Eyan and Elena who've given me joy above words and strength beyond imagination from when they were just a beautiful dream.

To my husband, Miaad the light of my path, the meaning to my journey, and the greatest gift of all.

To my first hero and mentor, my father, who has given me an insatiable hunger for learning and an unwavering commitment to the pursuit of excellence in every endeavour.

To maman and baba whose love and support give me the confidence to pursue my dreams.

To my sisters, Mona and Maha, God's unexpected gifts to me.

To my brother Tameem whose love and friendship I will always cherish.

Acknowledgements

I would like to express my sincere gratitude to Dr. Ashly Pinnington who in the course of supervising my dissertation gave me the opportunity to experience the profound impact a true educator can have on the life of a student. Professor: it's been a tremendous honour and privilege to work with you and I hope that in the course of my future career in academia I would be able to do for my students even a small portion of what you have done for me.

I would also like to thank Dr. Mohammed Dulaimi for planting the seeds of my passion for investigating culture and diversity in organizational settings, and Dr. Arun Bajracharya for patiently giving me the tools to take my ideas from the realm of the abstract to the realm of concrete scientific research.

A special thanks to Dr. Paul Gardiner for initiating the kinds of discussions in class that will shape my view of the project management field for years to come.

And sincere thanks to Christine Salvador for patiently answering my many questions and going above and beyond to help me throughout my time at BUiD.

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Introduction

1.1 An Overview of the Emirati Context

The last two decades saw the Middle East gain notoriety for on-going conflict, extremist ideologies, political instability, and more recently the explosive revolutions of the "Arab Spring". Exceptions to this have been the countries of the GCC who have enjoyed relative political stability and economic prosperity that have turned the region into a role model for its Arab neighbours and a fascination for the rest of the world. None, however, have matched the success of the United Arab Emirates, who in its short history of four decades underwent a remarkable transformation that saw it move from an obscure desert economy into a major player on the international economic and political scenes boasting a GDP in billions of dollars. Perhaps most symbolic of this evolution is the ever-changing landscape of the country's major cities where record-breaking skyscrapers and towers have risen out of sand dunes seemingly overnight with Dubai alone boasting monumental structures of the calibre of Burj Khalifa. As it continues to shatter regional and international expectations the UAE has kept its sights set firmly on a brilliant future carefully balancing the roots of its traditional tribal history with an insatiable hunger for modernity and progress.

The UAE's story, however, isn't one that can fully be told solely through towers and dollars. For the project management academics and practitioners alike the UAE's metamorphosis is the product of a series of carefully planned and well-executed projects that were operated in an environment filled with uncertainty. While understanding the projects that built the country through time, cost, and quality considerations provides valuable insights, such a narrow focus does terrible injustice to a vastly complex and intricately nuanced picture. From the earliest and smallest projects in the country to the largest there exists a single uniting narrative; leadership. In fact, a quick survey of the most successful projects reveals, at the micro level, diverse teams of people from a multitude of nationalities, ethnicities, socioeconomic and cultural backgrounds united by leaders navigating extraordinary sets of circumstances towards the culmination of a single vision.

Defining leadership has been at the heart of academic investigation since at least as far back as Plato's "Republic" and has been defined through a multitude of disciplines. Whether focusing on the personal characteristics of the leader as earlier investigations have done to the more recent focus on the leader-follower dynamic, countless theories and models have emerged explaining with varying degrees of success the fundamentals of leadership in a multitude of settings. And while these theories and models can provide valuable insights in understanding leadership in the Emirati context, they remain heavily rooted in the "Western" experience of leadership making it unrealistic to expect that they fully explain the UAE's experience. In addition to the complexity brought about by the particularities of the Arab and Islamic cultures of the region there exists in the UAE a set of unique parameters that define the environment in which an "Emirati" model of leadership emerges. These are:

1. Increasing Diversity:

      The rapid economic development following the discovery of oil in the early sixties altered the very fabric of Emirati society and its governing dynamics in ways that will be tangible for decades to come (Al Ali 2008). This comes as no surprise given that the economic change was accompanied by a heavy influx of foreign workers thereby transforming the UAE from a traditional tribal society to a country that currently hosts 7.6 million people from countless nationalities with only a minority of the population being "local" Emiratis (Emirates 24/7 2012). Thus in any given organization in the UAE leaders are working with incredibly diverse teams that bring with them unique mixes of nationality, ethnicity, culture, language, and socioeconomic backgrounds.

      Even more interesting is the dynamic that emerged in the early years where an "East vs. West" categorization emerged; the "Westerners" (American, British, and European) brought the skills and technical know-how that automatically placed them in places of leadership, the "Easterners" (Arabs, Asians, and the Indian subcontinent) brought hard labour, whereas the Emiratis provided the seemingly endless funding. While this silent governing dynamic would last for a couple of decades, another transformation slowly, yet firmly, emerged as the Emiratisation policy and socio-demographic changes irrevocably altered the status-quo.

2. Emiratisation:

With a staggering 88% of the workforce being "foreign" the UAE government began to pursue "the nationalization of the labour market" through Emiratisation policies (Al-Ali 2008, p.368). These were first enacted in the year 2000 through the "National Human Resource Development & Employment Authority" with the aim of reducing unemployment rates in the local workforce through job creation and systematic enhancement of the local workforce skills and productivity (Al-Ali 2008). Thus there was an acknowledgement that the expatriate workforce brought skills and technical know-how that was lacking in the Emirati population creating a gap that was hoped to be eventually closed with the aid of Emiratisation.

In application, however, and like most such policies, the incentive structure that emerged created a situation where Emiratis focused their aspirations only towards managerial roles irrespective of qualification (Al-Ali 2008). Particularly in the government sector more and more Emiratis were placed in positions of leadership with teams of mostly expatriates. And with Nationals being paid according to a different scale than expatriates (among other elements of the disparity in the incentive structure) there developed the negative stereotype of the under-skilled, under-productive, and over-paid Emirati (Al-Ali 2008). Emiratisation thus created an incredibly complex power-structure for Emirati and expatriate leaders both among themselves and within their diverse teams.

3. Socio-demographic Change:

Initially expatriates viewed the UAE as a place to earn considerably more money and in a relatively shorter time than in their home countries. Thus fewer people brought their families and even fewer considered the UAE "home". However, as the country began a conscious effort to market itself as a place for "living" particularly with the development of the real estate market and the emergence of an international educational system at all levels, the UAE became a viable option for long-term expatriate residence and investment. With this more "permanent" outlook it became incumbent upon expatriates, particularly with more second-generation, young, locally-educated expatriates expecting to enter the workforce, to take on a more active role in shaping their organizations. This inevitably meant a change in their expectations of their leaders as well as the nature and form of their relationship. Another significant development is the

fundamental change in Emirati society itself brought about by an overall increase in the level of education, particularly the percentage of western-educated Emiratis, which has led to tangible change in the way they view leadership, their role as leaders today and in the future, and their relationship with their expatriate-dominated teams (Al Ali 2008).

Thus, defined and influenced by the above parameters we do not as of yet have a fully-developed model of leadership in the Emirati context; the process thus far has been one of organic evolution as organizations continue to learn and grow. However, particularly given plans for further Emiratisation, Western models of leadership alone will prove inadequate. What is essential and at the heart of the present research study is finding a way to systematically influence the design of the Emirati model of leadership such that it is responsive to the emerging needs of the country's organizations and concurrently enables the successful Emiratisation of leadership roles in both the public and private sectors.

1.2 Towards an Emirati Model of Leadership: Aim and Objectives

The aim of the present work is to investigate leadership in Emirati organizations with the purpose of understanding the unique elements that constitute the Emirati model of leadership with the hope of being able to influence and systematize its future trajectory. In doing so the work at hand will be guided by the following objectives:

1) Identify the constituents of the current model of leadership at work in Emirati organizations through an investigation of:

   a. The experience of both Emirati and expatriate leaders; their characteristics, vision of leadership, and the most common critical incidents faced within their teams.

   b. The experience of the followers of both Emirati and expatriate leaders–their characteristics, vision of leadership, and the most common critical incidents faced with their leaders.

   c. The defining characteristics of the leader-follower dynamic particularly the role of diversity in shaping that dynamic.

2) Assess the characteristics of the current model in relation to the needs of Emirati organizations based on the themes emerging from the critical incidents.

3) Identify the context of Emirati leadership; fundamental elements of the organization's environment that most significantly influence leadership practices.

4) Identify the biggest leadership challenges for teams in Emirati organizations from the perspective of both the leaders and followers.

5) Propose a model that would narrow the gap between the current state of leadership and the needs of Emirati organizations.

6) Propose an "action plan" that would enable the systematic influencing of the trajectory of the Emirati leadership model.

7) On an academic note the present research aims to contribute a much-needed voice on leadership in the UAE that sheds light on the intricacies of an incredibly unique context away from sweeping geography-based generalizations common in other works focused on the region.

Leadership Past, Present, & Future: A Literature Review

As early as the nineteenth century the seeds of leadership discourse were sewn as multiple disciplines attempted to capture what had largely been an elusive concept. While the history of leadership studies in an organizational context has contributed a multitude of theories, models, and concepts, the present work will classify these into categories addressing the following questions:

1) Who is the leader?
2) How does the leader behave?
3) What situational factors affect the leader?
4) What is the role and nature of the relationship between the leader and followers?
5) How does diversity affect the leader, follower, and their interaction?

2.1 Leadership Theories

2.1.1 Trait Theories of Leadership: Leader who?

Some of the greatest thinkers of the likes of Plato and Machiavelli described in great detail the personal characteristics of "ideal" leaders (Grint 1997). This focus on the leader and the search for a set of personal attributes continued in some of the earlier theories of leadership in organizational contexts. Known as "trait theories of leadership" these approaches viewed leadership as a by-product of very specific sets of defining features of a leaders' character that are shared by all leaders and, if isolated and identified would be able to predict who is more likely to emerge as a leader and succeed in that role in any given organization (Bowden 1926; Galton 1869; Gibb 1947; Jenkins 1947; Kohs & Irle 1920; Terman 1904 cited in Hernandez et al., 2011). This view of leadership provided the impetus for a search for the "magic formula" of personal traits (physical and psychological) that would span the better part of the twentieth century and well into the 1940's and 50's (Hernandez et al. 2011).

Some of the earliest, and most comprehensive, surveys of the defining characteristics of leaders can be found in the work of Stodgill who beginning in 1948 analysed a list of 124 characteristics before expanding it to include 163 in 1974. For Stodgill a leader is someone who possesses a "strong drive for responsibility and task completion, vigour and persistence in pursuit

of goals, venture-someness and originality in problem-solving, drive to exercise initiative in social situations, self-confidence and sense of personal identity, willingness to accept consequences of decision and action, readiness to absorb interpersonal stress, willingness to tolerate frustration and delay, ability to influence other person's behaviour, and capacity to structure social interaction systems to the purpose at hand" (Stodgill 1974, p.81). In a similar approach Mann (1959) investigated 1400 traits spanning a period from 1900 to 1957 and found intelligence to be the most influential factor in predicting behaviour as well as extroversion, masculinity, dominance, and conservatism, though the relationship between leadership and these variables proved to be weak. This was then echoed in later works most notably Lord et al. (1986), Maccoby (1981), Collins (2001), and Gardner (1990).

Interestingly, while trait theories of leadership identified some characteristics such as extroversion, intelligence, and strong communication skills as common traits among most leaders they did not prove to be universal nor sufficiently explanatory; not all leaders shared a specific set of characteristics and exhibiting those characteristics alone did not necessarily predict the emergence of a leader. As Stodgill (1948) describes "[a] person does not become a leader by virtue of the possession of some combination of traits" (p.64); this realization motivated many leadership theorists to extend their search beyond the leader as an individual and focus on more "external" factors.

One step in that direction was the work of Kirkpatrick & Locke (1991) who asserted that "traits are only a precondition" (Hernandez et al. 2011, p. 1169). Thus possessing "drive, leadership motivation, honesty and integrity, self-confidence, cognitive ability, knowledge of the business, and charisma were defining characteristics that separated leaders from followers" (Hernandez et al. 2011, p. 1173). However, those who possess the requisite traits must take certain actions to be successful; these actions depend upon specific psychological mechanisms associated with particular traits (Hernandez et al. 2011). With this perspective the focus shifted towards understanding the determinants of necessary psychological mechanisms and external factors influencing the way in which leaders affect and are affected by their environment.

2.1.2 How Leaders "Do It": The Behavioural Theories

By the 1950's a new school of leadership thought had emerged that viewed behaviour as the fundamental element of leadership thus moving the focus away from physical or emotional traits (Kirkpatrick & Locke 1991). Earlier discussion of behavioural theories created a taxonomy

whereby leaders were classified as laissez faire, authoritarian, or democratic depending upon the style with which they led (Lewin, Lippit, & White 1939, cited in Hernandez et al. 2011), while later work focused on two distinctive types of behaviour: task behaviour, which emphasized how leaders facilitate goal accomplishment, and relationship behaviour that looked at how leaders facilitate a positive relationship with and among subordinates (Kirkpatrick and Locke 1991).

Based on previous work by Stodgill (1948) and Stodgill & Coons (1957) the Ohio State University studies developed the initial version of the Leadership Behaviour Description Questionnaire where individuals from a vast array of organizations (military, universities, manufacturing companies, etc…) were asked to describe various leader behaviours with the purpose of identifying those that could be considered typical of leaders regardless of the sector in which they operated. The results of the study determined that there were two types of behaviours consistently found among all leaders; these were termed initiating structure (consists of task-centred behaviours such as organizing work, assignment/ task definition and delegation, etc.) and consideration structure (behaviours that are relationship-centered such as creating a positive team spirit) (Fleishman 1953; Stodgill & Coons1957).

Almost in parallel to the Ohio State studies were the Michigan leadership studies, which focused on understanding the specific leadership mechanisms that contributed to increased productivity and heightened job satisfaction through a focus on smaller groups (Katz & Kahn 1952; Kahn & Katz 1953). The study revealed two dimensions which it termed employee orientation (much like the consideration structure it describes leadership behaviours that focus on employees as individuals and building relationships) and production orientation (the view of workers as "means to an end" and a focus on the technical side of jobs) (Katz & Kahn 1952; Kahn & Katz 1953; Katz et al. 1951). These orientations were on opposite ends of a spectrum, and while initially they weren't considered independent, further review confirmed that, much like the Ohio studies, they were indeed distinct and separate (Kahn & Katz 1953).

Together the Ohio and Michigan leadership studies provided the impetus for the Managerial/Leadership Grid developed by Blake and Mouton (1964). Considering "concern for production" and "concern for people" at various levels (from low to high) the Grid classifies managers based on their behaviour into:

1. Impoverished management: where a minimum amount of effort to complete a task is considered appropriate behaviour.

2. Authority compliance: setting up tasks and environments such that the interference of human elements is at a minimum.

3. Middle of the road manager: balances to a certain degree the need to accomplish a task with individual needs and morale.

4. Country club management: heavy focus on individual needs and satisfying relationships.

5. Team management: where a simultaneous focus on tasks and relationships is demonstrated–deemed ideal form of leadership behaviour.

The Managerial/Leadership Grid can be seen in the figure below.
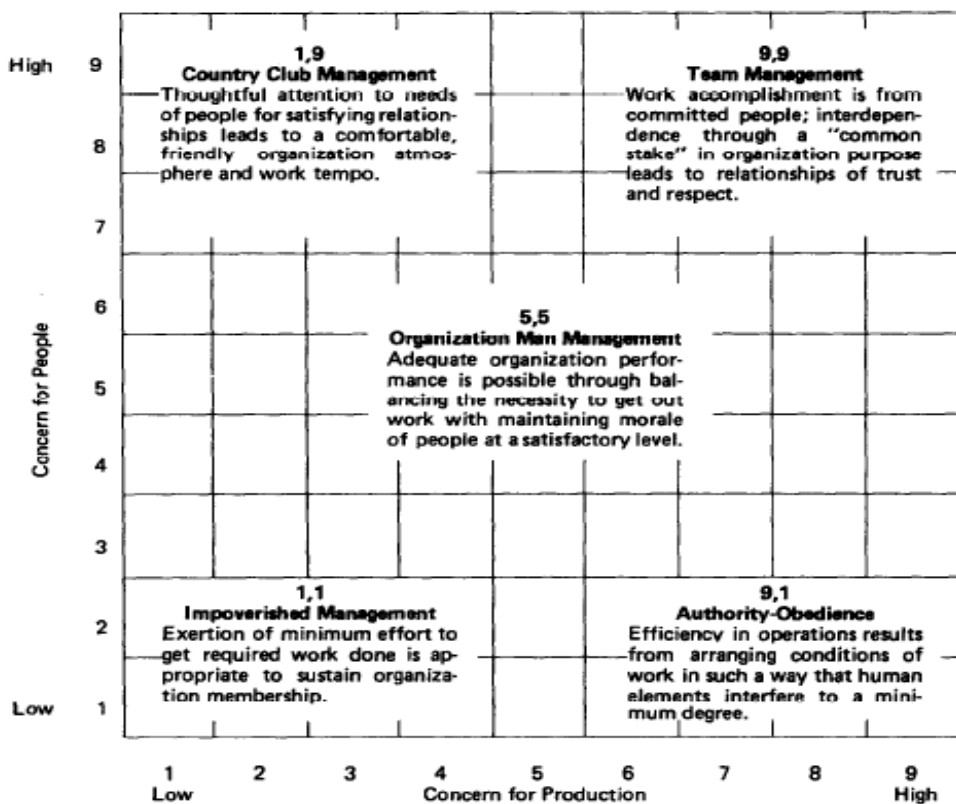
Figure 2.1: The Managerial Grid (Blake & Mouton 1978 cited in Blake & Mouton 1982 p. 23)

A similar view was echoed in a lesser known study at Harvard, where through a series of laboratory observations it was concluded that co-leadership, where task-orientation and relationship-orientation roles are given to different people, is more beneficial (Bales 1954).

Much like trait theories the behavioural approach to leadership attempted to capture a common set of effective leader behaviours. And while it was successful in that it was able to shift the focus away from the leader as an individual and towards understanding the transmission

of leadership through specific mechanisms it was unable to empirically support the idea of the universality of leadership behaviours.

2.1.3 Contingency Theories: The World Outside

Emerging in the late 1960's and dominating much of the 1970's contingency theories of leadership came in response to the earlier traits and behaviour theories. This approach looked more closely at the environment in which leaders operate in an attempt to identify the key elements that can affect leadership behaviour.

Fiedler's contingency theory, one of the earliest and most-well known suggested that the effectiveness of specific leader behaviour depends on what he termed "situational favourableness" that is based on 3 elements: the nature of the leader-follower dynamic and the extent to which followers feel trust and respect for the leader, the degree to which the leader influences the followers' potential rewards (position power), and the degree to which tasks and performance can be structured and measured (task structure) (Fiedler 1964, 1971, 1976). Fiedler's research approach was somewhat "revolutionary" in that it employed the Least Preferred Co-worker Scale, where he assumed that the way leaders felt about their co-workers would be a good indicator of the effectiveness of their leadership and therefore asked them to describe their most and least preferred co-workers (Fiedler 1964, 1971, 1976 cited in Hernandez et al. 2011).

For Fiedler the most favourable situation is one in which the leader is respected by followers, has considerable power over reward and punishment schemes, and is dealing with a highly structured task. Task-oriented leaders thrive in highly favourable or highly unfavourable situations, whereas consideration-oriented leaders are most successful in moderately favourable or unfavourable situations. Thus there was no universal behaviour that proved effective at all times; depending on the situation a particular behaviour could prove incredibly successful or tragically fatal. In fact, the theory could not account for the effectiveness of particular leadership styles in some situations and not others, a concept which Fiedler termed the "black box" (Fiedler 1976).

In an interesting shift away from the leader and towards the follower is House's Path-Goal theory. With Vroom's expectancy theory at its heart, path-goal theory suggests that effective leadership behaviour is one that is centered on enabling followers to attain their personal and work goals through removing barriers and making explicit the reward awaiting

them in return for high performance as well as continuously "mentoring"/coaching them towards the attainment of those rewards (Vroom 1964; House 1971; House & Mithcell 1974). House (1971) and House & Mitchell (1974) specified four leadership behaviours, these are:

1. Directive leadership: where the leader explicitly explains to the follower the task, how it is to be completed, and the expected rewards.
2. Supportive: where the leader focuses heavily on the relationships with the followers and their personal needs.
3. Participative: a democratic leader that opens decision-making to follower participation.
4. Achievement-orientated: the leader encourages followers to pursue excellence and displays confidence in their ability making the task challenging and personally satisfying.

And while leaders may display some or all of these behaviours in various situations the extent to which they are successful depends on the personal characteristics of the followers as well as various environmental contingency factors such as primary work group and the power structure within the organization among many others (House & Mitchell 1974 cited in Hernandez et al. 2011).

Keeping with the focus on followers is Hersey and Blanchard's (1969, 1982) situational leadership theory which "placed leader effectiveness squarely in the interaction between leader behaviours and the followers level of [task] maturity" (Hernandez et al. 2011, pg. 1171). Two fundamental leadership "styles" were specified; directive (the leader specifies the task, delegates, and gives specific directions to followers) and supportive (focuses on engaging followers such that they feel positive about themselves, their co-workers, and the task at hand). Given that followers' maturity levels as displayed by their levels of commitment and motivation vary at different points in time a leader is expected to evaluate and then adapt to directing (when maturity levels are low the leader tells followers what to do), coaching, supporting (providing moral and emotional support) or delegating (where maturity levels are high, followers no longer need to be given task direction) (Hersey & Blanchard 1969, 1982). Thus leadership is a dynamic process that requires sensitivity to the needs and capabilities of the followers.

Another less popular but insightful approach is the Vroom-Yetton-Jago Decision-Making Model that makes central the leaders' decision-making process as it relates to the degree of follower participation (Vroom & Jago 1988). The premise of this model is that the nature of the

leader, the followers, and the specifics of each situation determine the degree of follower participation feasible in a given leadership style classified on a continuum from strongly autocratic to strongly democratic. Thus no single leadership style can be effective at all times and the authors specified a complex process whereby a leader can assess the dimensions of each situation (its structure, timeframe, importance of decision quality etc.) in order to determine the most effective leadership style (Vroom & Jago 1988).

While many contingency theories became widely popular and remain extensively used, to-date empirical research has been able to provide support for only some specific elements of contingency theories but has failed to paint a complete picture of leadership. It did, however, provide the impetus for turning the focus towards the role of the follower and the way in which elements of the leader-follower dynamic can impact leadership effectiveness as will become evident in coming section.

2.1.4 The Leader-Follower Dyad: Social Exchange Perspective

The social exchange perspective emerged out of the realization that understanding leadership necessitates a move away from looking at leaders and followers in isolation from one another and towards analysing the intricacies of the process governing their interaction.

For Jacobs (1970) "leadership can only be understood when viewed with followers being proactive partners in the interaction" (Hernandez et al. 2011, p. 1171). Thus, the leader-follower dyad is the fundamental unit of the leadership process and is one that requires a proactive approach. Based on social exchange theory, Jacobs explains that leaders emerge when any individual that "uniquely contributes to his or her group's goals is reciprocated by receiving higher status and esteem by fellow group members" (Hernandez et al. 2011, p. 1171).

In 1975, Dansereau, Graen, and Haga introduced what was initially called the Vertical Dyad Linkage Model, which focused on the formal leader-follower relationship. The initial model viewed leadership through two dyads: the "in group" (followers become part of this group through negotiating with the leader the extra roles they are willing to take in return for "membership") and the "out group" (followers do not go beyond their defined roles and therefore do not seek to be part of the in group) (Dansereau, Graen, & Haga 1975). The formation of these groups depends on the leader's ability to influence without authority where for those in the "in group" the leader facilitates more access to information and influence which in turn fuels their

confidence, or influence with authority where those in the "out group" are simply told what to do and receive less attention/concern from the leader (Dansereau, Graen, & Haga 1975).

The initial VDL model then evolved to become the Leader-Member Exchange Theory (LMX) where it focused on facilitating dyadic relationships that are conducive to organizational effectiveness (Graen & Cashman 1975). LMX acknowledges that leaders form positive relationships with some individuals (characterized by trust, communication, and follower participation in decision-making processes), which in turn produces desirable outcomes evident in higher performance and greater organizational commitment (Graen & Scandura 1987). Effective leadership, however, requires that leaders endeavour to form a positive relationship with all members of the group such that all leader-follower dyads become included in the "in group" (Graen & Cashman 1975; Graen & Scandura 1987).

Later studies took the LMX theory further placing the leader-follower dyads within the social structures in which they occur. For Sparrowe and Liden (1997, 2005) the quality of leader-member exchange is influenced through three phases: initial relationship development, sponsorship, and assimilation. This was echoed by Graen and Uhl-Bien (1991, 1995) who also argued that the quality of "leadership making" develops in three phases of the stranger, the acquaintance, and the mature-partnership with the quality of the LMX exchange becoming progressively more positive. Much empirical work has provided support for the LMX theory particularly as it relates to innovation, higher performance, increased job satisfaction, lower employee turnover, improved communication and other aspects of organizational effectiveness (Hernandez et al. 2011).

2.1.5 New Perspectives on Leadership: From Romance to Charisma and Abolition

While the aforementioned theories dominated the literature well into the end of the 1970's the next decade was characterized by a spirit of daring creativity in the way leadership was perceived.

Meindl, Ehrlich, and Dukerich (1985) questioned the "viability of leadership both as a concept and as an area of enquiry" (Meindl, Ehrlich, & Dukerich 1985, p.100). For these authors leadership is a romanticized construct emerging from followers' natural reaction to ambiguity. Particularly during extreme times of either good or bad organizational performance, followers attribute these events to the influence and control of leaders because it's a much more "accessible and comprehensible explanation that "provides a sense of comfort in the face of a volatile

environment" (Hernandez et al. 2011, p. 1172). Thus, in an attempt to "make sense" of extreme events leaders are made to be "heroes or scapegoats" by the followers; whether this attribution bears truth or not seems to be irrelevant as followers will continue to be infatuated with leadership and the "mystery" surrounding it (Meindl, Ehrlich, & Dukerich 1985). This is described by the authors as a "romanticized conception of leadership", and while they argue that leadership as described by previous theories is in fact rooted only in the perceptions of followers, it remains "critical for sustaining followership [and] contributes significantly to the responsiveness of individuals to the needs and goals of the collective organization" (Meindl, Ehrlich, & Dukerich 1985, p. 100). Expressing a similar view was the Implicit Theory of Leadership which suggested that leadership is rooted in the perception of followers who possess a "preconceived notion (implicit)" of what constitutes a leader (Lord 1977, Lord et al. 1978, Lord, Foti, & Devader 1984). Particularly in times of ambiguity when followers perceive an individual to fit into that notion of a leader then he/she is perceived to be one (Lord 1977, Lord et al. 1978, Lord, Foti, & Devader 1984).

Thus while Meindl, Ehrlich, and Dukerich (1985) suggested that the romance of leadership renders it beyond the grasp of "scientific enquiry" Kerr and Jermier (1978) called for doing away with the entire concept. Rooted in the authors' frustration with the inadequacy of empirical evidence particularly in support of trait or contingency theories, they suggested that leadership becomes redundant in the presence of a combination of characteristics of the organization, the task, and the followers. Building upon Yukl's (1971) Multiple Linkage Model the authors described how leadership is ineffective at best and unnecessary in most cases through a set of substitutes (elements that render leadership unnecessary for followers), enhancers (elements that enable leaders to exert more influence) and neutralizers (elements that significantly dwindle or disable the ability of leaders to influence followers).

In between these two viewpoints emerged the transformational and charismatic leadership theories that put leaders back at the centre of attention and dominated much of the literature up to this day. This school of thought began with theories of transactional leadership which has its roots in political theory (most notably the work of Burns 1978 and Weber 1947) where leadership is viewed through task-reward systems. A transactional leader is one who "recognizes followers needs and monitors [their] fulfilment" through specific behaviours defined as contingent reward, management by exception-active, and management by exception-passive

(Kirkpatrick & Locke 1991). Burns (1978) suggested that in contrast to the transactional leader was the transformational one who inspires followers and creates rewarding relationships in a way that enables both the leader and follower to reach their full potential particularly in terms of motivation, commitment, and performance.

The idea of the inspirational leader was more fully depicted in House's Charismatic Leadership Theory (1976) which is rooted in Weber's definition of the charismatic leader as someone who "reveal[s] a transcendent mission or course of action which may be in itself appealing to the potential followers, but which is acted on because the followers believe their leader is extraordinarily gifted (Dow 1969, p. 307). House (1976) argues that this "gift is …a complex interaction of personal characteristics, the behaviour the leader employs, characteristics of followers and certain situational factors prevailing at the time of the assumption of the leadership role" (House 1976, p. 10). While an array of important personal characteristics exist, charismatic leaders are defined by their "dominance and self-confidence, need for influence, and a strong conviction in the righteousness of their beliefs" (House 1976, p. 11). The combination of these characteristics enables leaders to then engage in specific behaviours: goal articulation, role modelling, personal image building, demonstration of confidence and maintaining in followers high expectations and task-centered motivation. Thus, for House, a charismatic leader is part of a two-way exchange: particularly in times of extreme organizational stress, the leader is able to influence followers such that he/she enjoys unequivocal support, affection, confidence, and obedience from followers (House 1976). In return, followers enjoy a strong sense of affiliation with their leaders, identification with his/her ideological beliefs (which in turn fosters a positive sense of belonging), and a heightened confidence in their ability to perform. Later, Conger and Kanungo (1987) would suggest that it is actually the follower's perceptions of a leader's charisma that is of fundamental importance. Their Attribution Theory of Charisma identifies five characteristics that make a leader *appear* charismatic (a fundamentally different vision, appearing highly confident, taking risks, championing unconventional methods of achieving their vision, and persuasiveness) and two processes of personal identification and internalization that feeds into followers' attribution of charisma to their leaders.

Interestingly House titled his work "A 1976 Theory of Charismatic Leadership" because of his strong belief that his theory was far from being "a conclusive explanation of the charismatic phenomenon" rather presenting it as a guide for future research (House 1976, p. 29).

Similarly, Burns (1978) spoke of "transforming leadership" which "raises the level of human conduct and ethical aspiration of both leader and led" where the leader "induce[s] followers to act for certain goals that represent that values and the motivations- the wants and needs, the aspirations and expectations- of both leaders and followers. And the genius of leadership lies in the manner in which leaders see and act on their own and their followers' values and motivations" (Burns 1978, p.19). The author thus introduced a new way of describing leadership by ascribing to it the power to transform individuals and organizations.

Later Bass's (1985) Model of Transformational Leadership emerged which expanded the focus on followers' emotional needs as well as the ability of leaders to be powerful agents of positive change in organizations. Bass rejected House's trait theory-like focus on charisma as the focal point of leadership and instead asserted the importance of a leader's ability to rally followers away from self-interested goals and unite them towards an idealized vision and mission where organizational goals are achieved and a sense of personal fulfilment is gained through high performance. The author identified four behaviours through which this is achieved, these are:

1. Idealized influence: the extent to which he/she is a strong role model that followers aspire to emulate, and the degree to which the leader enjoys the respect and trust of followers.
2. Inspirational motivation: the leader's ability to instil an inspiring vision of a positive future and give meaning to the followers' contribution to such a future.
3. Intellectual stimulation: the extent to which a leader encourages creativity and innovation.
4. Individualized consideration: a leader who listens to followers, empathizes with them, and is seen as a mentor.

Transformational leadership theory has, since its emergence, dominated much of the current direction of leadership thought. Its basic tenets have been echoed in numerous other works including Bennis and Nanus (1985) who posited that leaders transform their organizations through their ability to articulate a clear vision of the future, provide meaning through communication, create trust through positioning, and deployment of self through positive self-regard (Bennis & Nanus 1985, p. 27). Similarly Tichy and Devanna (1986) suggested that transformational leadership is expressed through identifying the need for change through a proactive approach to the external environment and the ability to convince followers of this need,

successfully navigating the change, creating a new and inspiring vision for the future, and institutionalizing the change accordingly.

The strength of transformational theory is thus multi-fold. In addition to substantial empirical evidence of its positive impact on individuals and organizations (Yukl 1999), it successfully weaves into a single model much of the best of leadership theory and history as it simultaneously attends to the importance of specific leader traits and behaviours, follower characteristics and needs, the characteristics of organizations, as well as the importance of situational factors and the external environment.

2.1.6 Leadership Theory Today: The Leader with a Heart of Gold

While transformational theory continues to dominate the focus of current leadership studies, promising new views of leadership have emerged in recent years.

One such approach has been authentic leadership theory which "partially arose from positive psychology and positive organizational scholarship literature" (Hernandez et al. 2011, p. 1174). An authentic leader is an individual characterized by "self-awareness, openness, transparency and consistency … [is] motivated by positive end values and concern for others [and] model[s] positive attributes such as hope, optimism, and resiliency" (Brown & Treviño 2006, p. 599). However, beyond merely defining the characteristics of the leader, authentic leadership focuses on the way in which these characteristics translate into specific behaviours and decision-making processes particularly with regards to "judging ambiguous ethical issues, viewing them from multiple perspectives, and aligning decisions with … moral values" (Brown & Treviño 2006, p. 599).

This focus on morality is taken a step further in spiritual leadership where the leader provides followers with a "sense of spiritual survival" (Fry 2003, p.117 cited in Brown & Treviño 2006). Altruistically motivated, spiritual leadership is defined by such characteristics as trust-worthiness, integrity, honesty, and humility which is then expressed in the dimensions of vision, confidence as expressed through hope and faith in the vision, and altruistic love evident in behaviour "whether in individual reflective practice or in the ethical, compassionate, and respectful treatment of others" (Reave 2005, p. 663). Thus the focus is on the way a leader demonstrates genuine concern, models ethical behaviour, and inspires an unwavering commitment to his/her calling as expressed in the organization's vision. The almost spiritual aura that the leaders thus exude causes followers to admire, identify with, and emulate them in ways

that translate positively onto performance, work environment, employee commitment and other aspects of any given organization.

In recent years, the concept of ethical leadership has been hailed as the more encompassing of the moral dimensions highlighted in the aforementioned models. Defined as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two way-communication, reinforcement, and decision-making" (Brown et al. 2005, p. 120 cited in Brown & Treviño 2006). Ethical leaders are characterized by such traits as honesty, integrity, conscientiousness, strong moral reasoning expressed in a commitment to "fair and balanced decision-making" (Brown & Trevino 2006, p. 597). A defining element of ethical leadership is consistent communication by leaders to followers about ethics, setting clear ethical standards, devising and enforcing a reward-punishment system to ensure those standards are met, and perhaps most importantly, consistent demonstration of those ethical standards on the part of the leaders.

The literature review thus far has illustrated the journey of the leadership construct as it evolved from a singular focus on individuals and the search for tangible expressions of leadership to a more encompassing concept emphasizing the leader-team dynamic with previously ignored realms of emotions, inspiration, and even spirituality gaining prominence. For the purpose of the present work, however, the aforementioned review tells only half the story. The coming sections will explore the role of diversity in the way leadership is constructed, expressed, and viewed and in turn its ability to positively influence teams, projects, and organizations.

2.2 Leadership, Culture, & Diversity: The New Frontier

Earlier sections alluded to the uniqueness of the UAE's demographic composition and the way in which that composition dictates the dynamics of organizations operating in the country. In particular, being host to one of the largest and most diverse expatriate populations in the world means that while a profile of the "typical" Emirati organization does not exist, there is a single uniting narrative; cultural diversity. Within any given organization, whether Emirati or international, project teams are characterized by a multiplicity of national, religious, economic, social, and educational backgrounds (in addition to other factors such as gender and age as was previously discussed). Analysing the term "cultural diversity" and understanding its implications

for leadership, team dynamics, and their role in organizational success and its relation to the Emirati context will be at the heart of the following sections.

2.2.1 Defining Culture: The Illusive Construct

The concept of "culture" is one that arguably spans over centuries and has been claimed by disciplines as diverse as biology, anthropology, psychology, management and many more. Yet in spite of its long and multi-disciplinary history there is no single "universally" accepted definition for the term culture. From being broadly defined as ''the collective programming of the human mind that distinguishes the members of one human group from those of another'' (Hofstede 1980, p. 25) to a definition of culture as ''a pattern of shared basic assumptions that the group learned as it solved its problems that has worked well enough to be considered valid and is passed on to new members as the correct way to perceive, think, and feel in relation to those problems'' (Schein 1992, cited in Dickson et al. 2012, p. 2) to Herskovitz' (1955) view as "an agreement that members of the society come to and something that new members can learn; culture specifies individuals' natural and societal settings such as thought patterns, government structure and values of possessions" the definitions are endless (Herskovitz 1955 cited in Dickson et al., 2012, p.2). And while renewed interest in the concept has occupied scientific enquiry in the last century it appears as though definitions of "culture" continue to expand with no signs of slowing down anywhere in the near future. Over half a century ago, Kroeber and Kluckhohn (1952) identified over 164 distinct definitions and today terms such as "schemas", "value orientations" and "world outlook" are considered "redundant" terms referring to culture (Koltko-Rivera 2004 cited in Taras et al. 2009)

The implications of the lack of a unifying definition of culture are multi-faceted. Perhaps the greatest of these is the mistaken concept of equating culture with nationality or ethnic background; a gross oversimplification of what is an extremely complex concept. In illustrating this, Schaffer and Riordan (2003) demonstrated that a staggering 79% of all cross-cultural research in the years spanning from 1995 to 2001 made the grave error of using the terms culture and nationality (and its various synonyms) interchangeably. However, this comes as no surprise as academics grapple with separating a construct they struggle to define from other equally complex constructs such as national identity and personality traits (Taras et al., 2009). In the words of Taras et al. (2009): "If a personality trait prevails in some ethnic group, does it make it a facet of culture? Where does culture end and other constructs, for example personality, begin?

It appears that even though there are obvious conceptual differences between personality and culture, comparison of culture and personality measurement instruments reveal very little methodological and empirical difference" (p. 359).

Interestingly, in spite of the challenge of defining culture, unity can be found amidst the plurality. Taras et al (2009) summarizes the widely held viewpoint that there are agreed upon elements of the culture construct that can be described as follows:

1. Culture is "a complex multi-level construct" with values and basic assumptions at its core.
2. Culture is shared among the members of a group or society.
3. Culture evolves "over a relatively long period".
4. Culture "is relatively stable".

Thus with that summary in mind, and with a definition of culture as a set of ''shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectivities and are transmitted across age generations'' (House et al. 1999, p. 13) as a stepping-stone, the dissertation at hand will concentrate on the fundamental dimensions of the culture construct.

At the core of culture dimensions is the categorization and grouping "of societal values and beliefs" (Taras et al., 2009). The seminal work of Kluckhohn and Strodtbeck (1961) laid the foundation of culture dimensions research by introducing the "cultural orientations" framework that informed over a decade of empirical work defining culture dimensions and related orientations as described in the table below:

TABLE I:1

THE FIVE VALUE ORIENTATIONS AND THE RANGE OF VARIATIONS POSTULATED FOR EACH*

Orientation	Postulated Range of Variations					
human nature	Evil		Neutral	Mixture of Good-and-Evil	Good	
	mutable	immutable	mutable	immutable	mutable	immutable
man-nature	Subjugation-to-Nature		Harmony-with-Nature		Mastery-over-Nature	
time	Past		Present		Future	
activity	Being		Being-in-Becoming		Doing	
relational	Lineality		Collaterality		Individualism	

* The arrangement in columns of sets of orientations is only the accidental result of this particular chart. Although statistically it may prove to be the case that some combinations of orientations will be found more often than others, the assumption is that all combinations are possible ones. For example, it may be found that the combination of *first-order* choices is that of Individualism, Future, Doing, Mastery-over-Nature, and Evil-mutable, now changing, as in the case of the dominant middle-class culture of the United States, or that it is, as in the case of the Navaho Indians, a combination of the first-order preferences of Collaterality, Present, Doing, Harmony-with-Nature, and Good-and-Evil (immutable).

Figure 2.2: The Five Value Orientations in Kluckhohn and Strodtbeck (1961), p.12.

The culture dimensions model paved the way for the introduction of arguably the most influential model in culture research; Hofstede's Culture Dimensions. In the words of the author himself Hofstede's objective was to "to develop a commonly acceptable and well-defined, empirically based terminology to describe cultures, and to use systematically collected data about a large number of cultures, rather than just impressions" (Hofstede 1983, p. 43).

For Hofstede the distinction between values and culture was important. The author defined culture as "the collective programming of the mind which distinguishes the members of one human group from another" (Hofstede 1982, p. 21 cited in Bredillet et al. 2010) whereas "values indicated desires, not perceptions of what actually went on, and values showed the strongest national differences" (Hofstede 1983, p.43). From that premise and with more than a decade's worth of empirical data (from 1968-1983), Hofstede's framework identified five cultural dimensions, which are:

1. Individualism vs. collectivism: this refers to the relationship of individuals with society. In an individualistic society the "ties between individuals are very loose"; an individual's primary concern is his/her own self-interest (and perhaps those of

immediate family). Collectivist societies are on the other end of the spectrum where "everybody is supposed to look after the interest of his/her in-group and to have no other opinions and beliefs than those of the in-group" (Hofstede 1983, p. 44).

2. Power distance: refers to the way in which society views the distribution of power and influence. Whereas in some societies the unequal distribution of power is expected and accepted, others attempt to "play down inequalities in power and wealth as much as possible" (Hofstede 1983, p. 44). In an organizational context "power distance is related to the degree of centralization of authority and the degree of autocratic leadership" (p. 44).

3. Uncertainty avoidance: describes the way society views and adjusts to ambiguity. In weak uncertainty avoidance societies, individuals accept the unpredictability of the future and are therefore more likely to take risks, work less, and be tolerant of opinions that differ from their own. This is strongly contrasted with high uncertainty avoidance societies that are anxious about the unpredictability of the future, attempt to control it through various means, and are governed by the need to pursue "ultimate truths" in every area.

4. Masculinity vs. femininity: refers to society's view of gender-roles and the degree to which these can be fluid. "In masculine societies, the traditional masculine social values permeate the whole society- even the way women think" and vice-versa (Hofstede 1983, p. 44).

5. Long-term orientation: this dimension was added relatively more recently (in 1993) to the original model to describe society's vision of time and the degree to which it ascribes importance to the future rather than its past or present (Bredillet et al. 2010).

Hofstede's model was ground-breaking in that it was able to articulate in concrete yet simple terms what had largely been an elusive construct; it remains to this day one of the most influential and widely used models in cross cultural research. Nevertheless, Hofstede has had his share of criticism the most notable being the accusation of cultural bias given that his conclusions are rooted in Western values (Ralston et al. 1992 cited in Bredillet et al. 2010). Yet in spite of this, and other criticisms including the dimensions' "limited ability to extend the dominant values present within a multi-national organization to represent cultural values of a country and limited scope in methodology and measurement" (Chanchani &

Theivanathampillai 2002 cited in Bredillet et al. 2010, p. 184), Hofstede's model has, and continues, to enjoy empirical support to this day.

After the emergence of Hofstede's culture dimensions, other dimensions-based models emerged. And while Taras et al. (2009) revealed that a staggering "97.5% of all reviewed measures contain at least some dimensions that are conceptually similar to those introduced by Hofstede" (p. 360) some models have contributed interesting dimensions worth considering, these are:

1. Trompenaars (1993) and Trompenaars & Hampden-Turner (1997): Contributed the unique dimensions of:

   - Universal-particular: describes individuals' views towards societal rules and their willingness to interpret these "in favor of one's friends or relations" (Dickson et al. 2012, p. 3). A Universalist culture is one that is intolerant of deviations of rule-based behaviour whereas a particularist one is accommodating of "the exceptional nature of present circumstances" (Dickson et al. 2012, p. 3).

2. Affective-Neutral: reflects society's view towards the display of emotion. In an affective society the sharing of emotions is accepted whereas in a neutral one the expectation is that reason rather than emotion governs relations.

A more recent contribution to the dimensions-based school of thought is that of the Project GLOBE (House et al. 2002) that identified nine dimensions of which particularly note-worthy are:

   - Collectivism I and Collectivism II: the first referring to an individual's orientation towards "collective distribution of resources … and collective action" and the latter referring to "expression of loyalty, pride, and agreement with their organization and families" (House et al. 2002 in Dickson et al. 2012, p. 3).

   - Gender egalitarianism: reflecting society's view of the division of gender-roles and biases (House et al. 2002 in Dickson et al. 2012).

   - Assertiveness: describes the extent to which society's communication style can be characterized as "aggressive, assertive, and confrontational" (House et al. 2004 in Dickson et al. 2012, p.3).

- Humane Orientation: refers to society's view of such values as kindness, fairness, friendliness and many others (Dickson et al. 2012).

It is important at this point in to mention that while the aforementioned models have provided valuable insight into understanding the culture construct we should not forget that it remains one too complex to be fully captured through a set of dimensions and indices (Taras et al 2009). Thus for any investigation of culture to do justice to the construct the following warning rings true: "the nature of the relationship between different elements of culture is still to be determined and one must be very cautious about drawing parallels and generalizing findings across culture facets (e.g., language, values, practices) and levels (e.g., individual, national)" (Taras et al. 2009, p. 359). With this cautionary note about generalizations in mind we will move onto an exploration of the leadership-culture dynamic and its importance in the organizational context.

2.2.2 Leadership, Culture, & the Search for Universals

The interplay of leadership and culture is of fundamental importance. However, for any discussion of the leadership-culture dynamic to be constructive it must begin with an exploration of the discipline's overarching theme; the search for universality. More specifically one needs to determine which phenomena transcend the boundaries of culture and which ones are dictated by it. Interestingly the term "universal" is in itself far from being uniformly applied particularly when it comes to leadership (Bass 1997 cited in Dickson et al. 2003).

In fact, Lonner (1980) and Bass (1997) demonstrated that there are several "types" of universals as follows:

1. The simple universal: "a phenomenon consistently found all over the world" (Dickson et al. 2003, p. 732).
2. The variform universal: culture determines the relationship between a principle and its application across the culture.
3. The functional universal: describes the relationship between two variables- "it occurs when the within-group relationship between two variables is the same across cultures" (Dickson et al. 2003, p. 733).
4. The variform functional universal: describes a constant relationship between two variables whose "magnitude" varies from culture to culture.

5. The systematic behavioural universal: describes "if-then" relationships and classifies behaviours as either being unchangeable or constant across cultures.

Interestingly the view of universality has been closely linked to the idea of equivalence, where "universality implies equivalence across cultures" (Zagorsek 2004, p. 158). Whereas universality is applied only across cultures, equivalence is applicable to specific groups (e.g.: age, gender, education, etc.), thus universality can be described as a "special case of equivalence" (Zagorsek 2004, p. 158). The implication of the universality-equivalence view is that "similar phenomenon can have different meanings in different contexts while different phenomenon can have similar meanings in different contexts" (Zagorsek 2004, p. 158).

The search for universality has divided the academics of the cross-cultural discipline between those who believe that the constituents of culture such as beliefs, values, and norms not only affect but also dictate the way in which leadership is viewed and expressed, and those who believe that the aforementioned elements are but "cultural idiosyncrasies" that pale in relation to the more powerful and universal phenomenon of leadership (Zagorsek 2004, p. 156).

Nevertheless the discipline is, as described by Dickson et al. (2003), united in its search for answers to the following questions:

1. What elements of culture are "universally" perceived as being fundamental to effective leadership?
2. What elements are culturally specific to perceptions of effective leadership?
3. How predictable are the relationships between cultural elements and perceptions of effective leadership?

From the above it becomes evident that "perception" is key. Thus we move onto an exploration of the fundamental link between leadership and perception and its implications in cross cultural settings.

2.2.3 Leadership across Cultures: In the Eyes of the Beholder

Earlier sections of this literature review explored the diverse viewpoints on leadership, its elements, influencing factors, and implications for individuals, groups, and organizations. While these theories have differed in their focus and specifics, they are united in their assumption (whether explicit or implicit) that leadership's meaning, and in turn its impact, is embedded within the perception of the various actors in the leadership dynamic.

For Lord & Maher (1990, 1991) followers identify leaders through a process in which they categorize individuals based on a particular prototype described as a "collection of characteristic traits or attributes" (Den Hartog et al. 1999, p. 226). This prototype-based categorization is made more complicated by the fact that the categories in themselves are not distinct and therefore there is a degree of prototypicality across which individuals can vary (Cantor & Mischel 1979 cited in Den Hartog et al.1999). The categorization process places individuals into one of three categories as follows:

1) The superordinate: describes a category in which members possess several attributes in common.

2) The basic: describes a category that is "less inclusive, but richer in detail".

3) The subordinate: the lowest level category and one that contains the most information. (Cantor & Mischel 1979; Rosch 1978).

When it comes to leadership perceptions individuals categorize others as being leaders or non-leaders in the superordinate category, but use the basic level category most often describing various kinds of leaders (e.g.: religious, political, etc.), with more specific-distinction made at the subordinate level (Lord et al. 1984). Empirical research abounds confirming the impact of categorization on leadership perception; the more a perceived individual fits with a stored prototype the more likely that he/she will be viewed as a leader (Lord et al. 1986).

The interplay between leadership and perceptions is even further complicated in cross-cultural contexts for various reasons, the most fundamental being what Shaw (1990) describes as the presence of "pre-existing leader prototypes" specific to each culture (Shaw 1990; Lord et al. 1986). Thus when leadership prototypes are "mismatched" in a diverse setting it could very well be possible that followers from one culture do not perceive their leader as such with the latter being unaware of this difference in perception. This comes as no surprise when we consider that leadership is a cultural construct with leadership prototypes being heavily bound to the cultures from which they emerge and where they are exercised (Shaw 1990).

More significant for the discussion of leadership in cross-cultural contexts is the fact that leadership in itself is a construct rooted in the Western experience and therefore one that cannot be readily applied to other regions. In fact an analysis of the terminology used in these discussions illustrates their non-universal nature; whereas definitions of leadership in some Arab countries (Egypt and Syria for example) carry with them negative connotations filled with fear,

privilege, authority and distrust, in other contexts (such as the USA and the UK) the term conjures up positive images of strength, motivation, and visionaries (Steers et al., 2012). Even more interesting, leadership invokes different meanings in each culture, where in individualistic societies it refers to a "single person who takes charge and 'leads' the organization to targeted performance" whereas in collectivist societies (e.g.: Japan and Korea) it refers to "group endeavours", while in hierarchical societies (e.g.: Saudi Arabia) leaders are viewed as being separate from the rest of society (Steers et al. 2012, p.3). The term subordinate is also similar in that it is rejected in some contexts in favour of more egalitarian terms such as "co-workers" (e.g.: the Netherlands) whereas it is readily accepted in Asian cultures (e.g.: China) (Steers at al. 2012).

Thus considering the differences in perception within a single organization there is potential for both conflict and growth depending on each organization's approach to these differences. Cox (1991) classifies organizations according to their approach to cultural differences as follows:

1- The monolithic organization: very minimal structural integration and high level of occupational segregation (with minority groups in low-status jobs). For individuals and subgroups that are different to the majority "adapt[ing] the existing organizational norms [becomes] a matter of organizational survival". Discrimination and prejudice are rampant (Cox 1991, p. 37).

2- The plural organization: characterized by a higher level of structural integration than the monolithic organizations where conscious efforts are made to be more inclusive of groups that are different than the dominant one and is reflected in such practices as hiring policies and training efforts to ensure the reduction of prejudiced attitudes and discriminatory behaviour. These conscious efforts are most linked to affirmative action policies and focus on assimilation as their integration strategy (Cox, 1991).

3- The multicultural organization: characterized by pluralism, full structural integration, and an absence of prejudice or discrimination, which together result in a stronger group identity and lower levels of intergroup conflict (Cox 1991).

For decades the multicultural organization was promoted as the ideal that organizations should aspire to attain. And literature abounds prescribing pre-packaged "solutions" for "successfully" creating the multicultural organization with proposals ranging from training

programs all the way to company-sponsored social events and special advisory groups (Cox 1991, p. 41). However, while pursuit of the multicultural organization has allowed for improvements from monolithic organizations they have not led to the promised cultural Utopia. At its heart the multicultural organization still attempts to assimilate groups into a larger one based on perceptions heavily embedded in culture. The very fact that the foundations of the multicultural organization are heavily rooted in the American experience highlights why it has fallen short in other contexts. In fact, any attempt at fully understanding leadership in a specific context implies that we cann*ot* use a "one size fits all" approach but rather require a carefully tailored one that takes into account all the relevant elements and nuances. While the constituents of this approach for the Emirati context will be explained in great detail in later sections, its first element is a departure from the idea of "managing cultures" to the more encompassing concepts of "diversity management" and the "global leader".

2.2.4 Diversity Management

Although the concept of diversity management emerged only recently it has its origins in the earlier parts of American history given the "belief … that regardless of age, sex, race, or ethnic background each individual should be given the same opportunity as any other" (Jackson et al. 1992). However, while equal opportunity was widely held as a corner stone of American society, it became clear particularly in the 1950's that it doesn't reflect the experience of modern organizations. In ameliorating this mismatch between principle and action much of the discussion for the next few decades focused on such issues as prejudice, racial discrimination, and affirmative action. However, as more and more organizations attempted to adopt affirmative action into their practices it became increasingly evident that it was not sufficient. This provided the impetus for the emergence of diversity management.

Diversity management emerged in the late 1980's in an attempt to "replace words like pluralism, cultural diversity, intercultural education, and multiculturalism" in organizations particularly where discussions had seemingly reduced diversity into questions of race and affirmative action to the detriment of the groups it was supposedly protecting (Holvino & Kamp 2009). As demographic, political, and social changes against the backdrop of increasing globalization brought about fundamental changes in the way organizations operated worldwide, diversity management emerged as a holistic approach to what had previously been a narrowly-focused view of a complex issue.

Diversity has been defined in various contexts; if the focus is on individuals, Thomas (1990) defines diversity as the collection of all similarities and differences among the members of an organization. However, if the focus is on groups then diversity is defined as "identities based on membership in social groups and their power relations in organizations" (Holvino & Kamp 2009). Taking these definitions together diversity management can then be defined as "the commitment on the part of the organizations to recruit, retain, reward, and promote, a heterogeneous mix of productive, motivated, and committed workers including people of colour, whites, females and the physically challenged" (Ivancevich & Gilbert 2000, p.77).

While previous approaches focused on the moral and political implications of equal opportunity, diversity management focused on the business contexts of organizations with the idea that "workforce differences will create a productive environment in which everyone is valued, and their talents are fully utilised to achieve organisational objectives" (Syed & Kramar 2009). In fact empirical evidence has shown that organizational performance and business outcomes are greatly improved as a result of "expansion of multicultural clients and markets (Chan 2006; Cope & Kalantzis 1997; Fernandez & Barr 1993…), improved employee morale and firm productivity (Thomas 1991)" (Syed & Kramar 2009).

The effectiveness of diversity management programs heavily depends on an organization's understanding of diversity. Organizations that reduce diversity to such categories as race, ethnic background, or gender tend to be less effective as "members of different … categories tend to view each other through the biased lens of category stereotypes and these biases diminish the efficacy of group interaction" (Messick & Massie 1989; Triandis, Kurowski & Gelfand 1994; Williams & O'Reilly 1998 cited in Syed & Kramar 2009, pg. 643). However, when diversity management focuses on the specific attributes of individuals and their collective strength as a group this produces quantifiable benefits for organizations (Richard 2000; Williams & O'Reilly 1998 cited in Syed & Kramar 2009). Beyond simply harnessing the strength of individual differences, Syed & Kramar (2009) propose that an even more encompassing view is that of socially responsible diversity management that "explicitly acknowledges the processes implemented for managing diversity can produce social and human outcomes as well as business outcomes" (Syed & Kramar 2009, p. 643).

The author argues that diversity management, while doing more good than affirmative-action type policies, can still prove detrimental as it takes the focus away from certain

disadvantaged groups and in some cases has proven to be "unable to alleviate the on-going under-representation of ethnic minorities, women, and other disadvantaged groups in positions of power in organisations" (Syed & Kramar 2009, p. 644). However, socially responsible diversity management takes a relational, multilevel perspective to understanding and managing diversity in a multicultural society … is likely to be best served by multiparty participation and negotiation to identify and pursue time-bound targets and structural reforms for social inclusion and integration" (Syed & Kramar 2009, p. 644). To better understand this, the table below offers valuable insights:

TABLE 1: A COMPARATIVE PERSPECTIVE OF SOCIALLY RESPONSIBLE DIVERSITY MANAGEMENT

	Affirmative action	Diversity management	Socially responsible diversity management
Approach	Legal approach	Voluntary corporate approach	Relational, multilevel approach (macro-national, meso-organisational, and micro-individual interventions)
Rationale	Equality of outcomes; undoing past injustices	Improved business outcomes through inclusive organisational culture	Improved business as well as social outcomes through equal opportunity and social inclusion
Target group	Designated population groups such as ethnic minorities and women	No specific group targeted; all employees treated as diverse	A dynamic, context-specific approach to identify the designated population groups that deserve special attention; everyone included in principle
Drivers	Legal compliance; societal pressure	Business outcomes; company reputation	Sustainable business outcomes; legal intervention; structural and cultural reforms at multiple levels
Evaluation	Governmental timelines and targets	Lesser emphasis on evaluations; difficult to specify outcomes	Gradual timelines and targets through multiparty participation and ownership
Benefits	Increased workforce participation of the designated groups	Opportunity oriented; improved productivity because of improved human capital	Improved social equity and business benefits
Limitations	Problem oriented; violates merit; backlash by the powerful groups	Takes the focus off minority ethnic workers and women. Fewer evaluations	This approach may be less attractive to organisations interested in short-term business benefits

Table 2.1: Socially Responsible Diversity Management in Perspective (Syed & Kramar 2009 p. 648)

Thus, socially responsible diversity management is probably the most encompassing concept advanced in the literature. It ambitiously proposes that organizations commit to involvement with their diverse workforce in the development and enactment of policies that enable the organization to harness the strength brought about by diversity. It also suggests that organizations should ensure that diversity management is incorporated at all levels both within the organization and across larger society (Syed & Kramar 2009 p. 648).

Diversity management in itself, however, risks becoming superficial if applied in isolation from the concepts of the global leader (and in turn the global expatriate), which have gained considerable attention in recent years. Jokinen (2005) explains that defining the term global leader is "characterized by missing consensus on concise definitions and classification of such fundamental terms as global, management, leadership and competency" (Jokinen 2005, p. 102 cited in Debrah & Rees 2010). Nevertheless, for the purpose of our research, the global leader is one whose role requires "[operating] effectively, and competently in an ever-changing, complex and ambiguous global…environment" and is capable of "managing and motivating diverse teams" (Spreitzer et al. 1997; McCall 1998; Bartlett & Ghoshal 1992; McCall et al. 1988 cited in Debrah & Rees 2010).

Arguably this definition doesn't provide much insight into the unique attributes of a global leader given that globalization has made diversity a reality for organizations in a variety of contexts. Thus a better understanding of the global leader can be achieved through a focus on the specific tasks of that leader and the competencies needed to successfully achieve them. The table below outlines the tasks associated with global leaders as follows:

GLOBAL LEADERSHIP	GLOBAL LEADERSHIP ACTIVITIES
	• Work with colleagues from different countries
	• Interact with external clients from different countries
	• Interact with internal clients from different countries
	• May need to speak in a language other than their mother tongue at work
	• Supervise employees who are of different nationalities
	• Develop a strategic business plan on a worldwide basis for their unit
	• Manage a budget on a worldwide basis for their unit
	• Negotiate in other countries with people from other countries
	• Manage foreign suppliers or vendors
	• Manage risk on a worldwide basis for their unit

Table 2.2 "Tasks and activities associated with global leadership" (Caligiuiri 2006 cited in Debrah & Rees 2010, p.382)

While the above description helps conceptualize one part of the global leader's experience, however, given the nature of the environments in which they operate, particularly in the UAE, it is more important to focus on the behaviours that enable effective global leadership (Debrah & Rees 2010).

Much of the discussion of behaviours associated with global leadership has focused on defining specific competencies. And while definitions of what constitutes a competency abound the most encompassing one is that of Debrah and Rees's (2010) which viewed competencies as "a set of personal characteristics that a position holder needs to demonstrate in order to perform effectively. Such personal characteristics, which are likely to involve specific skills, knowledge and personality variables, will vary according to the demands of a position. Thus, while there may be a set of common (or generic) competencies that are required for all mainstream management and leadership positions, the performance of specific management and leadership roles are likely to require distinctive competencies" (p.383). The idea of competencies specific to global leadership is an important one and has been the focus of extensive research from which an incredibly nuanced picture has emerged. For the purpose of the present discussion we will provide a summary of some of the more seminal works outlining global leadership competencies in Appendix A.

Describing the nature of the global leader's work and the competencies involved in successfully performing it is only half the story as understanding global leadership requires an equal understanding of the role of the expatriates. Expatriates are defined as "employees who have been sent by their employers to reside and work outside of their home country on temporary assignment" (Mendenhall et al. 2008, p. 20). However, in the context of the UAE this definition is insufficient given that a big portion of expatriates choose to leave their home countries to find work and don't always necessarily view their stay as being temporary; this is important to consider given the way in which incentive and psychological motivators are affected by this distinction.

Nevertheless, as Collings et al. (2007) described expatriate roles can be divided into three categories:

1) Position fillers: where expatriates are brought in where nationals can't fill particular positions.

2) Management development: to deepen an organization's pool of managerial skills and develop its "global" experience and reputation.

3) Organizational development: to develop specialized skills and knowledge in the organization in a way that transcends geographical limitations.

Regardless of the specific role that an expatriate is fulfilling in particular setting evidence abounds suggesting the tangible positive impact of an expatriate's cross-cultural awareness both in terms of the global-leader dynamic and organizational success as measured by performance outcomes and financial gains (Debrah & Rees 2010). Thus just as global leaders require particular competencies in order to succeed in a dynamic environment, expatriates also need to develop specific skills in the areas of personal and work adjustment as well as cross-cultural interaction, which Cushner and Brislin (1997) identified as follows:

1) Learning to learn: one of the most important skills for an expatriate is an attitude of openness to learning; "how to acquire information about another culture" (Debrah & Rees 2010, pg. 393). This stems from the abundant evidence that suggests that even the most thorough cultural training programs can't possibly prepare expatriates for every possible scenario therefore a proactive approach to learning becomes key.

2) Making isomorphic attributions: expatriates need to be able to recognize, understand, and empathize with cultural nuances which enable isomorphic attributions where expatriates make "the same judgments and decisions regarding behaviour as do the host nationals" (Debrah & Rees 2010, p. 393).

3) "Overcoming difficulties that undermine effectiveness while in another culture" (p. 393).

4) Developing positive relationships: the recognition of the importance of positive relationships with the nationals (and other expatriates) and cultivating those relationships.

5) Coping with stressors: the ability to recognize and overcome the increased pressure (at the personal and work levels) of being an expatriate in a foreign country.

The above skills are but a small portion of the competencies that are required in order to cultivate "global expatriates" with the kind of cross cultural awareness that would not only enable them to positively contribute to the effectiveness of a global leader-expatriate dynamic in ways that bring tangible returns for the organization at various levels.

The Birth of a Nation & the Emirati Leadership Narrative

3.1 From Tribalism to Modernity

The present work thus far has told the story of leadership as it evolved through decades of academic research and business application. And while it provides a solid foundation for understanding this evolution it has been strictly "Western" in nature, as it tells the experience of countries very different than those of the Arab world in general and the UAE in particular. And while the reasons for this were briefly alluded to in earlier chapters it is important that any discussion of leadership in the UAE be preceded by an exploration of the fundamental parameters that have shaped its evolution; an exercise that requires that we go back in time to the very core of the country's formation.

Prior to the 1940's, and while the rest of the developed world was still grappling with the aftermath of WWII, the people of the Arabian gulf were seemingly living in a different era characterized by the typical features of tribal life with the search for water and sustenance and camel herding as the major form of commercial activity (Hourani 1991 cited in Randeree 2009). This would all change with the discovery of oil in the early 1940's that fuelled the kind of affluence and economic growth that in a few decades forced fundamental political and social changes the most important of these being the formation of nations.

In 1971 a union of seven Emirates gave birth to the United Arab Emirates with Abu Dhabi as its capital although the emirate of Dubai would quickly rise to become the commercial capital of the country. This young nation would soon embark on a process of infrastructure building, robust commercial activities, and the "provision of public goods" (Randeree 2009, p. 72). However, as the process of building the country began it soon became apparent that the shortage of local labour required the import of foreign workers and what had initially begun with the import of labourers from the Indian subcontinent would eventually become dependence on expatriates of all skill sets and across all sectors of the economy.

The import of foreign labour would have serious consequences both economically and socially. The influx of expatriate workers served to push the local labour force out of the market as they were considerably "cheaper" to hire and willing to work longer hours under "less than

optimum" conditions. Thus there developed a vicious cycle; as the Emirati labour force became increasingly alienated from the labour market the skill-gap with the expatriates continued to widen, and when the social stigma surrounding certain jobs became more prominent in Emirati society, the condition of the Emirati labour market became one in which expatriates were a majority across all sectors.

And while this status quo would last for several decades with the rise of the UAE to the leading position it enjoys today both in the Arab world and internationally as testament to its success, it soon became apparent that the situation of the Emirati workforce was cause for alarm both politically as the concept of the Emirati national identity became increasingly important, and socially as the younger generation enjoyed unprecedented wealth that created a giant gap between themselves and the past of their parents and grandparents. Thus it became apparent that change was needed.

3.2 The New Labour Dynamic: Emiratisation

That change came about more than a decade ago with the advent of the Emiratisation policy as part of the government's efforts to not only increase the presence of Emiratis in all sectors of the economy but also ensure the development of their skills through designated training programs. Thus it was "a social capital program" (Al Ali 2008, p. 366) that initially began with structural reforms but soon moved to require that organizations across the country hire Emiratis according to a specific quota that is to be fulfilled by a predetermined date with regular checks monitoring each organization's progress with the "cooperative" organizations receiving certain "privileges" in reward (Toledo 2006). The result of this policy was multifold; while it successfully increased the presence of UAE nationals across all organizations of the public sector things were very different in the private sector with nationals remaining at a meagre 0.43% of the total work force (Hafez 2009 cited in Al Waqfi & Forstenchler 2010).

Interestingly, the fact that the public sector was able to successfully implement the highest levels of Emiratisation comes as no surprise. Offering the highest salaries, shorter working hours and work-weeks, significant job security, and projectile-like career progression makes the public sector the first choice for most young UAE nationals as they enter the labour market. The results of this have been twofold; first, the oversaturation of the public sector has created stifling bureaucracies marred by inefficiency and increasingly less qualified staff (Randeree 2009). Second, this oversaturation has meant that Emiratis were now left with the

choice of either entering the private sector or unemployment with most choosing the latter as evident in the continuously increasing unemployment rate.

3.3 Diversity & the New Organizational Reality

However, more fundamental than quotas and economic indicators, particularly for the purpose of our research, is the way in which the story told so far created an incredibly unique sociocultural dynamic. The first and most obvious characteristic of the UAE's population is the multitude of nationalities that form its population which are summarized in the table below:

Nationality	Absolute Population	Percentage
Total	6,493, 929	100
Emirati	875, 617	13.5
Arab Expat	823, 633	12.7
Indian	2,367, 732	36.5
Pakistani	822, 914	12.7
Bangladesh	589,545	9.1
Filipino	279,602	4.3
Sri Lanka	104,623	1.6
Iran	100,309	1.6
Nepal	93,469	1.4
China	32, 637	0.5
Other Asian	151,234	2.3
Other African	72,453	1.1
Europe and Australia	134,630	2.1
North American	41,354	0.6
South American	4,177	0.1

Table 3.1 The UAE's Demographic Distribution (Randeree 2009, p.73)

The numbers above paint just one part of the picture given earlier discussion of diversity that asserted it to be far from limited exclusively to differences in nationality to include many other elements. Dubai provides an excellent example of such diversity as evident in the demographic description of the Emirate which sees the male to female ratio at 2.62 males to 1 female (the highest in the world), workforce to population ratio at 68.33%, 82% of the

population being expatriate, and 99.35% of the population under the age of 65 as estimated in the year 2004 (Randeree 2009).

Until recently, however, it seemed as though the status quo would continue to go unchallenged. Foreign workers came to the country for a few years bringing in their skills and were assumed to be motivated purely by the promise of financial gain, while Emirati workers enjoyed the benefits of a welcoming public sector and the affluence their country was bringing them. In an organizational context "foreign organizations" operated as they would have back home occasionally experiencing the "inconveniences" of dealing with Emirati workers while "local" organizations dealt with the "foreigners" as a necessity of getting business done where their relationship could always be moderated with money. This, however, slowly began to change with advances in education that saw international educational institutions from primary all the way to tertiary level establishing themselves in the country meant more and more expatriate children were being educated in the UAE as well as more Emiratis getting the benefit of Western education that was less widely available before. Thus, for expatriates the mentality of the "transient" worker slowly eroded as they came to view the UAE as a possible home with a vision for their children building professional careers in the country. As for the Emiratis there came the awareness of their potential as an active voice in their country's future which required not only that they catch up with the skills and ability of the expatriates but also define the tenets of the "new Emirati" identity that can reconcile tradition with the necessities of modernity.

Thus the key to reconciling these changes with the complicating impact of Emiratisation lies in the fundamentals of the UAE organization. From an organizational perspective this means a rare but powerful mix of parameters that will create teams comprised of individuals with very different characteristics, incentives, values, and visions for their future. And while the literature review earlier discussed the complexities of diverse teams and the specific challenges they face, it is important that the UAE organization be able to transcend these and harness the power of diversity in ways that will enable it to navigate the rough terrains of its unique environment; an exercise that is only achievable through effective organizational leadership.

3.4 The Emergence of Emirati Leadership

Much like everything else about the UAE, leadership in the organizational context has also seen an evolution over the years that accelerated in the last decade with the advent of Emiratisation. Positions of leadership in organizations across all sectors were typically held by

American, British, and European expatriates with Emiratis either filling "honorary" positions of leadership or being the silent financial sponsors with very little control over the vision, planning, or executing of projects, let alone inter-organizational relations. This, however, came to change with the Government's vision of "localizing" leadership positions. This has been most prominent in the public sector, where now both Emirati and expatriate leaders face the enormity of not only managing diverse teams but also navigating a complex relationship with one another.

Thus the case of the UAE is unique not only in the GCC and the Arab region but also internationally and therefore understanding the dynamics of leadership in the UAE organization can't be complete solely through a reliance on an "outside" perspective rather it requires an understanding that emerges from deep within its context. Research efforts from the region have been sparse not due to a lack of interest but given the inherent difficulties in acquiring the necessary data and information that is endemic to most Arab countries. Nevertheless, the research that has been produced has brought valuable insight into the dynamics of leadership and its interplay with diversity departing from the focus of the "Western" perspective in several key areas.

To begin with, the challenges faced by leaders in the UAE context are very different than those described in the literature. Disparities in expatriate-Emirati remuneration schemes play a fundamental role in governing the relationship among team members and with their leaders. In 2005 Berengaut and Muniz found that the differences in compensation schemes that are most prominent in the public sector have the strongest influence on the preferences and perceptions of nationals. This comes as no surprise given TANMIA's (2004) investigation of university students who expressed the view that the higher compensation schemes strongly affect their preference for work in either sector. This strong value orientation towards the monetary compensation and the local-expatriate divide creates an interesting team and organizational climate; their national and ethnic diversities are made visible through compensation differences. And while the formal difference is between Emirati's and expatriates there is an informal disparity among expatriates themselves with those from the USA, England, Australia, and other European countries receiving higher compensation than other expatriates. Thus a leader, whether Emirati or expatriate, is faced with the challenge of maintaining unity, avoiding the demoralizing effect of the disparity and maintaining a positive spirit among team members who are fully aware that they are compensated differently based on their nationality.

The issue of compensation, however, is indicative of a much deeper disparity in values. While expatriates are also motivated by the promise of better financial returns than back home they are more likely to place great value on intrinsic motivators where they find satisfaction from rewarding work experiences (Fish & Wood 1997; Haines et al 2008 cited in Neal 2010). This is only natural given that most expatriates come from backgrounds of extensive experience in organizations with a history of being attuned to the importance of intrinsic motivators. Specifically in the case of expatriates it was found that the more intrinsic motivators there were the more likely they felt enthusiastic about their work and organizations, and were therefore more inclined to positively engage their local colleagues (Neal 2010).

The absence of a value orientation towards intrinsic motivators among Emiratis and organizations of the public sector can't be attributed to specific cultural elements. In reality, and possibly as a result of its relatively "young age" in terms of organizations, Abdel Karim (2001) noted that UAE organizations have "not pursued concepts of commitment-based [organizational] culture instead relying heavily on monetary rewards and organizational directives to stem high labour turn over" (Abdel Karim 2001 cited in Al Ali 2008, p. 371). The implications of this for leadership in the UAE organization are multifold. On the one hand, leaders themselves differ in terms of their motivators and, depending on the sector, will find themselves in an organization that may or may not foster the "right" kind of motivator to serve their needs. On the other hand, and regardless of the sector, both the expatriate and Emirati leader will find themselves navigating teams where individuals value motivators different than their own and their team-mates. Thus, unlike in Western contexts where leaders often reflect the values of the organizational culture itself and instil that in their teams, leaders in the UAE are challenged in 3 areas: their own value differences with the organization, value differences with their teams, and value differences *within* their teams.

3.5 Wasta in the Emirati Organization

The question of intrinsic motivators is complicated by the strongly present "wasta" system which is defined as "the influence a person has through personal and family networks" (Neal 2010, p. 253). Particularly in the public sector wasta has been used by individuals to gain certain positions and expedite upward mobility. This form of nepotism combined with a skill gap between locals and expatriates comes in stark contrast with the system of meritocracy that is

characteristic of international organizations and the effect of it has proven to be an issue in several areas.

The most serious of this is the emergence of a stereotype of Emiratis, particularly in places of leadership, being undeserving of their positions, overpaid, under-skilled, and unmotivated with little regard for organizational rules, policies and procedures because of their confidence in the protection offered by wasta (Al Waqfi & Jain 2007 cited in Al Waqfi & Forstenlechner 2010). For the Emirati leader this is a serious issue because of the challenge of inspiring trust and commitment in subordinates who believe that his/her claim to leadership is not based on ability or experience and has little concern for his/her own performance levels. Another challenge is then navigating the divide between expatriate and Emirati subordinates where expatriates may find it difficult to objectively view their colleagues as being capable and deserving of their positions while Emirati's might feel that they are indeed protected and act in ways that only feed the stereotype further (Al Waqfi and Jain 2007). For the expatriate leader the fundamental challenge lies in having to mitigate the damaging psychological impact of subordinates doubting their team mates and the fact that the leader will have to take on-board Emirati or Arab members or reluctantly approve their upward mobility because of the protection of wasta.

3.6 From "Kandoras" to "Insha'Allah": The Emirati-Expatriate Divide

Value differences in the UAE context go beyond motivators and issues of wasta to include more complex differences ranging from the extremely obvious to the incredibly nuanced. Neal (2010) described symbolic uniformity vs. diversity, where the seemingly simple question of dress and appearance comes into play. Emirati nationals tend to wear their traditional clothes (a kandora for men and the black abaya and sheila for women) instead of the Western business attire. And while it would seem as though the question of dress is a non-issue, in the UAE context it has a significant psychological impact on both Emiratis and expatriates. For the Emiratis the traditional dress is one way of expressing their national identity but in time, and in organizational settings, it has come to have a highly symbolic value, where a powerful wall was created between locals and expatriates. And while it may be purely psychological it has important consequences for in-group/out-group perceptions particularly as "different ethnic social categorizations [are] made visible" potentially creating "member bias [and] tension between the groups" (Neal 2010, p. 252).

This separating wall between locals and expatriates is further exacerbated through differences in language, where although English is the language spoken in UAE organizations in both sectors there's a clear gap between expatriate and local proficiency in the language attributable to deficiencies in the educational systems (Abdelkarim 2001). The result of this is that Emiratis are uncomfortable using the language and given their positions of leadership are able to avoid using it by relegating communication duties to other employees thereby creating communication and personal barriers between themselves and expatriate leaders and team members. Taken together these differences are only at the surface level but in themselves create a challenging environment for leaders who must deal with the psychological impact of such symbolic differences as well as their tangible impact on such things as cohesion, conflict, and team performance.

Another defining element of the UAE organization is what Neal (2010) described as the tension between Arab Islam vs. global secularism. Islam is a fundamental part of the Emirati culture, and unlike in a Western context where religion can be separated from business and organizational culture, it is strongly present in the UAE organization beginning with language (phrases like "Insha'Allah" are ever present) all the way to work-schedules and timings (practicing Muslims pray five times a day which involves taking time out of their work day to perform the prayer). And while this has proven to be a unifying factor between the Emiratis and Arab expatriates it can be alienating for the non-Arab expatriates.

3.7 Understanding the UAE Leadership Dynamic

Thus far we have highlighted the unique elements that define the context in which leadership operates in the UAE organization and some of the challenges it faces. The question now becomes; what are the specific features of leadership itself in the Emirati context? Who is the leader and how does he/she operate? Unfortunately research in this area is also limited and at times contradictory.

Given the demographic profile of the population it comes as no surprise that leaders in the UAE are relatively young in contrast to the "Western" context where leadership positions are typically filled with older presumably more experienced individuals. This "youthfulness" is apparent particularly in the public sector where young Emiratis are catapulted into their positions as part of the nationalization efforts. As we will see later on in the empirical section of this

research it is not uncommon to have a leader in his/her early thirties leading a team of considerably older and often more experienced individuals.

In terms of leadership style there seems to be two perspectives in the research. Empirical research shows that Arab leaders tend to favour consultative, participative and pseudo participative styles (Al-Jafary & Hollingsworth 1983; Ali 1989; Ali 1993; Ali et al 1995; Muna 1980). And while there is some evidence that the current trend is towards a more participative style (Al-Jafary & Hollingsworth 1983; Ali 1993) this is not generalizable across the Arab context as it has been shown to be strongly influenced by such factors as the sector, size of the organization, the degree of influence that a particular position holds, and culturally-defined work values (Ali et al. 1995; Al-Meer 1989; At-Twaijri 1989). On the other hand, other works, most notably that of Badawy (1986), asserted that Arabs lack the inclination and ability to practice consultative and democratic styles of leadership and lean heavier towards autocratic styles.

However, while research emanating from the region has provided great insight, much like the "Western" literature, it too can't be uniformly applied to all contexts. A fundamental issue with empirical research in the region is the lack of access to vital data and information due to a culture of "secrecy" surrounding the sharing and exchange of information. However, a more serious concern, particularly from an academic perspective, is the fact that much of the research describing "Arab" leadership in "Arab" contexts are inherently inaccurate because it is a grave injustice to lump the diverse nations of the Arab world into a single category. And while in an effort to tackle this issue some research has focused only on certain presumably similar areas such as the GCC they too remain too reductionist in their approach. One only has to compare Saudi Arabia and the UAE to see the stark cultural, social, and, as a result, organizational differences even if they are bound by similar histories, traditions, and even economic realities.

More specifically given our focus on the leadership-diversity dynamic much of the research can, as Neal (2010) discussed, be divided into three themes describing "the nature of Arab cultures and their influence on [organizational culture]; the experiences and adjustment of expatriates in the Gulf countries; and the comparison of local and expatriate workers" with the gap being in the lack of focus on "the emerging dynamics" of expatriate-local interaction particularly in terms of leadership (Neal 2010, p. 246). This gap in the research is one motivator for the present work where it will investigate the features of the Emirati-expatriate dynamic as it

is emerging in the context of leadership in organizations and how the various elements of diversity that define that context affect the uniquely evolving leadership system.

Telling the UAE Leadership Story: Propositions, Tools, & Inspiration

4.1 Propositions

From the literature review above and from personal experience in the public sector (which will be discussed in further detail in later sections) the present research will investigate the following propositions:

1) Diversity fundamentally impacts perceptions of leadership in the Emirati organization.

2) Social identities/diversity elements are not significant in isolation but only in association with diversity competency of leaders.

3) Diversity competence in the cognitive, motivational, and behavioural elements determines leadership effectiveness as evident in organizational outcomes.

4) Differences in diversity competence of Emirati and expatriate leaders can explain variations in degrees of success at the relationship-building level.

5) The areas of individualized consideration and idealized influence of transformational leadership can prove effective in the Emirati context.

6) No single pre-established model, including transformational leadership, can adequately describe or serve the Emirati context without heavily incorporating diversity considerations.

4.2 Conceptual Background

4.2.1 Describing the Leadership System

In order to fully explore the leadership dynamic in the UAE's unique context it is crucial that no preconceived notions and set academic paradigms are brought into the investigation. For this reason the research at hand will enable the key actors of the dynamic to tell their story in its fullest such that it enables us to define the current model of leadership, its characteristics, its interplay with diversity, and potential areas for capitalizing on such diversity in ways that can positively affect organizational outcomes.

However, before we can delve into the specific methodology of the present work it is crucial that we first discuss the theoretical background that provided the tools and inspiration for

the interpretation of results. Given that one of the primary objectives of the research at hand is to paint a picture of the current leadership model the first tool was provided by Hernandez et al.'s (2011) leadership system.

The authors made the powerful argument that a fundamental weakness in leadership research has been the unilateral focus on one or two actors in the leadership dynamic. For them any accurate picture of leadership requires the integration not only of the main actors but also those elements that have the strongest influence on their interaction. Thus they proposed a "leadership" system comprised of leaders, followers, collectives and contexts. However, more important than simply investigating the actors as separate entities the authors concluded that the more fundamental questions that have been addressed by leadership models have been concerned with the loci of leadership (i.e.: where leadership comes from), and the mechanisms of leadership (i.e.: how leadership is transmitted). Based on this classification the authors propose that fully understanding the leadership process can only take place across the following dimensions:

- Loci of leadership (the source):
    1. Leader: "is the leader the sole initiator of leadership"? (p. 1166)
    2. Followers: focuses on the characteristics and behaviours of the followers that are independent of the leaders that "makes leadership possible" (p. 1166).
    3. Collectives: where leadership emerges from the interaction among interconnected people within a group such as work teams.
    4. Dyads: specific characteristics of the leader-follower relationship that give rise to leadership.
    5. Contexts: emphasizing the importance of the environment in the leadership dynamic it looks at "relationships beyond a predefined group and [recognizes] the power of context such as team members' social networks, cultures, or norms within an organization in explaining the source of leadership" (p. 1166).
- Mechanisms of leadership (the means by which leadership's enacted):
    1. Traits: describes the "patterns of the individuals' emotions, thoughts and behaviours" (Mischel & Shoda 1995 cited in Hernandez et al. 2011, p. 1167). These traits can exist both at the individual and the group level.
    2. Behaviours: looks at the kinds of behaviours that facilitate relationships independent of any characteristics or traits.

3. Cognition: focuses on the "thoughts and sense making processes related to leadership" and the ways in which these influence the way leadership is perceived and interpreted (p. 1167).

4. Affect: the feelings, moods, and states that ultimately affect behaviour and decision-making processes of individuals in the leadership dynamic.

With these categories as their foundation the authors then went on to an extensive review of the leadership literature classifying each leadership model across these dimensions as illustrated in figure 4.1.

Mechanisms of Leadership

D. Affect "to feel"	C. Cognition "to think"	B. Behaviors "to do"	A. Traits "to be"	
Spiritual Leadership Theory		Behavioral Theories / Ethical Leadership Theory / Transactional Leadership Theory / Paternalistic Leadership Theory	GLOBE / Spiritual Leadership Theory / Trait Theories	**1. Leader**
	Leadership Complexity Theory / Paternalistic Leadership Theory / GLOBE	Performance-Maintenance Theory of Leadership / Path-Goal Theory / Complexity Leadership Theory	Fiedler's Contingency Theory	**2. Context**
	Romance of Leadership Theory / Implicit Leadership Theory	Substi-tutes for Leader-ship Theory	Path-Goal Theory	**3. Followers**
	Social Identity Model of Leadership Effectiveness / Social Network Approach to Leadership	Network LMX Theory	Group Composition Trait Approach	**4. Collectives**
	Authentic Leadership Theory / Transformational & Charismatic Leadership Theories		Situational Leadership Theory / LMX Theory	**5. Dyads**

Loci of Leadership

Fig. 1. Placing leadership theories within the two–dimensional framework. (The order of the loci and mechanisms and the size and distribution of the theories' boxes were chosen to maximize graphical clarity. Please note that some theories are represented by two separate boxes.)

Figure 4.1: The Loci-Mechanism Approach to Leadership (Hernandez et al. 2011, p. 1166)

There are two important issues that need to be addressed with the use of this model. As the authors themselves describe the first is the nature of the separation between the categories, where rather than being rigidly divided the categories are quite fluid (illustrated by the fact that some models appear in more than one category). This speaks to the nuanced nature of the leadership system and a cautionary note against attempting to simplify its main actors through rigid divisions. A second issue is that where a model is placed in terms of the categories is far from universal; each classification will depend on the researcher's approach to the categories and the different "weightings" given to each in a specific model.

The above model, as well as the issues discussed above, is valuable for the present research. It allows a large degree of freedom in describing the UAE context, where rather than the limiting exercise of investigating the applicability of one model or the other to the Emirati context, the aforementioned categories of the leadership system will be used to classify the descriptions of the principal actors (the leaders and followers) and then deduce from these whether an already established leadership theory applies to the UAE or whether it has its own unique model (and if so what constitutes characteristics).

4.2.2 Understanding the Leadership-Diversity Dynamic

Understanding leadership in the UAE context can't be done independently of the intricacies of diversity which forms the other component of the present work. In understanding the interplay of leadership and diversity there are two approaches to choose from; the expansive and the revisionist. In the first, a leadership model is "tested" across a particular element of diversity to determine its impact on the leadership function. On the other hand the revisionist approach scrutinizes the effect of diversity on leadership with a view to "questioning, challenging, and revising [its] traditional assumptions" (Chen & Velsor 1996, p. 286). A variation of the revisionist approach will be used in the research at hand as it will begin with identifying the features of the leadership system and understand the way its formation is shaped by diversity.

In pursuing the revisionist approach the present research utilizes Chen and Velsor's (1996) model of "diversity competency and leadership effectiveness" that brought together various leadership models in analysing the diversity-leadership dynamic. The model thus made the following propositions:

1. Social identities such as gender, race, and nationality are of extreme importance in the leadership-diversity system.

2. For the leadership-diversity dynamic to prove positive "diversity competency" is required on three distinct but related levels:

    a) Motivational: describes the expression of openness to the "different others" in the willingness to work with them as well as build and maintain harmonious relationships. These are all reflective of a value orientation towards the differences brought about by diversity.

    b) Cognitive: refers to the intellectual component of approaching diversity and describes not only "the knowledge and understanding of the cultural values and norms of different others" but also a willingness to acquire that understanding (p. 292).

    c) Behavioural: this component describes "a portfolio of skills in relating and working with others who have different social, cultural, and demographic backgrounds" (p. 292).

3. The combination of the above propositions then gives way to what the authors viewed as the essential element for the success of the leadership-diversity dynamic; relationship building. Defined as an integral competency of the leadership function that is both affected by the diversity competency and influences leadership effectiveness "independently or as mediators" (p. 292).

The model is illustrated in the figure below:
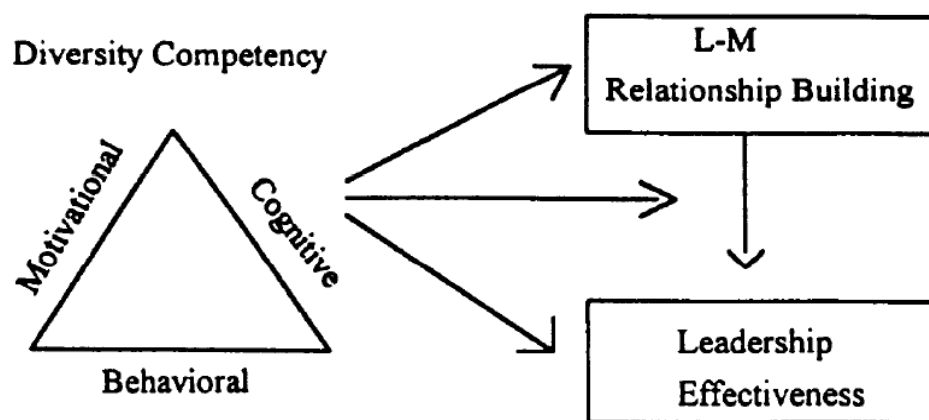
Figure 4.2 "A Model of Diversity Competency and Leadership Effectiveness" (Chen & Velsor 1991, p. 291)

The model thus enables us to define, from the view-point of the main actors, which of the social identities are the most fundamental to the UAE context, which of the aforementioned competencies are the most exhibited by leaders and to what degrees of success, and how the relationship building function is translated into leadership effectiveness (or failure and the causes for either). How this will be achieved is the focus of the coming chapter.

Methodology

5.1 Background

Given that investigating the UAE in its entirety is a huge undertaking the present work will focus on the Emirate of Dubai given its leading position not only in the country but also across the GCC. The focus will be on the public sector given that it provides the perfect microcosm of Emirati-expatriate interaction in the context of leadership and the insights it can generate if the goal of integrating Emiratis into the private sector is to be achieved in the future. Also, the similarity of the public sector of the UAE to that in other GCC countries particularly given its relatively "successful" Emiratisation program has the potential to inform future research in other countries of the region.

5.1.1 The Organization

The organization at the centre of the present research is a unique one in Dubai's public sector. Established as an advisory entity nine years ago by official decree from the office of the ruler its function was to provide economic policy advice to the government based on academic research. While its success in achieving its vision of becoming a "strategic partner" in the policy decision-making process in the Emirate is debatable, it underwent significant change in 2008 when another, relatively small, government entity was joined to it for strategic and financial reasons. The resulting "new" organization provided the perfect stage for understanding leadership and its interplay with diversity for various reasons:

1. Drastic changes in the organization's leadership took place, where in the newly joined organization leaders were exclusively Emirati, and with only one exception, all male. The "new" leadership system, however, involved leaders from multiple nationalities and considerably more women. The highest management, however, became exclusively Emirati.

2. The composition of the teams themselves underwent significant change. Thus while in the newly joined entity, teams were comprised of Emiratis and other Arabs, the parent organization enjoyed a mix of Arabs and non-Arab expatriates with considerably less Emiratis. The newly formed teams

contained a considerably more diverse mix with a heavier Emirati presence at all levels.

3. Given the change in the size of the organization (and therefore the size of their operations) a new project-based system was initiated with a consultant creating a "project handbook" that would be used for all projects from the smallest (e.g.: business card design and order) to the multi-million dirham ones. This exclusive focus on a project-based system was fairly new across all teams who had previously enjoyed a relatively fluid system where each department boasted its own way of going about business.

4. Given that these changes came at a time of heightened pressure due to the global economic downturn it was faced with a new situation where the pressure to perform increased as its client became more demanding of policy advice and an increase in competition from other entities both within the Emirate and across the country. Thus the relative security that both the parent organization and the new one had previously enjoyed had come to an end.

5.1.2 The Research Context

The choice of the organization at hand was a natural one, and, in effect, was a convenience sample. The researcher had joined the organization just three months before the aforementioned changes took place and continued to work there for two years after thereby enabling a rare "before and after" perspective of the organization in addition to first-hand experience with some of the organization's most explosive issues, which can be summarized as follows:

1) Serious resistance to the unified project-based approach to work execution: initial resistance to the change in work organization was thought to be resolvable with time. However it became increasingly evident that teams across all levels of the organization were unwilling to adopt the project-based approach outlined in a handbook designed by an internal consultant. This was no surprise given that the new approach was introduced via an email from top management stating that the new project-based approach was to be implemented under the threat of disciplinary action without consideration for managers at other levels and the expertise of those who

performed very specialized tasks that required a tailored approach rather than a generic project management handbook.

2) Significant rise in conflict across all levels of the organization: what began as attempts at constructive dialogue between team leaders and representatives of top management in order to modify some of the new "rules and decrees" that didn't fit the nature of the team's work (particularly given its academic nature) soon erupted into full-fledged conflict that required the intervention of the HR department and in some cases direct intervention from top management (though their decisions were always centered around disciplinary action). Eventually this negative atmosphere trickled down into the teams themselves particularly as the tension from the sudden changes and the realization that their line-managers were just as helpless as they were took its toll. In time the organization's new condition was one in which more time was spent resolving conflict than any other activity.

3) Sudden absence of top-level leadership: the highest level management (exclusively Emirati) was heavily involved in the first few months after the merger to a point where they were micromanaging the smallest activities. However, as the resistance and conflict levels began to rise top management seemed to withdraw to a point of complete absence. Previously "open doors" became shut and direct communication was replaced with communication via personal assistants and sporadic general circulars. This absence was worsened by the fact that top management had altered the organization's rules and chains of command in a way where no decision, however small, could be made without their final approval. Thus significant time was lost waiting outside doors and fighting for signatures and stamps.

4) Alarming increase in employee turnover: at one point the organization went from a team of 150 employees (including the administration) to 90 employees in a period of 8 months. More alarming was the fact that the bulk of these were from the research teams who performed very specialized tasks that made replacing them incredibly difficult. Often, resignations had a domino effect; as one team lost its leader it was a matter of time before the remaining team members began leaving one by one triggering another wave of resignations in neighbouring teams.

5) Overall decline in performance level and rise in project failure rate: given the nature of the organization's business and its stakeholders it was crucial that they deliver their projects before any other organization beat them to it. However, as a result of the significant time wasted enforcing handbooks, solving conflict, and fighting to access top management, many of the projects that were eventually delivered were either redundant or of a quality so poor that in some occasions it was the cause of serious reprimand from the stakeholders; for the first time (in both the parent and the new organization) projects were declared failures.

These issues made the organization at hand a rich mine for investigation particularly given the researcher's first-hand experience with them. More importantly, however, and one of the researcher's motivators, is the fact that informal relationships and discussions with members of other public sector organizations revealed that most, if not all, the aforementioned issues were also present thereby enabling the results of this investigation to be generalizable (though with caution) across the sector.

5.2 The Critical Incident Technique: How and Why?

5.2.1 An Introduction to the CIT

In the words of John C. Flanagan (1954), considered the "father" of the critical incident technique, this method "consists of a set of procedures for collecting direct observations of human behaviour in such a way as to facilitate their potential usefulness in solving practical problems and developing broad…principles" (p. 327). This is achieved through a focus on gathering incidents that have special significance against a defined set of criteria. An incident is thus defined as "any observable human activity that is sufficiently complete in itself to permit inferences and predictions to be made about the person performing the act. [It becomes] critical where its consequences are sufficiently definite to leave little doubt concerning its effects" (Flanagan 1954, p. 372).

At the heart of this technique, and one of the primary motivators for employing it in this research, is the flexibility and freedom it allows. As opposed to a rigid process constrained by rules and procedures, the CIT is by nature adoptable to the specific needs of each situation given the simplicity of its requirements which are:

- Qualified observers
- An agreed upon statement of the purpose of the observed activity

- "Simple" types of judgment by the observer

5.2.2 Research Design

The procedure itself involves five steps as follows:

1. General aims: it's important to explicitly identify the objectives of the research particularly the aims of the activity/behaviour being investigated. This is important later for the judgments that would need to be made in classifying incidents although it should be noted that rarely is there a "universal" agreement on the "correct" aim of an activity/behaviour. In practical terms the general aims are described in a statement of purpose devised by the researcher and shared with participants.

2. Plans and specifications: in order to ensure that the participants focus on the behaviours/activities at the heart of the investigation it's important that they be given precise instructions. This is achieved prior to data collection through:

   - Specifying the situation being observed through defining the "place, the persons, the conditions, and the activities" (p. 338).

   - Deciding which behaviours are relevant to the general aims of the activity.

   - Determine the extent to which an incident has an effect on the general aim. This involves determining the criteria for "criticality" with the consensus being that "an incident is critical if it makes a "significant" contribution, either positively or negatively, to the general aim of the activity" (p. 338).

   - Deciding on the participants based on the extent of their experience with the particular activity.

3. Collecting the data: done in a variety of ways including personal interviews, surveys, questionnaires and record forms among others.

4. Data analysis: unlike other methods data analysis doesn't need to wait until the entire sample has been covered but is rather an on-going process. Here elements of the incidents are evaluated and then classified according to a criteria established by the researcher.

5.2.3 The Questionnaire

Respondents were given a questionnaire that begins with a description of the research's objective as follows:

The questionnaire at hand is part of research effort to better understand the way in which cultural diversity affects the dynamics of the Emirati leadership model in the

public sector. It will feature as part of a dissertation whose objective is to define the unique elements of the Emirati leadership model from the perspectives of its key players. As such your participation is greatly appreciated.

Please rest assured that the information you share here is treated with the utmost confidentiality and all measures will be taken to ensure your anonymity is protected.

This was followed by a definition of cultural diversity as "differences in age, gender, nationality, ethnic background, religion, education, social and economic background, and physical ability". Bearing this definition in mind respondents were asked to answer the following questions depending on their role as leaders or followers:

Leaders:

1. Describe the nature of your relationship with your subordinates and how do you feel about this relationship?
2. What contributed to making your relationship the way that it is?
3. An incident is an event that kept you awake at night that can be either positive or negative. Reflect on an incident with your subordinate where an element of diversity came into play.
4. What was the outcome of the incident?
5. Would this outcome have been different had the element of diversity you mentioned not exist (ex: you were of the same educational background or gender)?
6. In an ideal world what would a leader be like? What would his/her relationship be like and why?
7. Describe an incident where you or a leader you know was closest to that ideal.
8. What was the outcome of that incident?

Followers:

1. Describe the nature of your relationship with your leader and how do you feel about this relationship?
2. What contributed to making your relationship the way that it is?
3. An incident is an event that kept you awake at night that can be either positive or negative. Reflect on an incident with your leader where an element of diversity came into play.
4. What was the outcome of the incident?

5. Would this outcome have been different had the element of diversity you mentioned not exist (ex: you were of the same educational background or gender)?

6. In an ideal world what would your leader be like? What would your relationship be like and why?

7. Describe an incident where a leader was closest to that ideal.

8. What was the outcome of that incident?

Respondents were asked to limit their writing to two pages per incident so as to ensure that they focus on the fundamentals of the incident. A complete version of the questionnaire can be found in Appendix B.

5.2.4 The Sample

The sample was divided as follows:

- 8 Emirati leaders divided between "high level" executives, project managers, and "lower level" managers. This is to ensure that leadership at various levels is represented.

- 9 expatriate leaders divided the same as above.

- Two followers for each of the above leaders for a total of 51 responses.

A unique element of the present research is its focus on network pairs; for each leader two of his/her followers are interviewed with the purpose of not only gaining a fuller understanding of the relationship between them but also to better gauge the accuracy of the responses (as will be seen in later sections there were many cases where one leader described his/her relationship with his subordinates as being positive whereas the subordinates asserted that it was extremely negative and each had different justification for their responses). This also enables the research to depart from a unilateral focus on the leader, follower, or the environment independently from one another. Rather it contributes a holistic view, where the story is not told by one actor or another but by all actors providing views on the same relationship and in the same context. Also, by asking both groups of respondents about their view of ideal leadership the present research is able to not only understand the psychological and emotional associations that both attach to leadership but also identify where the gap exists between that ideal state and reality in terms of traits, behaviours, and competencies as it emerges within a single relationship.

5.2.5 Other Methods of Data Collection

1) Observation: the researcher was an employee of the organization for over 2 years during which first-hand experience with the organization's most fundamental issues was gained. While at the time of the investigation the researcher had not been an employee of the organization for well over a year, during the course of the time spent conducting the interviews there was plenty of opportunity to make direct observations. The researcher was invited join meetings, HR conflict "hearings", and even informal team gatherings, all of which enabled direct observation of individuals, team dynamics and leadership systems in light of the culture and diversity themes at the heart of the investigation.

2) Interviews: most interviews had two portions. The first portion was the "formal one" where the researcher focused on the content of the questionnaire. Fortunately, however, there often was a second "informal" portion to the interview where the interviewees were eager to share even more incidents, their opinions on what they deemed to be the organization's most fundamental issues, and their view of their role and future in the organization. This was significant on two levels. First it enabled the researcher to put the critical incidents in their proper context by giving insights into the "background story". Second, they often brought to light important elements that later proved instrumental in identifying the themes that were used in the interpretation of results.

3) Informal communication with participants: observations and interviews were just one part of communication with the research participants. Ironically "wasta" played a role in this investigation as a close relative of the researcher is one of the senior directors of the organization and one of few expatriates to hold such a position. This not only meant a rare opportunity to access information and individuals but also played a significant role in the formation of personal and social relationships with members of the organization at all levels. These informal connections, particularly those with expatriates who had significant employment experience and role responsibilities in the organization (including the executive directors) effectively turned these individuals into useful internal brokers and helpful informants (Emerson, Fretz and Shaw, 2011) that not only facilitated

sample selection, data collection, analysis and interpretation but also played a significant role during the design and empirical data collection of this dissertation research.

5.2.6 Analysis Techniques

The broad categories below are derived directly from the theoretical frameworks discussed earlier. Within each category the themes that emerged were derived from the formal questionnaire interviews as well as the other methods of data collection described earlier. Thus responses were categorized as follows:

1) The Current Leadership Model

   As determined by:

   a) The current leader profile: understanding the current leaders, expatriate and Emirati, in terms of mechanisms of leadership as expressed in:

      - Traits
      - Behaviours
      - Cognition
      - Affect

   b) The current origin of leadership: understood in terms of the loci of leadership (for both the expatriate and Emirati leader-follower pairs) emanating from the following sources:

      - Leader
      - Follower
      - Context
      - Collective
      - Dyad

   c) Bearing in mind the revisionist approach, from the above classification it is then possible to understand the applicability of one of the established leadership models in the classification the current leadership model in the organization. If no single model proves fitting for the current situation it is possible to determine the features of a unique model that would be applicable.

2) The Role of Diversity

   As determined by:

a) The elements of diversity most influential in the leader-follower dynamic.

b) A classification of incident outcomes (positive or negative).

c) Diversity competency of leaders from the perspective of each as expressed through the following dimensions:

- Cognitive

- Behavioural

- Motivational

d) The effect of diversity competency on:

- Perceptions of leadership

- The quality of the leader-follower relationship

- The quality of inter-team interactions

- Organizational commitment and job satisfaction

- Performance outcomes

3) The Ideal Leadership Model

Combining the insights about the current leadership model and the impact of diversity on its dynamics we can then determine where there exist gaps between the current state and that of the future (presumably the ideal state described is the one that would be the goal of the future) based on responses to questions 6, 7, and 8. Of particular importance is that both the leaders and followers, given consideration of their context, describe the leadership model that can better serve the organization's needs. This model will be expressed in terms of the loci and mechanisms of leadership with diversity competency added as an important dimension in the leadership system.

The Story Unfolded: Results, Analysis, & Discussion

6.1 Survey Returns and Emergent Issues in the Case Study Research

The initial plan was to collect a total of 36 responses consisting of 6 Emirati leaders, 6 expatriate leaders, and 2 followers for each leader. Following personal contact with each respondent to familiarize them with the research objectives and what would be required of them the questionnaires were sent to the selected pairs of followers via email by the executive directors with whom the researcher has a close personal relationship. Shortly after, respondents were contacted by the researcher to reiterate the purpose of the study and answer any questions related to the survey which was to be returned within 2 weeks' time.

After about a week the rate at which responses were returned was alarmingly low at which point the researcher began contacting individuals personally to determine the source of the delay. Interestingly the cause of the delay was the fear on the part follower about sharing their experiences and opinions in writing expressing their willingness to share those in a personal interview where the interviewer did all the writing. To the researcher's surprise, however, as the personal interviews approached the end, more members of the organization came forward expressing a desire to share their experiences because, as one individual described, "this is a subject no one cares to ask about but is at the core of what is painful about working here". Thus, a total of 60 interviews were conducted although the results of 51 responses were valid given the relevance of the activities described to the general aim.

The increased participation was an extremely fortunate turn of events as it allowed the research to delve into the depths of the organization and across its various levels. The demographics of the sample are illustrated in the table below:

Average Age	33 years old
Nationality Distribution	Armenia (1)
	Austria (1)
	Canada (5)
	Egypt (4)
	Britain (1)
	Iran (1)
	Jordan (2)
	KSA (1)
	UAE (13)
	USA (2)
Education Distribution	Bachelors 24
	Masters 24
	PhD 3
Male : Female Ratio	30:21
Level in Organization	Senior: 18
	Mid-level: 18
	Junior: 18

Table 6.1: Demographic Description of the Sample

One of the biggest challenges in conducting the surveys was the language barrier. The researcher had anticipated, given previous experience, that a few participants would require some "special assistance" when interpreting and responding to the survey given their lack of comfort with using the English language. But given that the researcher is fluent in written and spoken Classical Arabic the language barrier was not anticipated to be a major challenge. Interestingly, however, as the interviews began it became apparent that the challenge wasn't a superficial language barrier but rather a fundamental one given that the Arabic language, in spite of its richness, did not have a synonym for "culture" and "diversity" to express the central concepts of the present research. In fact, even the synonym for "leadership" at its root expresses an authoritarian version of leadership relating to formal positions of power as opposed to a characteristic or behaviour that can be exhibited by any individual or group within a team. This was both a challenge and an eye-opener.

On the one hand, the lack of a synonym expresses to some degree the absence of the concept in a particular setting which meant that considerable time was spent first discussing the concepts of culture, diversity, and leadership as it relates to the participants. While this was no easy task as it challenged in some cases deeply engrained ideas particularly about leadership it was especially illuminating as it became evident that particularly for Emiratis and Arab expatriates with little experience in non-Arab contexts the concept of leadership is radically different than for participants with different experiences (particularly in terms of previous job experience and education).

Another double-edged challenge was the nature of the incidents related. One way to ensure that participants would narrow their focus on the fundamental issues of the research was to limit their writing to no more than 2 pages per incident. However, when the questionnaires turned into personal interviews it became difficult to enforce that limitation and incidents would often fill 5-8 pages of typed text. While this meant considerable more "work" when it came to the analysis and interpretation of the results as the researcher had to spend considerable time filtering out the irrelevant elements in each incident this eventually proved to be a powerful exercise. As the interviews progressed a clear theme emerged, whereby participants were relating highly emotional incidents and had come to view the interviews as an outlet to express their emotions and opinions not only regarding the issues and actors in each incident, but the organization and even the sector as a whole.

6.2 Main Findings: A Review

6.2.1 The Emirati Leadership Model

6.2.1.1   Mechanisms of Leadership

Before we delve into the results it's important to briefly describe how they were derived. Each interview was analysed such that for each question specific descriptions and themes were deduced. When this process was complete for each interview occurrences of each theme were tallied and then depicted together as in Figure 6.1.

When it comes to mechanisms the 3 most prominent traits with which followers described their Emirati leaders are young age (15 responses), ambitious (12), and inexperienced (12). Leaders were described negatively as being inaccessible (12), apathetic (11), detached (13), dictator-like (10 responses), inconsistent (11), untrustworthy (6), impulsive (10), demotivating (10), ineffective communicators (6), and lacking in self-insight (6 responses).

Leadership Mechanisms

Category	Value
Lack of vision	14
Demotivating	10
Impulse Decisions	10
Accessible	4
Empowering	4
Effective Communicator	4
Bad Communicators	6
Sympathetic	4
Inaccessible	12
Apathetic	11
Mentoring	7
Inconsistent	11
Trust-Worthy	4
Untrustable	6
Nepotistic	8
Dictator-like	10
Detached	13
Reactive	9
Modest	4
Lack of self-insight	6
Lack of Field Knowledge	11
Inexperienced	12
Educated	4
Uneducated	7
Young	15
Ambitious	12

Figure 6.1 Emirati Leadership Mechanisms

6.2.1.2 Loci of Leadership

Interestingly a majority of respondents separated what they called "formal leadership" from "actual leadership". For them "formal leadership" is that which is dictated by hierarchy and official position in the organization, whereas "true leadership" is the one that gave them such elements as guidance, mentoring, empowerment, and some form of vision. Given this separation a majority of respondents expressed that true leadership emerged from one of two sources,

context (11 responses) and collectives (11) whereas formal leadership emerged from the leader him/herself (13). Interestingly only 2 respondents viewed dyads to be a source of leadership whereas none viewed it to emanate from the follower. This is illustrated in the figure below:
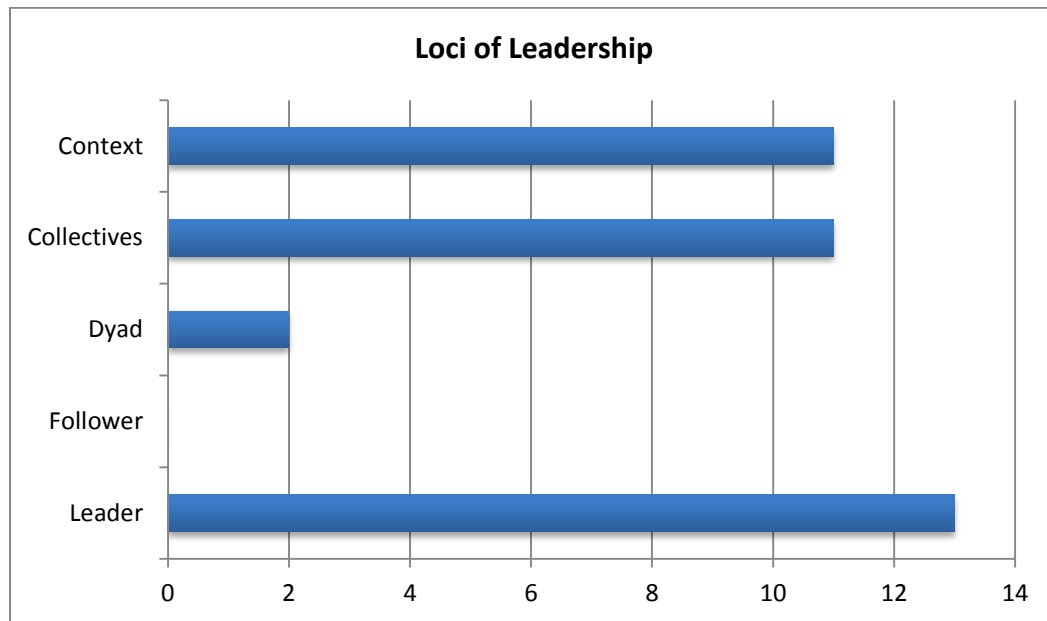
Figure 6.2 Emirati Loci of Leadership

6.2.1.3 The Role of Diversity

The most influential elements of diversity identified by respondents described education (20 responses), experience (16), age (14), nationality (13) and gender (7) in that particular order given the frequencies described in Figure 6.3. These results are somewhat surprising considering the focus of the literature on nationality and ethnicity particularly in settings with policies like Emiratisation.
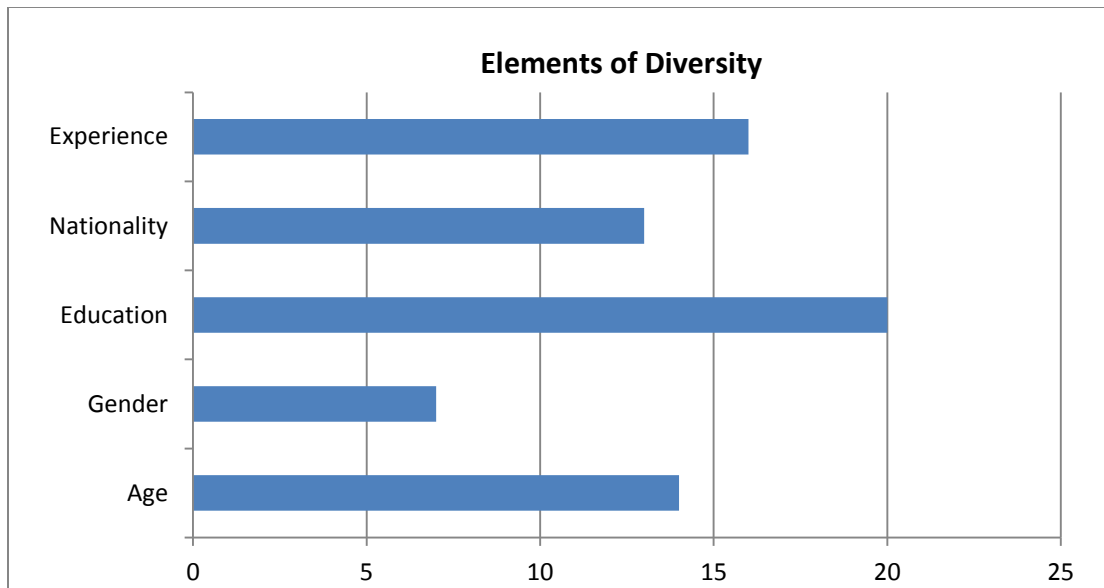
Figure 6.3 Fundamental Elements of Diversity in Emirati Leadership Dynamic

6.2.1.4 Diversity Competency

The elements included in each diversity competency area are as follows:

1) Cognitive: knowledge of different others and willingness to learn about different others.

2) Behavioural: openness to others and willingness to work with others.

3) Motivational: empathizes with different others and builds relationships with different others.

When it comes to diversity competency it's interesting to note that respondents viewed Emirati leaders to be highly knowledgeable of the different others (18 responses) yet this knowledge did not seem to "spill" into any other competencies with only 6 respondents viewing their leaders to be competent in the motivational and behavioural elements of diversity competence as is illustrated in the figure below.
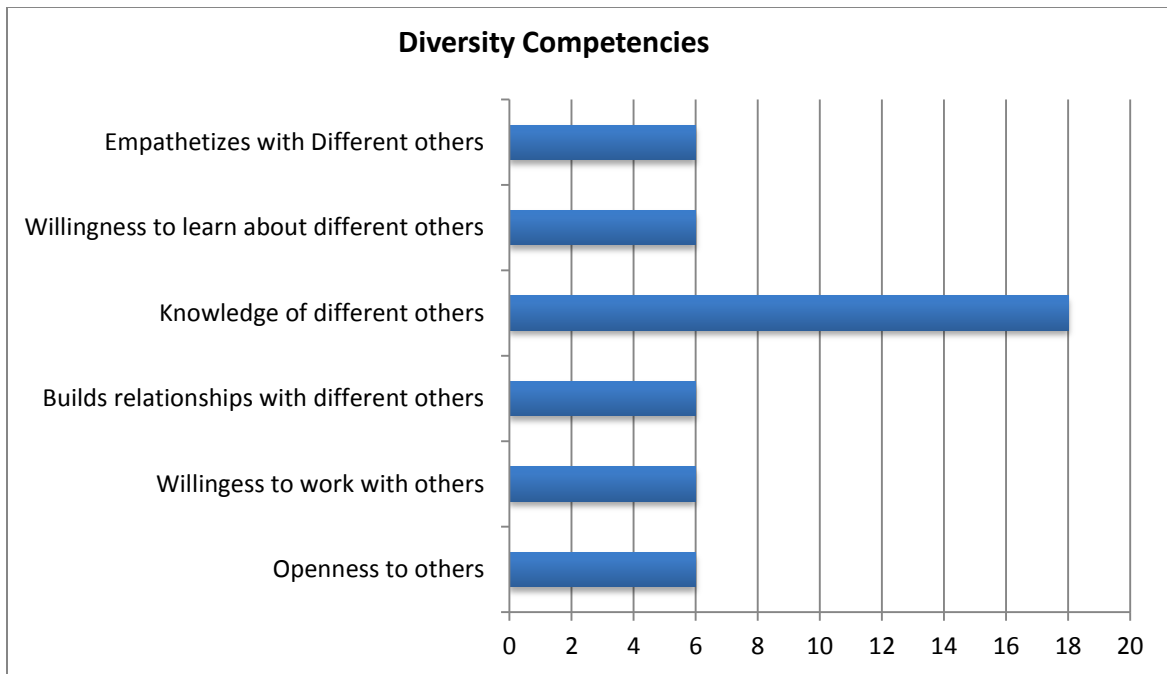
Figure 6.4 Diversity Competencies in Emirati Leadership Dynamic

6.2.1.5 Incident Outcomes

When it comes to describing the incident outcomes it is important to note that the definition of the categories used (i.e.: extremely negative, negative, etc…) were made after all the data was collected given the recurrence of particular incident outcomes. Thus while from the outset the research did not plan to look specifically at the areas of job satisfaction and organizational commitment the fact that these themes repeatedly surfaced across the sample dictated the definition of the categories.

As Figure 6.5 illustrates there was a total of 7 positive outcomes of which 3 were described as being extremely positive. A total of 19 respondents described negative incident outcomes of which 12 were in the extremely negative category. For followers these negative incidents often involved conflicts that escalated to such high levels that the respondent either reported resigning on the spot (only to return given the refusal of the resignation) or a commitment to resigning in the near future. For leaders these incidents also involved rising conflict and the termination of the employees involved or serious intentions to do so.
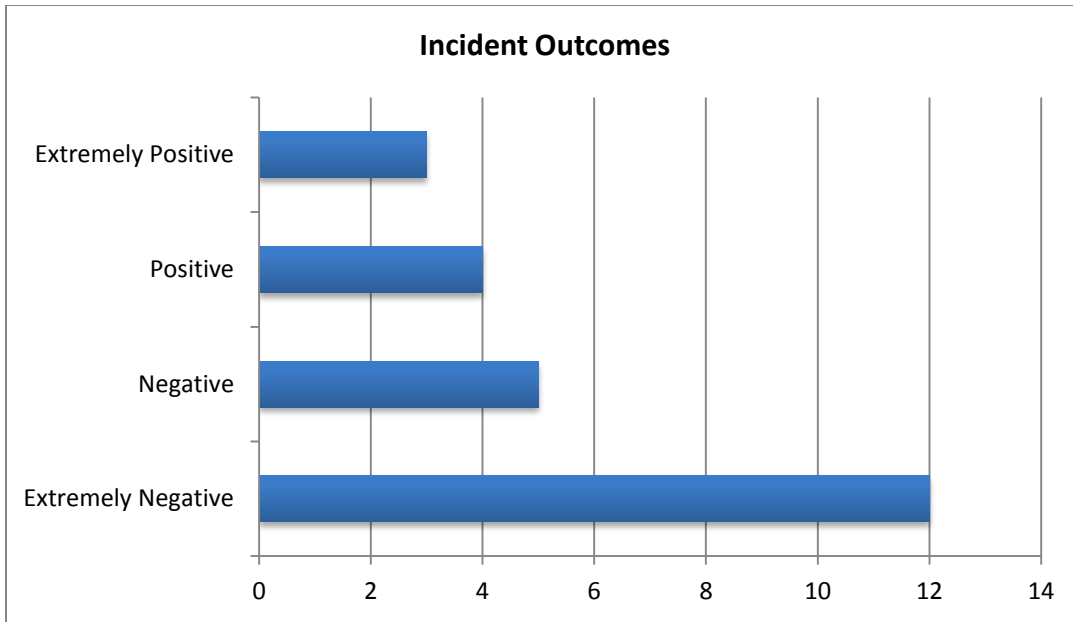
Figure 6.5 Emirati Leadership Incident Outcomes

As Figure 6.6 illustrates the areas most impacted by diversity were first and foremost organizational commitment (16) and job satisfaction (15 responses), which result from the impact on perceptions of leadership (12) that in turn affected leader-follower (16) and inter-team relations (21) in ways that were significant for performance outcomes (21).
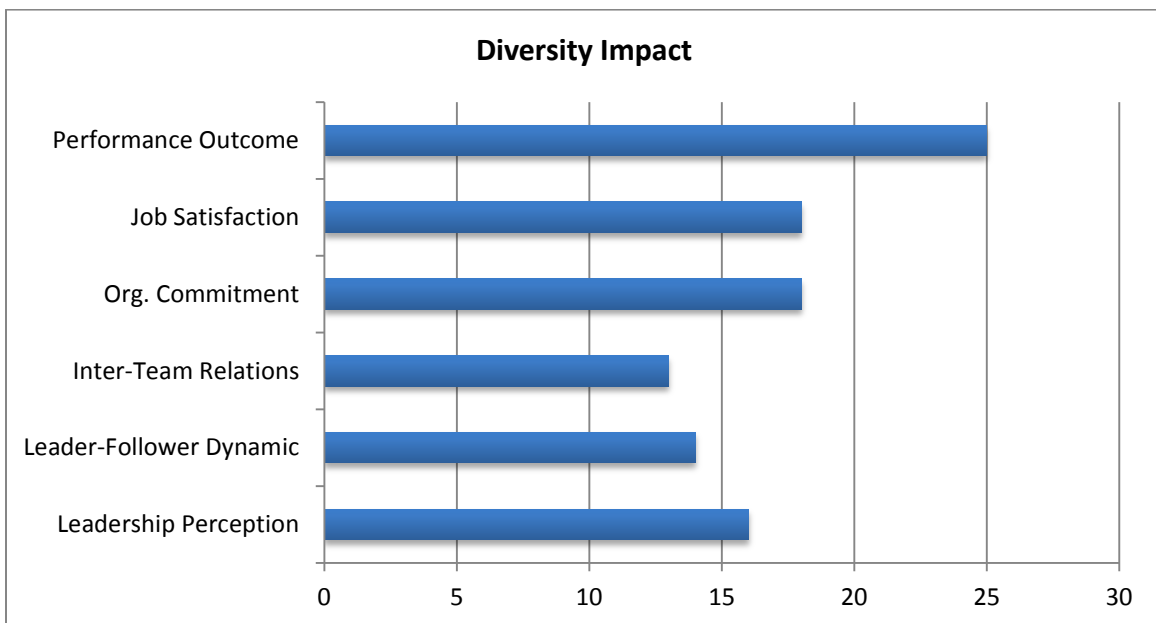
Figure 6.6 Impact of Diversity on Org. Elements in Emirati Leadership

6.2.2 The Expatriate Leadership Model

6.2.2.1 Mechanisms of Leadership

As Figure 6.7 illustrates respondents described their leaders as knowledgeable in their field (17 responses), experienced (13), effective communicators (16), motivating (8) and empowering (14). At the same time, they were also described as indecisive (18 responses), un-authoritative (17 responses), inconsistent (15 responses), lacking in conviction (18), reactive (13), and weak (15).
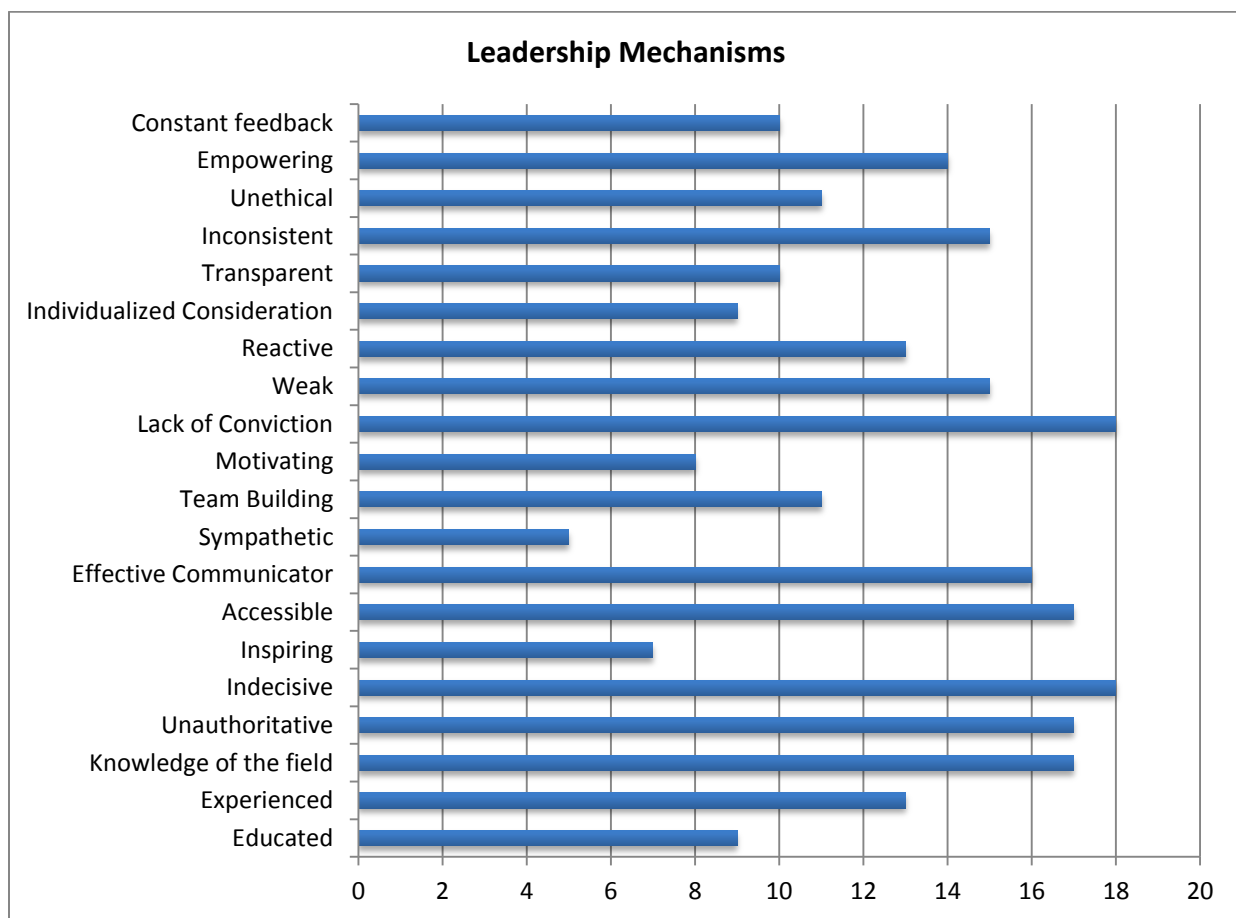
Figure 6.7 Expatriate Leadership Mechanisms

6.2.2.2 Loci of Leadership

Interestingly, the separation of "formal" and "true" leadership identified among followers of Emirati leaders didn't emerge in the case of expatriate leaders due to the fact that more followers in this group identified their current leaders to be closer to their vision of an ideal one. This can

be related to the question of intrinsic motivation as respondents identified the sources of leadership to emanate from dyads (13 responses) and collectives (13 responses) as is illustrated in the figure below.
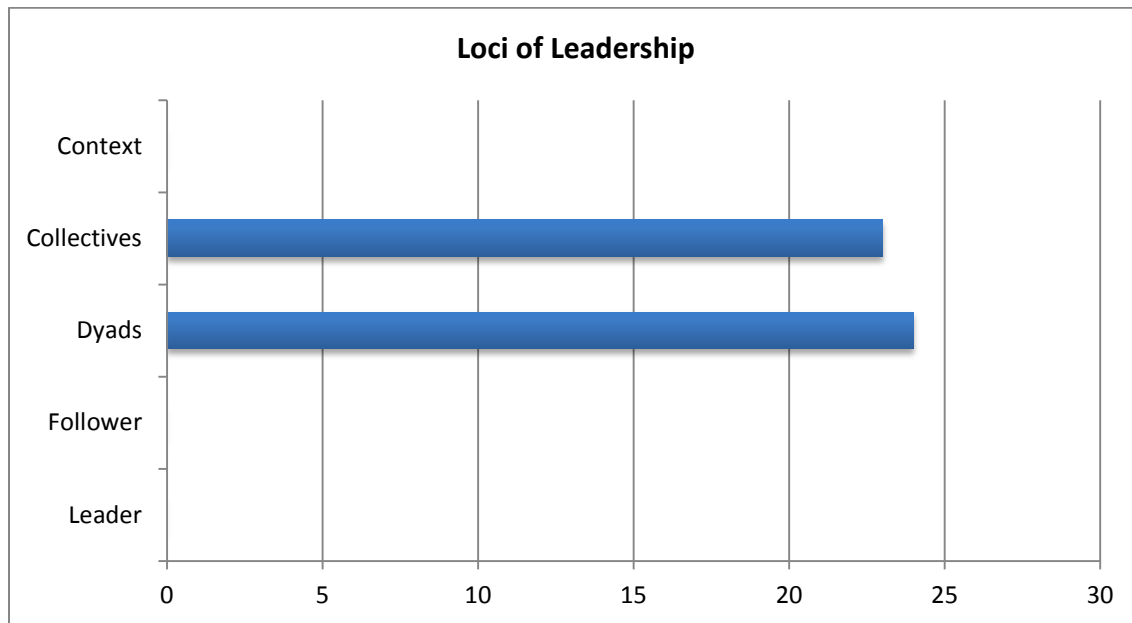
Loci of Leadership

Figure 6.8 Expatriate Loci of Leadership

6.2.2.3 The Role of Diversity

As Figure 6.9 illustrates the element of diversity that was most described is not one traditionally associated with diversity. Much like the element of "experience" that was described in the case of the Emirati leader group, a big portion of respondents (16) described the element of "global experience" as being fundamental. This was followed by nationality (14), gender (13), and religion (6).

Elements of Diversity
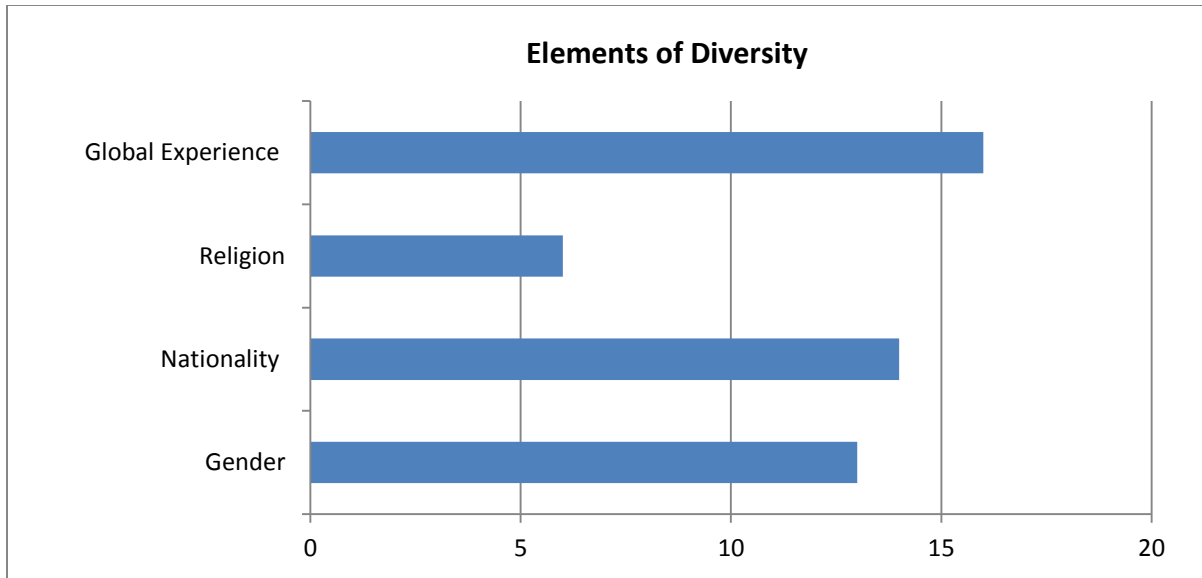
Figure 6.9 Fundamental Elements of Diversity in Expatriate Leadership Dynamic

6.2.2.4 Diversity Competency

Results indicated an agreement that there is a strong openness to different others (21 responses) and a willingness to work with them (21 responses) as expressed in a strong relationship building function that transcends differences (22 responses). Even more interesting is that respondents described weaknesses in the cognitive elements of knowing about the different other (7 responses) and the willingness to acquire that knowledge (12 responses) as well as the motivational element of empathizing with the different other (12 responses).
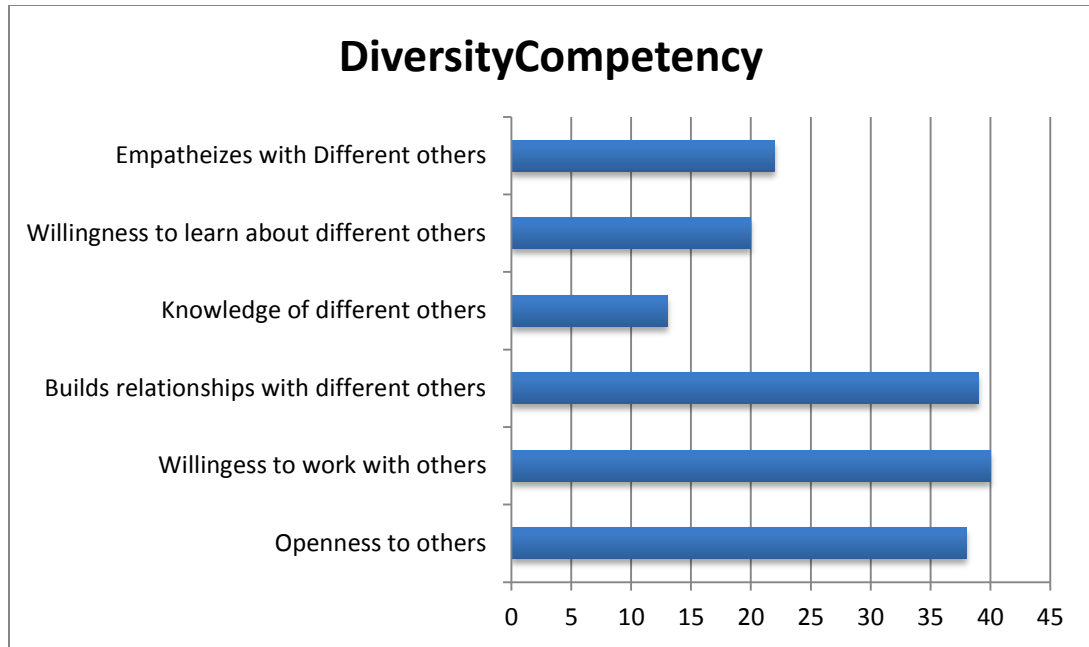
Figure 6.10 Diversity Competencies in Expatriate Leadership Dynamic

6.2.2.5 Incident Outcomes

The impact of deficiency in specific diversity competency elements was fundamental as the figure below shows a relatively high number of respondents (16) described incidents with a negative outcome (2 extremely negative and 14 negative).
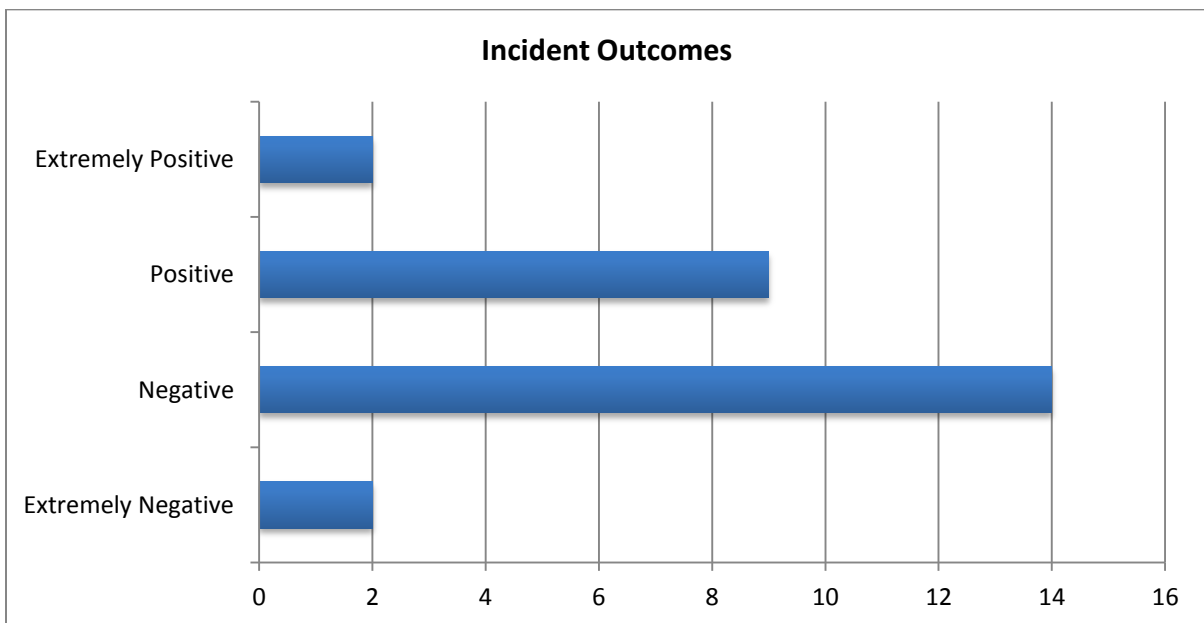
Figure 6.11 Expatriate Leadership Incident Outcomes

The areas most impacted by diversity were job satisfaction (18 responses) and organizational commitment (18 responses) which is not surprising considering the reported impact on leadership-perceptions (16) and consequently leader-follower (14) and inter-team relations (13). Together these have a significant impact on performance outcome (25 responses). This is illustrated in the figure below.
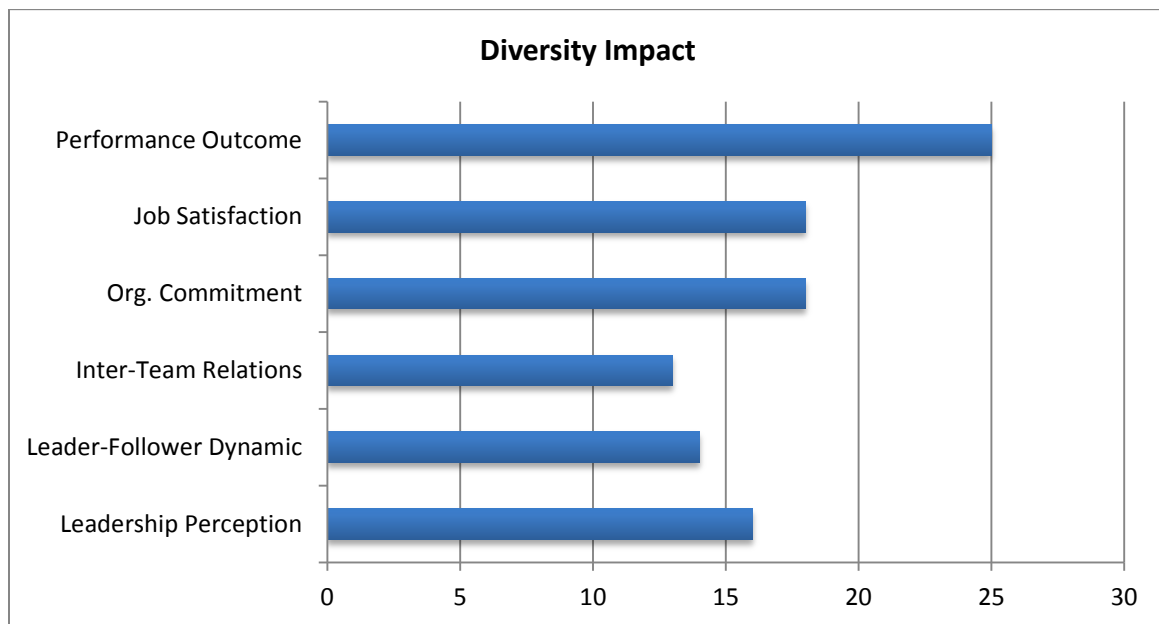
Figure 6.12 Impact of Diversity on Org. Elements in Expatriate Leadership

6.2.3 Ideal Leadership: A Unique Model

One of the most interesting outcomes of this investigation is the way in which participants, in spite of the diversity of their backgrounds and experiences, seemed to be united in their conception of the ideal leader. As Figure 6.13 illustrates the ideal leader is someone who is empowering (48 responses), inspirational (50), and possesses a strong vision (49). This leader is accessible (49), an effective communicator (51), an ethical role model (50), consistent (40) and therefore trust-worthy (34). Additionally the ideal leader is one who plays the role of a mentor (51), is personally invested in the personal and professional well-being of individual team members (51), provides intellectual stimulation (48), and encourages innovation (48). The most unique elements of this description, however, was that referring to a leader's strong knowledge of the different other (50) and the ability to leverage those differences (49).
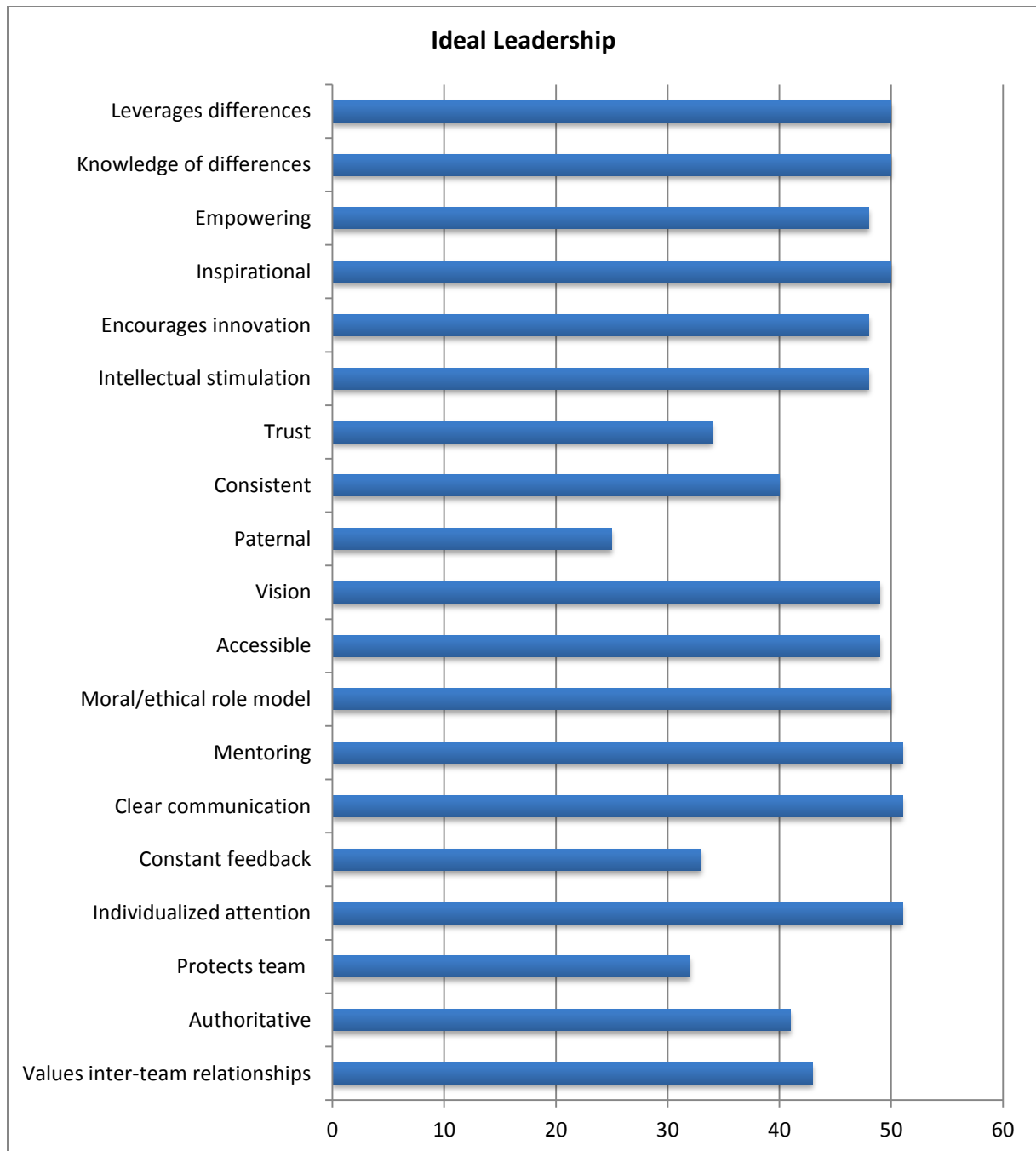
Figure 6.13 A Description of Ideal Leadership

6.2.4 Current Leadership: A Summary of Results

From the discussion thus far we can summarize the current leadership dynamics as follows:

Figure 6.14 Current Emirati Leadership System
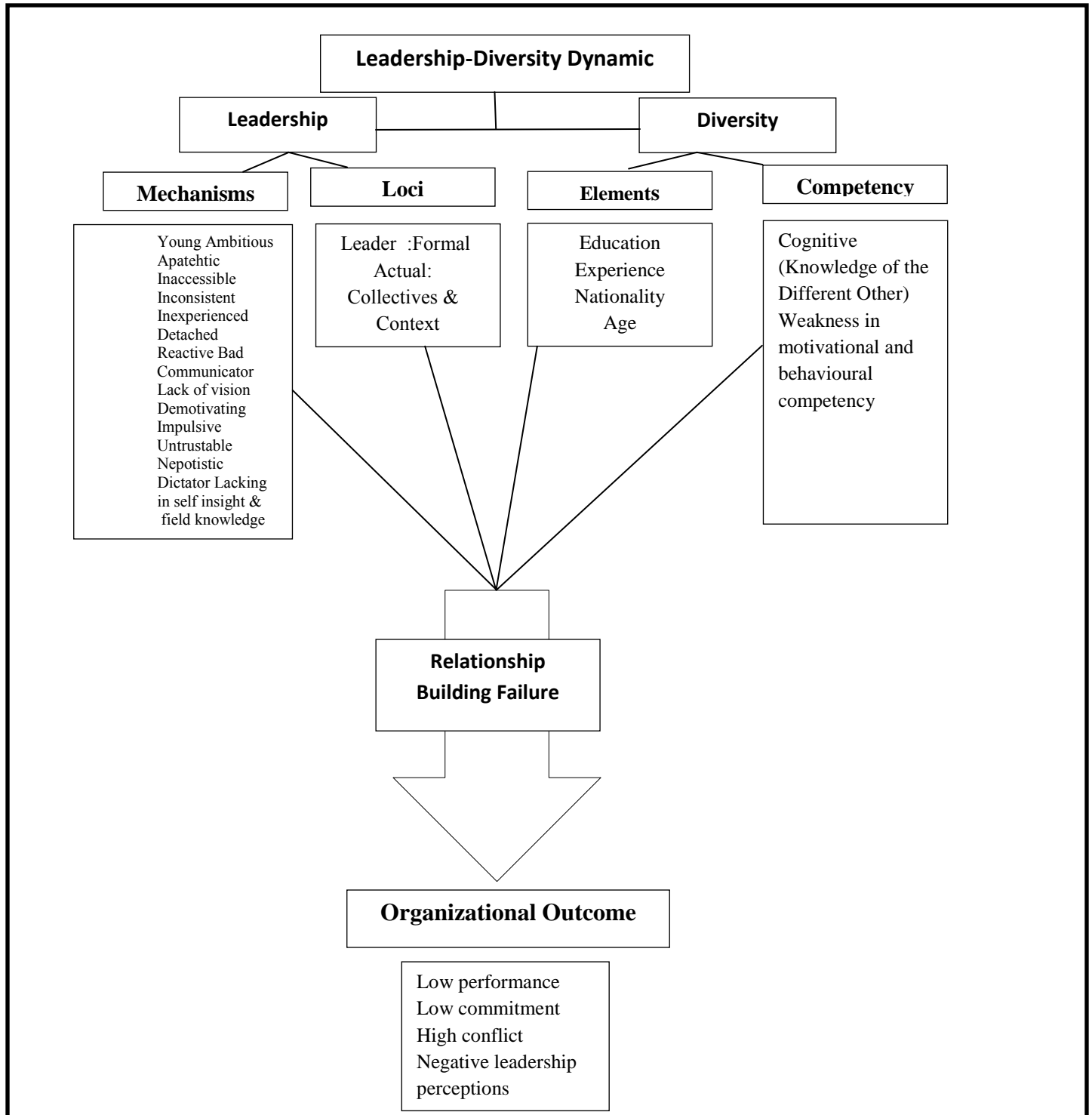
Figure 6.15 Current Expatriate Leadership System

Leadership-Diversity Dynamic

Leadership

Diversity

Mechanisms

Unathoritative
Indecisive
Unethical
Lack of
conviction
Inconsistent
Reactive
Effective
communication
Accessible
Experienced
Field knowledge
Constant
feedback
Empowering
Team building

Loci

Collectives

Dyads

Elements

Experience Global
Nationality
Gender, Religion

Competency

Behavioral
Openness to)
others,
Relationship
building)
Weakness in
motivaional and
cognitive
 competency

Relationship Building Weakness

Organizational Outcome

Low performance
Low commitment
Constant tension
Negative perception
of leadership

Discussion: Themes, Narratives, & Special Perspectives

7.1 The Promise of Youth & Ambition: Emirati Leadership

As was previously discussed the demographic composition of Emirati society and the effect of the Emiratisation policy have caused relatively young Emiratis to catapult into positions of leadership in the public sector. In this particular sample the average age of the leader was 37.5 years with the youngest being 34 years old and the oldest 42. Thus not only are Emirati leaders considerably younger than their expatriate counterparts but also among the youngest in their organization. Interestingly, however, when respondents mentioned age it didn't involve a negative connotation but rather served as a precursor for discussions of their leader's lack of experience as leaders, members of organizations, and experts in their respective fields.

For the Emirati leader, ambition is a strong motivator both on a personal and social level where the need for prestige and recognition particularly among the different organizations of the sector is extremely powerful. This has its roots in the Emirati culture itself where concepts of pride and reputation are of paramount importance and is also representative of the spirit of the country where breaking records is a matter of national pride. And while traditionally ambition is strongly associated with leadership and considered a positive attribute, things were much different in the case of the Emirati leader.

7.1.1 Too Many Decisions, Too Little Experience

From the respondents' perspective their leaders' ambition was misguided because it was not coupled with strong knowledge of the field and little experience both as leaders and project managers. Consequently a recurring theme was the description of decision-making processes as being impulsive and inconsistent frequently creating a struggle for followers to cope with the seemingly erratic and sometimes contradictory stream of "orders" from leaders.

Thus, in one instance fairly representative of the organization, a leader "ordered" a high-profile project that would last for 12 months and require the full-time dedication of his team, and without prior discussion or warning, only to demand an even bigger project the following month while dismissing the first one without an explanation. Respondents asserted that had the leader been more knowledgeable in the field and fully understood the business he would have never

proposed such projects on the spur of the moment nor would he cancel them without prior notice. A portion of this can be explained by the nature of the public sector itself, considering that the Government is the "client" it comes as no surprise that unforeseen projects suddenly require immediate attention. However, much of this can be mitigated not only with greater experience and knowledge of the field but also with a proactive approach and a clear vision.

Respondents described their leaders' decision-making as inconsistent and reactive in nature seemingly unsure of the purpose of the work they do or the organization to which they belong. One respondent described the work of her team as being "a collection of activities and tasks. We do them because that is what the orders from the top are. Sometimes they turn out to be parts of projects other times they're just forgotten". Respondents suggested that their leaders' description of a vision is nothing more than flowery language and slogans that are brought up only during official meetings. In terms of an actual vision for teams, projects, and the organization leaders neither articulate nor share a particular vision which followers attribute to the lack of one. And in many instances there is indeed a lack of vision among leaders given little experience and the lack of a consultative culture. However, a big part of this perceived lack of vision can be attributed to the inaccessibility of these leaders.

7.1.2 Invisible, Inaccessible, Ever Present: Communication as Key

The idea of the "ghost leader" as one respondent described is a recurring theme, where leaders' presence at the organization is sporadic and shrouded in elaborate protocols and "closed doors". For many, their leader is only seen during annual and bi-annual meetings where the entire organization is lumped into a single room, while for others physically meeting the leader signals trouble. In fact on the days when the leader's present the entire atmosphere's not only tense but there's also the sense of a "put on" show until the leader leaves and all goes back to "normal". This has contributed to the perception of the leader as being "detached", uninvolved, and apathetic.

The ghost effect is furthered given the way in which communication with the leader is limited to email exchanges that are sent out by personal assistants and other administrative staff. Personal communication is limited only to situations where the leader initiates these rarely positive encounters. The challenge for followers, who have described the leader as an ineffective communicator is thus understanding detailed project requirements from brief written communication, and whenever questions or problems arise access to the leader is denied with the

personal assistant left with the difficult task of answering highly technical questions or transmitting these and the result is that much is lost in translation.

Naturally given such poor communication channels "crises" and "deadly errors" occur both in terms of relationships and project performance. As a result of these errors, followers described their leaders as lacking self-insight in terms of a reflective process whereby they would acknowledge their role and responsibility not only in the errors that occur but also in the corrective processes needed later. Consequently leaders are perceived as untrustworthy, particularly as followers find themselves being reprimanded for following the leader's unclear communication. However, as previous discussion addressed, a portion of this communication challenge could be attributed to a language barrier, where Emirati leaders seem to be uncomfortable with their level of command of the English language and prefer to use Arabic. This is problematic not only for the non-Arab expatriates who don't understand the language but also for the Arab expatriates whose dialects are sometimes radically different and whose previous work experience makes them uncomfortable using it in their professional lives.

Another element contributing to the perceived distance (particularly the physical absence of leaders) is the fact that, particularly in the public sector, many of the leaders at the top of organizations are also involved in an array of other institutions, committees, and even private sector organizations. In this particular organization the two most senior Emirati leaders were also prominent members of political institutions and thus their absence at most times was expected and almost understandable. However, given the way in which systems of approval work in the organization this absence sometimes proved detrimental.

7.1.3 Evaluation Systems, Wasta, & True Leadership

Communication weaknesses extend beyond questions of instruction and interaction to include evaluation and feedback systems which have greatly suffered. Because leaders didn't communicate their expectations, and the fact that actual expectations and formal job descriptions are so different they're sometimes unrelated, followers lack of trust of their leaders was only worsened. Their sense of job security and the intrinsic motivation they would receive from performance evaluation (either formally or informally by gauging their relationship with the leader if it existed) is destroyed. This is further complicated given the nepotism described by some respondents particularly in two contexts; leader-follower relationships and professional progression. Thus family connections, tribal affiliation, and even business-partnerships

determined the nature of the relationship between some followers and their leaders to the exclusion of others, where in many cases junior staff would have the kind of access to the leader that is denied to much more senior ones much to the resentment of their fellow team-mates. For others this kind of access to the leader also meant considerable favouritism and undeserved credit rewarded by leaders to those enjoying the "wasta" as expressed in promotions and upward mobility sometimes at "lightning speed" as one respondent described. Thus in one fairly representative instance a respondent related the way in which he and his team members are "forced to take orders" from a relatively junior staff because of his connections; thus this individual held equal power to that of the formal leader's creating serious issues within the team.

Thus the atmosphere surrounding teams in the organization is unsurprisingly negative. The lack of faith and trust in their leaders' words, actions, and vision, combined with inaccessibility, ineffective and minimal communication, the fear of interacting with leaders and resentment of their apathy towards some groups while favouring others, all contribute to a serious demoralization among teams. However, a more serious consequence of this view of the leader is the way in which respondents separated "formal leadership" from what they described as "true leadership".

Thus respondents agreed that they tended to avoid their formal leaders and instead found refuge in their inter-team dynamic, where leadership in its fullest and "truest" sense emerged from other sources. Thus in some cases leadership emanated consistently from a few individuals within the team, while for others leadership emerged in a different form and from different sources within the team depending on the circumstances and the nature of the project at hand. Respondents felt more of an affinity with the leadership that emerged from within their team than with their formal leaders and this has translated positively as they describe a harmonious team atmosphere characterized by transparency, trust, and a vision all of which they felt was lacking in formal leadership. For the Emirati leaders who were viewed only as "formal" leader figures this separation is a dangerous one particularly when diversity comes into play.

7.1.4 Why Diversity Elements Didn't Matter

One of the most striking features of the investigation is that in spite of the focus on leadership traits, behaviours, and specific diversity elements the results point to much more significant constructs. Particular elements (education, age, gender, and experience) were not

significant on their own but rather it were the cognitive, behavioural, and emotional elements attributed to experience with and exposure to differences that proved fundamental.

A) Education

To illustrate the way in which diversity elements were not significant in isolation we begin our discussion with the education element which was fundamental in the case of the Emirati-led sample. Respondents who suggested education as key described it as a form of compensation for the weaknesses brought about by the leaders' relative young age and inexperience. A strong educational background either in the team's particular line of work or in other areas related to leadership (some cited management, organizational behaviour, or even leadership studies) had a strong impact both psychologically and professionally. Thus being educated on one end created a balance on the scale where age and inexperience were deemed problematic. Some of the psychological difficulty in accepting a leader considerably younger and less experienced than oneself both as a professional and leader is alleviated by the presence of a strong educational background.

The moderating effect of a strong education extended into descriptions of humility, accessibility, consistent and informed decision-making processes that inspire trust in the leader's judgment. Another important element associated with education is what respondents described as "exposure to differences" particularly in terms of developing the consultative skills that develop as a result of being accustomed to differences in opinions and perspectives. Thus it was not necessarily the formal education that was significant to respondents but rather the traits, behaviours, and cognitive processes that respondents attributed to the presence or absence of formal education.

From the perspective of leaders education was also significant on multiple levels. While leaders never addressed their own educational backgrounds, they cited their decision to hire employees with strong academic backgrounds (particularly graduates from prestigious Western institutions) not only with a sense of pride but as evidence of visionary leadership. Interestingly, however, in some of the more negative incidents described by these leaders education seemed to be a sore point, with leaders describing the perceived arrogance of the more educated employees, their rebelliousness, argumentativeness, and inability to follow directions. Leaders described their disappointment at the way in which some of the more educated staff seemed to be the most disregarding of hierarchy and cultural norms. In a particularly negative incident one leader

described the way in which his employee, a Harvard graduate, publically embarrassed the leader and a female Emirati colleague at a high-profile meeting by repeatedly correcting errors made during a presentation and protesting loudly whenever the conversation changed into Arabic forcing the leader to reprimand the employee and enforce disciplinary action so that he may be "put in the right place". Again it wasn't the formal education that was at the centre of the incidents but rather "experience" in dealing with differences that was assumed to come with education that was significant.

B) Gender

The case of gender was particularly interesting as it was described in radically different contexts. On the one hand, Emirati male leaders reported difficulties faced with their Western expatriate female employees particularly in terms of sensitivity to status quo, hierarchy, and cultural sensitivities in dealing with Arab and Emirati team mates. Particularly challenging for leaders was the feeling that they couldn't discipline a woman the same way they would a male employee given their own cultural reservations. This was especially interesting because women respondents didn't find gender to be an issue neither with their leaders nor fellow team members.

On the other hand, some of the more positive incidents were reported by followers of Emirati women leaders (2 in the entire sample) where they credit the combination of gender and education with such desirable traits as empathy, humility, relationship building and a consultative nature (as opposed to a dictator-like one used to describe many other leaders). While many respondents described their initial scepticism about their ability to work with an Emirati female leader they described their experience as one of the more positive in the organization (and even sector for those with experience working in other institutions). This comes as no surprise given the journey of Emirati women as they have had to tear their way through the fabric of history, tradition, and even religion as some might argue in order to claim their place in the higher ranks of the country's organizations. Thus their experience is radically different than that of their compatriot male counterparts in that they recognize and sympathize with other groups because they understand the meaning of being marginalized and unprotected. Thus gender differences in themselves weren't significant, rather it was the collections of traits and behaviours that are perceived to be related to gender that were important. At the heart of this, however, is the ability to deeply understand differences.

C) Nationality

In terms of nationality the question of the Emirati-expatriate divide emerged as respondents described their relationship with one another in light of two themes. On the one hand, Emirati leaders felt that nationality played a role in determining relationships given the perceptions of those differences by followers. Thus many incidents were related to expatriate followers committing what leaders saw as grave errors in their interaction out of a lack of knowledge of what is and isn't acceptable in the Emirati culture. On another front leaders described the challenge of "being…leader[s]" when followers view them in terms of a negative stereotype about the way in which they became leaders, their ability and experience, and dedication to the work of the organization.

For followers the question of nationality was a point of contention particularly in relation to nepotism. Respondents felt there was unequal access to the leader that can't be explained by hierarchical differences and attributed it to nationality. Thus "Emirati-ness" automatically guaranteed the ability to meet with the leader, being given special treatment both on personal and professional levels, and immunity to reprimand and disciplinary action that is rampant in the organization. Interestingly, as our discussion of Neal (2010) described indeed differences in language and national dress became heavily symbolic as non-Arab expatriates felt intimidated whenever they heard Arabic spoken while the Arab expatriates automatically associated the traditional dress with power and prestige. From another perspective nationality was important as it related to acknowledging, understanding, and valuing the differences inherent among the various nationalities.

Thus once again the element of nationality on its own wasn't significant in the way literature traditionally describes. Being Emirati or American wasn't important on its own but rather it was the combination of knowledge, attitudes, emotions and experience with differences that is perceived to be associated with each nationality that was key. This idea directly ties into the concept of diversity competency.

7.2 Diversity Competency: Why Knowledge Wasn't Enough

Both leaders and followers described the demoralizing effect of incidents where conflict occurred only because of a lack of knowledge of important differences and the seeming unwillingness to acquire that knowledge. In fact very few respondents described competence in the motivational and behavioural elements of diversity competency. This is particularly

interesting given that a majority described those same leaders as being competent in the cognitive area involving knowledge of the different other. How could such strong knowledge of the different other be coupled with un-openness to working with and building relationships with them?

For Emirati leaders it comes as no surprise that they have strong knowledge of the different other particularly in terms of national, ethnic, and cultural differences given that historically Emiratis have lived with and interacted with a multitude of cultures (particularly those of Arabs, Iranians, and the Indian subcontinent). Additionally, particularly for young Emiratis interaction with expatriates from all backgrounds has been the only "way of life" they know. As for the expatriate leaders, particularly in this sample, many were of mixed backgrounds (Lebanese-American, Jordanian-Canadian, etc...) by virtue of which they have become accustomed not only to differences but also with being on both ends of the spectrum as nationals in their home countries and minority expatriates abroad. For another portion of expatriate followers, knowing about the cultures of others resulted from the sense of camaraderie that comes from being the "underdogs" particularly in the public sector where this is the prevalent view of the Emirati-expatriate "divide". Why this familiarity and knowledge didn't prove influential in other competencies, however, is a different and complex story; much of it lies in perceptions.

7.3 Friends by Elimination: The Role of Perceptions

From the perspective of followers, and recalling their descriptions of their leaders' traits and behaviours, Emirati leaders are perceived to be distant, inaccessible, uncommunicative, and in some instances nepotistic. The aura surrounding these leaders has thus created an iron wall between themselves and their expatriate followers who interpret this as a lack of interest in building relationships with them. A repeated description by followers was that they felt their leaders to view them only as "faceless nameless workers" who are to "follow orders" and are "replaceable in a minute" rather than being "valuable professionals and human beings" with "lives, families, [and] dreams". Thus because doors are closed to them, and they know their leaders as much as their leaders know them, followers tend to feel a lack of empathy and understanding that spills over from their relationship with their leaders into their relationship with other team members.

In trying to understand their relationship with their leaders on numerous occasions followers explained that while they didn't want to attribute it to nationality and feed into the idea of an Emirati-expatriate divide they had no choice when they saw the radical difference in their Emirati team members' relationships with those same leaders. This disparity has created somewhat of a self-fulfilling prophecy, where on one hand Emiratis are stamped with a "favoured by leaders" label, with all that entails of supposed ability to bend or break the rules, slack off without consequence, and receive undue credit. On the other hand, sensing this resentment and tension Emiratis pre-emptively withdraw themselves and huddle around their compatriots on the team which further fuels the idea that they're un-open to others and unwilling to work with them. One Emirati respondent described it perfectly when he said "I know what my colleagues are thinking about me. That I am a spoiled Emirati... Not qualified, not hardworking, got the job because I'm Emirati and get all the privileges. This idea makes it harder for me to work and feel like a member of the team so it becomes easier to remove myself. I know I can only be friends with the Emiratis on the team".

And while the use of wasta is undeniable it must be understood in terms of its cultural context to separate it from the negative connotations associated with nepotism. Given the tribal roots not only of the GCC but many other Arab countries it comes as no surprise that the concept of belonging to a particular tribe entails a whole array of considerations that govern relationships among individuals. Extending this idea into todays' social system, particularly in the UAE, family belonging involves a complex set of networks with other families, which in turn dictates loyalties and "rules of engagement" with one another rendering personal and business relationships heavily intertwined. If we add to this the "spirit" underlying the Emiratisation policy and the idea of the need to protect and ensure the well-being of young Emiratis we begin to understand why Emirati leaders view it as their duty to give "special attention" to their compatriot followers. This is, however, just one part of the explanation for the perceived closeness of Emirati leaders and followers.

7.4 The Aura of a Leader & the Price of a Larger than Life Role Model

Emirati leaders are torn between the idea of having to maintain the "aura" of a leader as they believe is expected of them and fulfilling their personal needs as young, working, individuals including building and maintaining relationships with those around them. A part of this struggle can be attributed to their acknowledgement of a stereotype similar to the one

reported by followers; that they are under-qualified, overpaid, and didn't become leaders by their own merit. Another element is the lack of experience not only in leadership positions but also as members of organizations given the pace of Emirati career progression (one respondent described her leader, who was quite senior in the organization, as having only one other experience in an organization, which was family owned, before joining the current organization).

More importantly, however, Emirati leaders' conception of the leadership role and function is still forming as evident in their response to questions about who they consider to be an ideal leader almost to which almost all of them responded by describing the prominent political leaders of their country most notably HH Sheikh Zayed and HH Sheikh Mohammed Al Maktoum. This in itself can explain many of the issues with the leader-follower dynamic that has been described so far.

First these examples are "larger than life"; incredibly unique individuals with extraordinary circumstances and destinies. And while idealizing such characters is part of the Arab tradition of celebrating the personal attributes of great individuals it is a very different issue to try and recreate those attributes in radically different settings; political leadership is radically different from organizational leadership. Another complicating factor is the absence of concrete, real-life models of leadership in organizational settings that Emirati leaders could learn from given that they spend considerably less time in organizations before assuming positions of leadership and therefore don't have the interaction with or mentorship of another leader (particularly an Emirati one).

Thus Emirati leaders are very much in the learning stage, which is filled with challenges. However, given their belief that they need to maintain a particular image they find it easier to withdraw themselves and limit interaction with their followers to rigid command systems. However, as some leaders described it is a different story with the Emirati followers because there is a degree of comfort that comes with a sense of solidarity that they are learning together. Add to that previous discussion about comfort with using Arabic in communication, and social/family network considerations, it comes as no surprise that the Emirati leader-follower dynamic is much more positive. Thus it wasn't necessarily a deficiency in particular competencies that was an issue but rather the unwillingness of individuals to test those competencies by fully interacting with one another.

The apathy, distance, unwillingness to learn about the different other, and the lack of investment in relationship-building all contributed to negative feelings ranging from demotivation, to stress, frustration, and anger. But perhaps the most significant of these is the sense of alienation reported by both leaders and followers; alienation from team members and their own work and the feeling that they're unappreciated as individuals and professionals. The combination of those negative feelings, coupled with a lack of communication, inevitably led to conflict that would escalate at record speed, the result of which was the lack of commitment to the organization.

Even in instances where respondents weren't necessarily involved in serious conflict the negativity clouding the team atmosphere altered their view about the organization in that they no longer viewed it as a place where they would learn, grow, and progress professionally but rather a "necessary evil" they endure because of the financial comfort it brings. Similarly leaders expressed that they were often blind-sided by the incidents and disappointed that they occurred in the first place. As a result they felt that they couldn't develop a mentor-like relationship with their team-members nor felt that they could be counted on for the long run. This has serious consequences not only for this organization but for the sector as a whole particularly as many respondents explained they would "never work for the public sector again".

7.5 Expatriate Leadership: In Between Paradoxes

7.5.1 Why Communication Wasn't Enough

To begin with, and in contrast with the Emirati-led sample, expatriate leaders were described as incredibly effective communicators in various contexts. Respondents described with great enthusiasm the positive effect of their leaders' open door policies and the apparent bypassing of "formal" communication systems rampant in the organization in favour of direct communication through various channels including personal meetings as frequently as necessary. Leaders not only systematically communicated their requirements in great detail but also created systems where entire teams can sit, communicate, and consult on all issues.

Interestingly, however, this seeming "communication success" didn't translate into a more positive view of expatriate leaders who were described as indecisive, un-authoritative, and inconsistent. This seems contradictory particularly given that Emirati leaders' inconsistency and seeming indecisiveness were attributed to a lack of education, field knowledge, experience, and

ineffective communication. However, this paradox can better be understood given the recurring theme where respondents described their leaders as weak and lacking in conviction.

Lack of conviction was repeatedly described both in the professional and personal contexts. Many respondents admiringly described the way their leaders would consult with the team on all elements of project planning and execution such that the result is some sense of vision and inspiration which in itself was a motivating force. But respondents repeatedly described their disappointment when their leader would suddenly announce a radical change in the plan, in the way the project would be operated, or even cancel the project altogether after work had already begun. This sudden shift was always at the request of the "powers above" and the expatriate leaders often accepted and transmitted those orders to their team openly admitting to their disagreement with these orders and recognizing its negative impact not only on the quality of project performance but also on inter-team relations. Leaders openly expressed their feelings of helplessness in the face of "top management" which only worsened their followers' lack of respect for their leadership and perceptions of their weakness. In the words of one respondent: "how can I trust someone who knowingly makes me do work he knows is meaningless? How can I respect someone who allows his team to put in hours of time and energy doing things in a way he as an expert knows is wrong and inefficient? If he is willing to play part of a charade in these things how do I know he won't fire me one day fully knowing I don't deserve it if those were the orders?".

The case was similar for the leader-follower dyads and the inter-team dynamic as respondents came to view their leaders as un-authoritative and reactive. While on the one hand followers expressed their enthusiasm about their leaders' transparent and systematic evaluation systems, which they found to be empowering as they felt motivated when their leaders gave them continuous, constructive feedback, and made them feel as though he/she was invested in their career progression. Yet on countless occasions a promotion/reward/acknowledgement that was promised to one follower, based on heavily working with the leaders' evaluation system, followers were blind-sided when leaders would sign-off on decisions to promote/reward/acknowledge other individuals at the order of upper management. Adding insult to injury would be the leaders' open acknowledgement that he/she is not convinced of the decisions, admits its injustice, but expresses his helplessness. Thus in some cases followers saw their leaders as unethical and found it difficult to view them as "true leaders": "I could no longer

look at my leader as such; in my view he was just another team-member whose job was to transmit orders. I can't give him the respect befitting a leader or trust his ability to protect me when needed. I expect the same from him as I do from the junior members of the team" described one respondent echoing the sentiment of many followers.

7.5.2 Rules of Engagement & the Cultural Double Standard

There seems to be two sets of standards for the expatriate leaders. Followers seem to be more forgiving of Arab leaders seemingly cowering at top-management's orders than of a non-Arab doing the same given the belief that Arab leaders can't overstep the cultural boundaries associated with hierarchy, the concept of "saving face", and the unspoken assumption that punishment is more severe in their case. The non-Arab leaders, on the other hand, are perceived to enjoy more leeway with upper management and are expected to leverage the power of their "expertise" and their "freedom" from the cultural boundaries. And there seems to be some truth to this as many respondents described the way in which they admired several non-Arab leaders for the way they "fought" for their convictions and their teams even at their personal expense.

Part of this issue can be explained by the rigidity of hierarchical structures in the organization typical of the public sector, which makes consultation and communication with upper management difficult. Another factor could be the nature of the "business" itself with the organizations' fundamental client being the government requests, issues, and projects can suddenly appear and the organization needs to oblige immediately. However, a more fundamental factor is the perceived wall between expatriates and Emirati leaders and the consequent "rules of engagement" dictating their interaction. In many cases Emirati leaders (who constitute top management) issue their so-called "orders" based on the information and experience that they have (and previous discussion has already addressed some of the issues with this) and interpret the silence of the expatriate "experts" as a sign of support. The expatriate leaders on the other hand assume, given their preconceptions about Emirati leaders, that these are in fact orders "set in stone" and any attempt at sharing their own opinions will be deemed as overstepping authority. This isn't to say that there aren't cases where that might be true, however, considerable evidence points to the fact that Arab leaders, including Emirati ones, favour consultation as their preferred management style (Al-Jafary and Hollingsworth, 1983; Ali, 1989; Ali 1993; Ali et al 1995; Muna, 1980). Thus at the heart of this issue is the lack of cultural competence where understanding one another through the acquisition of knowledge and the

openness to building relationships has the potential to alleviate much of the negative perceptions of expatriate leaders.

7.5.3 Empowerment & Hints of Transformational Leadership

However, in spite of these issues the picture isn't entirely bleak and there is much to be learned from the practices of expatriate leaders. A big portion of respondents described their leaders as empowering; a theme that didn't emerge in the Emirati-leader sample. Thus, as leaders heavily invested in building their teams, they ensured that they built a meaningful personal relationship with each member that spilled over into the professional one. At the foundation of this relationship was not only clear, transparent, and frequent one-to-one communication with each member but also with the group. Thus practices such as "Sunday coffee meetings" and "monthly review gatherings" that sometimes took place in social settings created an open atmosphere within the team where they felt empowered given their personal relationship with their leader and team members. Additionally leaders seemed to have actively ensured their team members understood their value as professionals to them personally and to the team as many respondents described leaders' "perfect balance between delegation and micromanagement" and the way in which individuals were trusted to "do [their] job as … expert[s] in the field" and consulted at all stages of the project life-cycle. The emotional effect of this is evident in such descriptions as "we became like one family", "we wanted to excel as a team", and "we were willing to go above and beyond for our leader".

At the heart of this empowerment, however, lay an even more fundamental concept; individualized consideration. To begin with, unlike the organization's formal evaluation system, leaders took it upon themselves to devise their own systems and used these as tools to guide a mentorship relationship with their team members. Thus followers were given the opportunity to express their personal and professional aspirations and took comfort in knowing their leaders were observant of their performance strengths and weaknesses. Leaders took it upon themselves to outline career paths for their team members and offered extensive resources to help achieve that progression beginning with offering their personal help all the way to formal organization-sponsored training. In one particular incident a respondent described the way in which she had made a grave error during the course of a project and was expecting severe reprimand and even termination of her employment only to be surprised at the leader expressing his sense of

responsibility for the error by not offering the resources she needed and subsequently made available a variety of tools and training programs.

This individualized consideration, an important element of transformational leadership, had an incredibly positive motivating effect. The impact of knowing that leaders took their personal well-being to heart was powerful as respondents described their surprise at the leader pulling strings to bring books, software, and training programs specifically for their own needs. And on 3 occasions involving 3 different leaders followers who had expressed aspirations to pursue higher education were surprised to find that their leaders had taken it upon themselves to use whatever resources they could (be it personal connections or organizational support) for them to achieve that goal. Thus even in cases where these followers were far from loyal to the organization they expressed complete loyalty to their leader and even tied their stay in the organization with that of their leaders.

7.5.4 One Destiny, One Team, & Power Sharing

For some of these leaders the behaviours and practices identified by their respondents such as their participative leadership styles is culturally rooted, where leadership for them is not one that automatically accompanies the formal leadership title but is rather cultivated through relationship-building within their teams. However, regardless of the cultural differences, expatriate leaders seem to be united by the psychological impact of the idea that they're transient and dispensable members of the organization, their survival hinging on their ability to navigate the Emirati upper management. Thus these leaders don't leverage any of the "power"/authority that comes with their titles and job descriptions, and in fact don't view themselves as being very different than their non-Emirati team members, and therefore try to secure themselves through their individual relationships with each team member (dyads) and in turn the group as a whole (collectives).

A similar perspective explains the view of followers about the sources of leadership in the organization. Being empowered by their leaders and their heavy team-building efforts meant that some of the traditional "fear" of hierarchy stereotypical of the sector is replaced by a healthy sense of power-sharing both in terms of their relationships with their leaders and their team. Thus followers feel that leadership is not imposed on them by the leader but is the result of a two-way exchange; they give power to the leader out of loyalty, commitment, and the feeling of a common destiny in return for the leaders' empowerment. This also applies to the view of

collectives as a source of leadership; just as leaders feel as powerful as their team enables them to be, individuals also believe in the role of the team as a group in enabling leadership. As the leader invests in the well-being of the team, each individual on the team expressed the view that their responsibilities to the team sometimes transcend their individual needs because of the importance of the team to the leaders' well-being in the organization.

Thus while the expatriate leader-follower dynamic seems to be relatively healthier than its Emirati counterpart nevertheless the issues of lack of authority, conviction, inconsistency, and weakness remain a serious threat.

7.5.5 Global Experience: Why Diversity Didn't Matter Again

The case of the Expatriate leader was similar to that of the Emirati one where no particular traits were identified as key, rather it were specific behaviours and perceptions associated with certain elements that proved significant. Respondents briefly alluded to differences in economic, educational, and personal backgrounds only in the context of the way in which these elements contributed to "global experience"; increased familiarity with and exposure to a diverse range of countries, nationalities, organizations and much more. This idea of global experience spilled into other elements of diversity. Differences in nationality for example were not significant on their own; working with a compatriot did not necessarily have a more positive impact for respondents. In fact working with someone from a different nationality that had extensive experience working in multiple countries was deemed more positively.

Interestingly, differences in nationality seemed to be heavily tied with the elements of religion and gender though not separate from the idea of "global experience". Thus in incidents, where differences in religion was an issue, it was more related to knowledge of those differences and its implications for one-to-one relationships within the team. As one respondent expressed in a fairly representative statement "I wouldn't have considered religious differences an issue. It wasn't that [we] were from different religions but more the lack of initiative to find out about those differences and appreciate them for what they are and being comfortable with them".

When it comes to gender, incidents described the element in contexts heavily intertwined with differences in nationality and global experience. For a majority of respondents gender was an issue in the case of non-Arab male leaders with Arab and Emirati female followers and Arab leaders with Emirati followers, where the most fundamental questions were of national dress,

customs governing interaction (such as shaking hands), and preconceived notions about what is and isn't culturally acceptable in terms of gender relations.

7.5.6 The Second Iron Wall

As was touched upon earlier there seems to be a clear barrier between Emiratis and expatriates; a wall that is acknowledged by both sides yet neither is willing to move beyond. This same barrier, though somewhat less prominent, also exists among expatriates with an Arab vs. Westerner divide silently manipulating their dynamic. These barriers are perpetuated by a vicious cycle at the heart of which lie preconceived notions. These "prejudices" are rooted in a lack of knowledge that creates barriers that make it even more difficult to acquire the necessary knowledge. The danger of these preconceived notions lies in the way they're perpetuated as a silent but influential part of organizational experience.

The idea that these preconceived notions are factual implies that there is nothing more to be understood or addressed; no knowledge to be acquired. When individuals join the organization it isn't long before the status quo becomes apparent, and with the idea of the "need to survive" each individual quickly "joins" his/her group. As one individual described, though she enjoyed a positive relationship with her "Western" leader, she was surprised to find that he didn't present her with certain opportunities because he believed she wouldn't be able to perform given what he thought were cultural and religious restrictions because she wore the hijab (i.e.: veil). The leader was "afraid" to ask her questions because of the idea that such subjects were "taboo" just as the follower assumed the leader was categorically discriminating against her and was unlikely to empathize with her culture. Those followers that described their leaders as willing to acquire knowledge also described them as more knowledgeable and empathetic with their differences.

Perhaps the most profound insight from the expatriate-led group is that diversity competency is more influential than any other traits or behaviours associated with leadership. This is evident in the fact that even though respondents reported more positive traits and behaviours that translated into stronger leader-follower dyads and inter-team relations, this didn't compensate for a lack of cultural competence as evident in the comparably high number of negative incidents relative to the sample.

This is somewhat paradoxical given the positive ways in which respondents had described their relationship with their leaders and team members. However, a closer look at the nature of incidents reveals the way in which deficiency in the cognitive competencies had a strong

motivational and psychological impact on respondents. In fact in a majority of the negative incidents involved a stereotype of some form affecting career growth and learning opportunities as well as affecting leader-follower and inter-team relations to such an extent where conflict emerged. Arab leaders for example were less likely to be forgiven for being insensitive to religious and gender-considerations than their non-Arab counterparts even if this "Arabness" was only "on paper" and not indicative of real experience in a diverse setting.

7.6 Ideal Leadership

Discussion thus far described the current state of Emirati and expatriate leadership from the perspective of both leaders and followers whereby two unique pictures of leadership emerged. When it came to describing ideal leadership, however, and in spite of the nuances brought about by the diversity of the sample there seemed to be agreement on what constitutes an "ideal" state of leadership.

7.6.1 The Contagious Power of a Vision

Of fundamental importance to the leadership dynamic and in a variety of contexts affecting the personal and the business side of the organization was the possession of a clear and powerful vision. This goes back to the idea of intrinsic motivators, which become particularly important in settings where extrinsic motivators are out of the leader's control as is the case with Emiratisation where team members are well-aware of the differences in financial compensation and reward schemes. In fact many respondents expressed that if a leader can transmit to the team a strong sense of vision this not only enabled them to accept his/her authority but also impacted their ability to find inspiration both in the leader and the organization in ways that made extrinsic motivators seem secondary; in essence a leader with a vision created individuals with a vision at the personal level.

7.6.2 Inspiration, Ethics, & Communication: The Making of a Role Model

The power of having a strong vision lay in the way in which it provided much needed inspiration. This is heavily linked to the importance of being a moral and ethical role model for the team particularly given respondents' issues with the seeming double standard dividing Emiratis and expatriates and the widespread use of wasta in the organization, The view that these issues are related to questions of morality and ethics and the way in which it determines their ability to trust their leaders is illustrated in the way in which followers suggested that differences in the extrinsic motivators that are associated with Emiratisation would not be an issue in the

presence of a leader who would, through personal conduct and professional practices, ensure that those differences would disappear when it came to such things as rules of conduct, performance expectations, and evaluation systems. How these elements are expressed is through specific practices and behaviours that respondents identified to be the characteristic of a role model leader.

To begin with (and not surprisingly given previous discussion) being "accessible" was extremely important for respondents. The strong physical presence of a leader was heavily tied to the idea that the expectation of an absentee leader of a team's full commitment seems contradictory. It should be noted that this absence isn't necessarily only physical as respondents described the impact of closed door-policies, elaborate, lengthy processes involved in meeting with the leader, and the practice of having personal assistants substitute for that leader. This absence can be compensated for with open and unrestricted access to the leader where communication is key.

Thus an ideal leader is one with whom two-way communication channels are wide open. A leader needs not only to frequently communicate with the team but also tailor that communication in such a way that it is expresses a vision, requirements, and action plan with such clarity and transparency that followers understand the leader in spite of the physical absence. Communication between leaders and followers can't be reduced to only an exchange of instructions and requirements, but must also include clear and consistent feedback. Together this accessibility and transparent communication allows followers to not only trust their leader given a certain sense of consistency but more importantly feel a degree of security as the leader gives the impression that the team is under his/her personal protection.

7.6.3 Transformational Leadership…Almost

The combined impact of the elements described thus far is most influential on inter-team relations and the team's sense of empowerment. As many respondents expressed, an ideal leader is one who makes sure, through personal and professional practices, that he/she values inter-team relations through cultivating a positive personal relationship with each team member regardless of background and seniority. The intrinsic value of positive leader-follower dyads spills into inter-team relations in ways that render any extrinsic or background differences secondary to the team atmosphere.

What was truly remarkable about the findings, however, is the way in which respondents strongly agreed on elements traditionally associated with transformational leadership. Thus in addition to the aforementioned elements of being a role model and having an inspiring vision that fall under the idealized influence and inspirational motivation categories of transformational leadership a majority of respondents described an ideal leader to be one who actively cultivates a mentor-mentee relationship with team members. At first it appeared as though the idea of a leader-mentor was one associated with Emiratis and Arab expatriates where mentorship has cultural roots (and in some ways related to paternalism as many respondents described their ideal leader to be "like a father"). However, it quickly became apparent that regardless of national culture, age, gender, and other elements the idea of a mentor as an ideal leader was valued by most respondents.

Individualized consideration was a prominent theme among participants and while they didn't use this specific term the various examples and concepts used illustrated the concept to the fullest. Thus in incidents where leaders took great interest in personal and professional goals, encouraged, and provided guidance and resources in the pursuit of those goals respondents viewed them as being ideal leaders. This comes as no surprise given the way in which respondents described their feelings of alienation both from themselves and the organization by virtue of feeling transient and dispensable. Thus the individualized consideration demonstrated by the leader feeds back into the importance of intrinsic motivators to followers an idea furthered by the importance that respondents placed on intellectual stimulation as expressed through encouragement of innovation. For respondents, there is an incredible sense of empowerment as recounted in various incidents that came from leaders who enabled them to pursue challenging projects, and provided the kind of conducive environment, including personal guidance, resources, and organizational support that were necessary for innovation to flourish and become part of the team "culture".

Given the discussion so far it would be easy to make the judgment that the ideal leader in the Emirati context is synonymous with a transformational leader. And while the ideal leader does strongly demonstrate elements of transformational leadership it would be naïve to assume that the path towards achieving that ideal lies in "imposing" transformational leadership on the Emirati organization.

The reason for this lies in the uniqueness of the Emirati organizational context, where both Emiratis and expatriates are still in the learning stage as organizational dynamics continue to take shape. Recalling previous discussion Emirati leaders are still forming their leadership "identity" without the luxury of having pre-established systems and successful role models that can relate to their context; theirs is very much an "on the job" learning experience. The same is true of young Emirati followers whose experience is vastly different than that of their parents as they choose to work in organizations rather than the more common private-family businesses and, as a consequence of this choice, are interacting with diverse teams with all that entails of challenges particularly given the complicating factor of Emiratisation and the lack of a point of reference to guide their experiences. Similarly, for expatriate leaders and followers, regardless of their own backgrounds or experience in the Middle East (or even the GCC), the condition of the Emirati organization presents them with challenges in ways that also make them "students" looking for guidance.

This is most evident in the way in which respondents viewed the diversity-leadership dynamic. Whereas most approaches to diversity, including Chen and Velsor's model adopted in this study, imbed within them the idea that diversity within teams is something that needs to be "lived with" and "in spite of" the present study found that even more fundamental than any diversity competency is leveraging differences; the conscious recognition of diversity elements as sources of strength at the individual and team levels. This isn't to stay that the Emirati context is one in which this learning/understanding can be reduced to consuming information about its dynamic for attempting to reduce it to issues of manuals and training programs would be a grave simplification of a complicated and nuanced context. What is more essential is the fact that Emiratis and expatriates, whether leaders or followers, are actively participating in creating that knowledge by virtue of their roles and on-going experiences. And it is this unique knowledge-creating function that makes the ideal Emirati leadership model too complex to be equated with a pre-established leadership model, even one as attractive as transformational leadership. And if the future of the Emirati organization means turning the ideal leadership model described here into reality, clues on how to achieve that can be found in some of the unique cases encountered in the course of the present study.

7.6.4 A Glimpse of the Ideal: Special Cases

Even prior to the commencement of the formal interviews, and through informal communication with several members of the organization, it became clear that there existed a number of special cases where a particularly positive dynamic emerged in contrast to the rest of the organization.

We begin our discussion with the case of the Emirati-led group, where the same four respondents described their two leaders, in contrast to the rest of the group, as being accessible, empowering, effective communicators, sympathetic, trustworthy, modest, and educated. Interestingly, these respondents were describing the only two female Emirati leaders in the sample and reported vastly different experiences than their colleagues in other teams.

The most striking theme were the descriptions of the accessibility of these leaders; in addition to open door policies, these leaders made sure they were involved with the team both on a personal and professional level. They were physically present in the organization not only in their own space but also taking it upon themselves to share space with their team frequently thereby creating a sense of camaraderie and personal involvement. This kind of accessibility also made communication more effective in that there were opportunities for more frequent communication both with the team as a group and each individual on the team through a variety channels. An important element of this communication was the clarity and consistency made possible given the leaders' proactive approach; they anticipated questions and answered them, put mechanisms for discussing requirements and the exchange of feedback between leaders and followers within the team and across the organization. Because of the clarity of the communication and the personal involvement of leaders and their accessibility to the team they were able to inspire the trust of their followers who not only felt their leaders to be sympathetic to their needs and experiences but also found them to be incredibly empowering.

This comes as no surprise; the transparency that comes with open communication channels and accessibility makes it easier for leaders to express their expectations and requirements and for followers to understand these and address them. It also inspires the kind of mutual trust that unleashes the positive forces of team work evident in the fact that respondents didn't report the same kind of "grave errors" described in other cases nor did they feel the need to constantly return to the leader for questions and feedback. Thus even though these leaders were also described as young, ambitious and inexperienced the moderating effect of the other traits and

behaviours described created a radically different atmosphere in these teams. The question now becomes: who exactly are these special leaders?

The first case is that of A.R. an Emirati female, 33 years old, and a Harvard graduate with a Master's degree in Public Policy. In addition to being one of the three most senior members of the organization's management team she is also heavily involved in other public sector institutions in various capacities. A.R.'s incredibly diverse core team includes members of both genders, a unique mix of Emirati, Arab, and non-Arab expatriates, and educational backgrounds ranging from technical degrees all the way to PhD's from some of the world's most prestigious universities. A.R.'s followers that were interviewed are in themselves testament to this diversity; S.T., a 52 year old male, Syrian, PhD holder who has been in the organization for 5 years and is the second in command after AR, and the other, Z.V., a 31 year old British graduate from the London School of Economics who joined the organization 3 years ago and is now a senior policy advisor. In spite of these followers being very different at all levels their descriptions of A.R. were remarkably similar.

In the words of S.T.:

> "[Our] relationship is both very functional and at the same time personal. She is very keen to see work done and is demanding in terms of quality. At the same time, she is a very attentive leader and cares for our personal lives and wellbeing, even at her own cost. Combined, she engenders in her team a sense of absolute loyalty and devotion. [Her] professionalism, dedication, trust in [the team], mutual respect, tolerance, understanding, commitment, and personal touch are striking. Though I have had a long career and A.R. is by far the youngest leader I have ever had she is the ideal for me and I have learned a great deal from her. What inspires me the most is the way in which she allows us to challenge ourselves professionally. I will never forget the way in which she fought on my behalf to take on a controversial project and provided me with the resources and mentorship I needed to see it through to success. She has a vision, an inspiring quality, impressive managerial skills, abundant kindness, a unique human side, leads by example, giving, engenders loyalty and tough when she needs to be. ".

Similarly, Z.V. described the leader by saying:

"My relationship with A.R. has evolved positively over the course of my 3 years of employment with the organization. The foundation of the relationship is essentially based on mutual appreciation. Mine, of her provision of a genuine enabling environment, for me, and hers of my strong sense of professionalism and commitment to delivering quality work. I was born and raised by immigrant parents who worked hard to provide me with the best education and I have experienced both extreme wealth and serious financial hardship from a young age forcing me to work as young as 11. In spite of us having vastly different experiences, had A.R. and I met in a social setting we would have been friends because she makes every effort to find a personal connection with everyone. A.R. makes it clear that it is exactly that background that makes me valuable to her and the organization. She has this way of rallying us, in spite of our differences, and genuinely wants to make her vision a reality. She's not only a manager but also a mentor and friend".

Interestingly the elements of education, age, and experience were important but in a different context whereby A.R.'s diversity competency turned them into points of strength rather than perpetuate the negativity associated with differences as was the case with the rest of the Emirati-led group. Part of this can be attributed to the fact that A.R. was described as being competent in all 3 areas of emotional, cognitive, and behavioural competency. More important was the way in which A.R. leveraged the different elements of diversity on her team both emotionally by celebrating those differences in her personal relationship and setting a role model for inter-team relations, and professionally by making it clear that it is exactly those differences that made her choose those individuals when building the team. How did she do this? In the words of S.T.:

"I can describe my career in the UAE as a constant battle to not be immediately typecast; put into a box and labelled without being given adequate opportunity to demonstrate my true character and ability. On the surface I'm a Syrian man with a Western education who came to the country purely based on financial considerations. I should speak Arabic all the time and associate only with my fellow Syrian colleagues. This is the established summarizing narrative of every Syrian in the UAE. The truth is I spent most my life living in between Russia, Brazil, and the USA, feel most comfortable speaking French

and Russian and came to the UAE purely out of fascination with the country's emerging dynamic. I joined the public sector because I truly wanted to be a part of building the country. A.R. was the first leader to not only take initiative in establishing a personal relationship with me but also approach it as though it were a blank slate. She didn't do this by applying affirmative action-like practices or put on elaborate displays of "celebrating diversity" through superficial actions. A.R. put in the time and effort so that she could understand each and every individual's unique attributes and then creates the kind of relationship that enables that individual to fulfil his best potential given those attributes. No two relationships with A.R. on our team are the same yet all are positive. That is no easy task".

The same themes emerged in the case of the case of expatriate leaders as was evident in the story of M.M., a 35 year old American with an MBA and over a decade's experience working around the globe at think-tanks and similar public sector institutions (though this was his first time working in the Middle East). As second in command in the Strategic Planning Department, M.M. leads a team of 14 employees of mostly Emiratis and Arab expatriates, with a considerable number of women on the team (6) across all levels of education, experience, and seniority.

H.A. is a 24 year old female Emirati currently working towards a graduate degree at the Dubai School of Government and is a project analyst on M.M.'s team whom she described as:

"[Our relationship] is very positive and I'm constantly learning; if not through direct instruction, through observing the way he interacts and approaches challenges. From the start, with everyone on the team, he tried to break down barriers and build rapport with each individual person. It was an ice breaker that made him a friend that you trusted, more so than a boss per se. With one, it was their time in Paris and love of modern art, with another it was a favourite kind of music, and with me it was his interest in learning about my experience as a young Emirati woman trying to make it in the professional world. He connected with each member of the team in that way that was unique to them. It was brilliant! He is well accomplished and speaks with authority when he instructs, but comes in with a smile and out with a joke or jab. We were always happy to see him walk through the door and hope we'd be given a task from him, and not anyone else! He would always take the time to give direction in context. He made sure that everyone understood

as much of the full picture as possible. And in that, we were able to see things holistically and were able to benefit all the more from both our work and our continuous interaction. We had a vision and it was beyond motivating to see it so clearly".

M.M. was also described positively in all 3 areas of diversity competency though the most important element was not only his open acknowledgement of what little he knew about the cultural differences on his team and his constant hunger to learn more about them, but also the way in which he described his feelings that those differences gave his team tremendous potential for excellence. E.M., a 36 year old Egyptian project manager with an MBA from the USA and 5 years of experience in the organization, related the following incident with M.M.:

"When I first met M.M. I was sceptical about his ability to lead. I thought to myself here's some young, inexperienced American who's bound to view us Arabs with an air of superiority. My plan was to stay away, do my job, and avoid conflict. On the second project I worked on with M.M. I made an unforgivable mistake that could have cost the team the entire project. Luckily it was caught early enough but in my view my career was over. When M.M. finally called me into the office I had prepared myself for punishment but what actually took place was very different. The first thing that shocked me was his demeanour because he was as calm and friendly as always. Instead of reprimand he asked me how I felt and my take on the incident. After I was done explaining in between apologies he explained that he had taken notes he wanted to share; even in the midst of disaster he had found areas of strength in my performance. He explained in detail where he saw the weaknesses that led to the mistake and offered me training and [even his personal] help, resources…When I was called in by top management I was surprised to find M.M. coming into the meeting uninvited and defending me to a point where I was sure *he* was the one going to be fired for being so audacious! At a team meeting M.M. spoke of the mistake as if it were a collective one; [that] we are a team we succeed together and fail together. Later on in a personal conversation M.M. shared with me that when he joined the organization he was given complete freedom to build the team and that he chose me because of my unique experience as a young Egyptian professional with extensive experience in the GCC and he needed me on the team because what he could learn from me was invaluable. I will never forget this incident".

Thus, beyond traits, behaviours, and even competencies it becomes clear that these leaders, who were described by their followers to be the closest to their ideal, possess something that is unique and incredibly powerful. As E.M. goes on to explain:

> "…breaking the barriers makes our relationship with M.M. different. When we are together there is no more "me" and "I" because we automatically become one; we are the team. We're so different from one another; even us Egyptians within the team didn't always understand each other because we were so different. What M.M. did without us even realizing is by building an intimate relationship with each of us he also made us build relationships among ourselves. He did not do what all the others did which is put everyone into groups and treat them accordingly but instead created a new set of rules; our own team's rules that came from who we are as individuals and professionals not as Egyptians or Emiratis and the aura surrounding that kind of grouping…"

The last sentence of E.M.'s description is the most powerful as it reiterates the assertion of other respondents that it wasn't necessarily any of the traditionally recognized diversity competencies that made the difference or particular leadership traits or behaviours but rather their ability to create deeply meaningful relationships based on a unique recognition of differences and the conscious effort to leverage those differences in a way that is empowering at the individual and team levels. How this is achieved will be discussed in greater detail in later sections.

The Birth of a New View of Leadership in the UAE

8.1 Bridging Present Results with Past Literature

Before we can delve into the specifics of a "road map" that could move the organization at hand specifically, and the Emirati organization in general, closer to the "ideal" leadership dynamic it is important that we first place the previous discussions within the framework of some of the concepts described earlier in the literature.

8.1.1 Reward, Respect, Trust, & Situational Favourableness

When it comes to understanding the leadership dynamic our results were consistent with Fiedler's contingency theory (1964, 1971, 1976) particularly as it relates to the importance of trust and influence in the leader-follower dynamic; a recurring theme in both the Emirati and Expatriate-led groups. In the first group, while the ability of leaders to influence the reward-punishment scheme, both intrinsic and extrinsic, was widely acknowledged by followers to be particularly important in determining the nature of their relationship, it didn't contribute to "situational favourableness" because of serious trust issues that arose from, among many other things, the lack of leaders' ability to articulate task structures. Interestingly, in the second group it was the inability of leaders to control the intrinsic reward schemes and task structure that affected followers' ability to perceive leaders as such citing their inability to trust and respect them as the main culprits. And while Fiedler's framework suggests that task-oriented leaders thrive in highly favourable or highly unfavourable situations whereas consideration-oriented leaders are effective in moderately favourable or unfavourable situations, this was not necessarily the case in the organization at hand. And while the study at hand didn't specifically look into situational favourability, the incidents recounted provided considerable evidence suggesting that the elements of favourability described by Fiedler don't sufficiently describe the conditions for effective leadership. The overarching theme of the results points to the crucial role of diversity not only in dictating the conditions of the leadership dynamic but also the standards by which "successful" leadership can be evaluated.

8.1.2 Maturity Misalignment

In addition to the importance of diversity considerations in understanding the leadership dynamic in the context of the present organization, results pointed to the significance of aligning maturity levels between leaders and followers. Thus, the results supported elements of Hersey and Blanchard's (1969, 1982) situational leadership theory in that it supported the need for a dynamic leadership process that is sensitive to the specific needs of followers taking into account their capabilities at the individual and team levels. More importantly, incidents illustrated the way in which the leadership dynamic in the present organization suffers from a clear mismatch in task-maturity levels. Thus while most Emirati leaders exhibited, to various degrees, a tendency towards directive leadership their followers were at a maturity level where a supportive leadership style was needed. The seeming unwillingness of Emirati leaders to alter between leadership styles as is required by the situation creates a misalignment the result of which is, as the theory suggests, evident in the low motivation and commitment levels within teams.

8.1.3 Formal vs. True Leadership: Prototypes, Perceptions, & Wasta

The differentiation between formal leadership and true leadership was an interesting one given the way in which it sheds light on the work of Jacobs (1970) where indeed respondents viewed their true leaders to be those individuals who embodied their vision of a leader and the way in which he/she contributes to the achievement of individual and group goals of a team. And while this distinction was more prominently identified in the Emirati-led sample it was indirectly present in the Expatriate-led sample where in many cases respondents viewed true leadership to emerge from teammates or other team leaders who took it upon themselves to challenge "formal" leadership (Hernandez et al. 2011). This idea was also linked to Lord & Maher's (1990, 1991) idea of leadership prototypes where the perceived alignment of specific prototypes with an individual's demonstration of the particular traits and behaviours of the prototype determined the perception of that individual as a leader regardless of formal position. Part of this differentiation can be attributed to the previously discussed issue of the negative perception of leaders given their inability to inspire trust and command respect from their followers for a variety of reasons the most prominent of which is the wide-spread use of "wasta".

A recurring narrative in both groups within the sample was the way in which the use of wasta significantly altered the leadership dynamic. And while previous discussion placed wasta in its social and cultural framework it was interesting to see the way in which the Vertical

Linkage Model provided a better understanding of the wasta-centric critical incidents shared by respondents. Indeed as the model suggests wasta embodied the division between two dyads with the "in group" being those who had unique access to formal leaders (with all that entails of perceived special personal and professional privileges) and the "out group" which consisted of everyone who was excluded from the first group. Interestingly, however, this division between the two dyads was not, as the model suggested, dependent on the willingness of individuals to go beyond certain predefined roles nor on the leaders' ability to influence without authority (Dansereau, Graen, & Haga 1975). In fact respondents, reluctantly on many occasions, perceived this divide to be related to diversity, particularly nationality, as they described the "iron wall" firmly dividing Emiratis and expatriates.

On the surface it would seem as though the work of Trompenaars (1993) and Trompenaars & Hampden-Turner (1997) can help to develop researchers' understanding the issue of wasta in the organization. If we characterize the Emirati culture as being of "universal-particular" nature where individuals are characterized by a strong orientation towards bending "societal rules" in favour of their fellow Emirati's then the use of wasta truly becomes part of the "culture" (Dickson et al. 2012). This, however, would be a grave reduction of a complex issue and an inaccurate one given the way in which it over-simplifies the generalizability of the issue across the Emirati culture, which is strongly contested given the previously discussed cases of the female Emirati leaders. And while these cases were among the "exceptions" in the current sample, where only future research can confirm their generalizability across Emirati leaders, the results at present sufficiently demonstrate the inaccuracy of attributing wasta, and other similar dividing issues, to national culture. The organization at hand clearly seems to have a culture of its own with unique dimensions that surpass those of any single national cultural value. Results within both groups didn't indicate any strong "universalist" tendencies, where for example members of the same nationality were not necessarily united by that bond but rather found themselves to identify more with members of their same educational background, professional experience, and even age among other factors; thus the concept of equivalence becomes more accurate in describing the present organization (Zagorsek 2004). This, however, would seem contradictory, given the clearly present division that places individuals across either side of an Emirati-expatriate dividing wall.

And while the causes and implications of such a division have been extensively discussed in previous sections its roots can be explained in terms of Sparrowe and Liden (1997, 2005) and Graen and Uhl-Bien's (1995) frameworks where the leader-follower dynamic is conceptualized through various phases (e.g. initial relationship development, sponsorship, and assimilation). Results provided strong evidence suggesting that much of the issue arises in the initial stages of the relationship-development, where in the absence of clear communication and direct interaction, there develops a relationship vacuum that is then arbitrarily filled by a forced belonging to groups that are divided along nationality lines. This division, however, could be easily eradicated given careful consideration in the early stages of relationship-building; an area worth exploring in future research efforts.

8.1.4 Diversity & Global Experience

Lending further support to the issues discussed thus far is the way in which results point to the existence of a leadership prototype unique to the present context; one that is shared among respondents regardless of nationality or any other diversity element considerations. This is evident in the way in which individuals, both leaders and followers, seemed to agree on much of the defining elements of an ideal leadership prototype. And while there was some evidence of the influence of cultural-specific "pre-existing leader prototypes" as described by Shaw (1990) and Lord et al. (1986), where on many occasions there appeared to be a misalignment of culturally-bound perceptions of leadership prototypes and the characteristics demonstrated by a usually oblivious leader, these culturally-bound perceptions were insufficient in explaining the context at hand.

One reason for this was the danger in making culturally-bound perceptions synonymous with one or another diversity category such as nationality or ethnic background. Results strongly indicated the way in which diversity elements and specific competencies aren't significant on their own but rather gain significance in association with particular traits and behaviours that were linked to what respondents described as "global experience". Interestingly, this concept lends much support to the idea of global leadership, where results showed that respondents described both positive incidents with their leaders as well as their vision of an ideal leader as being someone that has a strong knowledge of self, motivational skills, team building experience, powerful cross cultural communication skills, a vision, a sensitivity to cross cultural ethical issues and can empathize with others among many other traits, behaviours, and mechanisms

associated with global leadership (Brownell (2006), Connor (2000), Jokinen (2005), Mendenhall & Osland (2002), and Mendenhall (2006) in Debrah & Rees 2010). Yet in spite of the insights provided by the global leadership model it should be noted that the present study in no way suggests that its application is sufficient for the context of the present organization for a variety of reasons.

In addition to the issues discussed in earlier sections highlighting the uniqueness of the organization's context some of the narratives that emerged from the investigation were specific to the experience of organizations operating in the UAE. Neal's (2010) concept of symbolic uniformity vs. diversity was a unifying theme among respondents, where interestingly both Emiratis, Arab, and non-Arab expatriates touched on the way in which they felt that issues seemingly as "simple" as those of national dress perpetuated an inter-team barrier that was visible across all levels of the organization. This combined with the clearly present language barrier, with all the psychological "baggage" that it entails, means a context characterized by more than questions of cultural differences and diversity considerations.

Interestingly, and contrary to what Neal (2010) suggests, the tension between Arab Islam and global secularism didn't prove to be a dividing factor. In fact, the organization at hand was not only characterized by mutual respect for religious differences among its employees, Arab Islam was a uniting factor among respondents, whether Arab or expatriate and regardless of religion. This can be attributed to the fact that many respondents used their perception of open practices of religion, particularly among leaders at the higher levels, as a way to gain a sense of those leaders' moral and ethical backgrounds in the absence of other opportunities to gain access to the leaders' personality. This in turn helped alleviate some of the stress associated with the idea of the ghost leader and in some cases helped restore some degree of trust that was lost given a lack of direct interaction between leaders and followers.

8.2 The Diversity-Leveraging Process & the Diversity Leader: An Introduction

Understanding the present context requires a unique approach that goes beyond the simple exercise of selecting and applying a single leadership model. As was proposed at the beginning of the present study no single leadership model, even transformational and global leadership, can be sufficient in the UAE context for a leadership model to be truly effective in the present context it must be rooted in a holistic view of leadership. The present study

demonstrated the way in which the Hernandez et al. (2011) loci-mechanisms approach provides a more accurate view of the dynamic nature of leadership for two reasons. First, rather than a narrow focus on one or another element of leadership the loci-mechanisms view makes it clear that any accurate understanding of a leadership dynamic, and in turn any effective attempts at influencing it, requires that all elements in the model be considered in connection to one another. For example, in the case at hand, the intricacy of the incidents described reveal the futility of trying to understand leadership by focusing on only Emirati or expatriate leaders to the exclusion of all other elements and in isolation of such factors as the diverse nature of followers and the impact of the Emiratisation policy. Second, the fluidity of the model is particularly important in the present context given the incredibly nuanced nature of the leadership dynamic rendering any attempts at attempting to rigidly apply a single model ineffective and even potentially detrimental to the organization. More specifically any effective model of leadership in the present context in particular, and the UAE in general, must have the freedom to combine various elements from different leadership models and be fluid enough to evolve with the ever-changing needs and circumstances of organizations.

Moreover, the present study utilized Chen and Velsor's (1996) model as a framework for conceptualizing diversity competency and leadership effectiveness with the underlying assumption that the 3 areas of diversity competency proposed would provide a holistic view of the present context. The results of the investigation, however, were particularly illuminating. To begin with, while elements of diversity, or social identities as the authors described were influential pieces of the leadership dynamic, none of these were significant on their own. As the present study proposed nationality, gender, or education levels were only significant in that they were associated with perceptions of particular traits and behaviours. Thus in terms of diversity competency, being competent in one or two areas did not necessarily translate to a more positive outcome. More importantly, and as was proposed initially and demonstrated in the results, competency in all 3 (motivational, cognitive, and behavioural) areas was in no way a guarantee of an "effective" and positive leadership dynamic because it implies an assumption that diversity competency could be superimposed in any context through such practices as training programs, manuals, and seminars. However, as the critical incidents revealed, at the heart of an "ideal" leadership dynamic is the leader's ability to deeply understand the context such that it facilitates

the creation of meaningful leader-follower dyads that are then leveraged to create a positive inter-team dynamic; at the heart of this is a strong knowledge creation function.

Knowledge in this context is in no way synonymous with the cognitive element of diversity competency but rather refers to the kind of understanding that can only emerge from within the leadership dynamic itself as the result of the conscious effort of a leader who can effectively engage in a diversity "learning process" that creates the kind of context-specific knowledge that eventually allows for diversity competence that emerges from the depth of the leadership dynamic. Based on the collection of incidents described the author proposes this process, hereby termed the "diversity leveraging process" to involve the following steps:

1- Needs recognition: this takes place in the initial relationship development stage and involves a leader's active engagement in identifying the mix of various cognitive, motivational, and emotional needs within the team based on the unique mix of diversity elements of each team member. This not only facilitates a strong foundation for building relationships at the dyadic level but also at the group level by enabling the leader to understand the various leadership needs within the group.

2- Evaluation: once the specific diversity mix (and the associated diversity needs) at the dyad level are established the leader can then determine which of these diversity elements are most influential for the team dynamic and the fulfilment of the team's vision. This is in itself a process involving the following:

   a) Identifying the diversity elements which are unfamiliar to the leader either at the intellectual, behavioural, or motivational levels. Thus the leader must ask the following questions: what information/knowledge do I have about this specific diversity element? What skills do I need for understanding and approaching this element? What elements of my own diversity mix affect my openness to this individual?

   b) Once the identification process is complete for each leader-follower dyad within the team, the leader must then engage in an evaluation process to determine which diversity elements are the most challenging to the team dynamic and which hold the potential to help fulfil the leaders' vision for the team.

This process must begin at the relationship development stage and continue well after the leader-follower dynamic established a "mature partnership" type of relationship (Graen & Uhl-Bien 1995; Sparrowe & Liden 1997, 2005).

3- Tailor to leverage: given the knowledge/understanding that is gained from the previous two steps the leader must then determine the leadership loci and mechanisms that provide the best fit with the specific diversity context at hand. Thus the leader needs to actively engage in a tailoring process that involves altering behaviour, expressing or suppressing particular traits, impressing one motivational factor or affect over the other in a way that enables the leader to mitigate the impact of the challenging elements of diversity and leverage the strengths of other elements as expressed in strong relationships at the dyad and group levels. This process is a dynamic one that must evolve with the teams as they go through various stages of development given changes in their context.

At the heart of this process is the leader's active engagement in creating context-specific knowledge about the nature of the leadership-diversity dynamic, potential challenges, and areas of strength. This kind of knowledge, while employing cognitive, motivational, and behavioural elements of diversity competence, can't be superimposed for it can never be the product of pre-packaged knowledge emerging from already established models; it must emerge from within thereby rendering concepts even as attractive as diversity management insufficient. Thus if we combine this process with the insights from responses regarding ideal leadership and the special leadership cases previously discussed we can paint a picture of the organization's leadership's future condition.

It is interesting to note that in light of the aforementioned process we can now better understand how such a diverse group of individuals came to view particular elements of transformational leadership as fundamental to a positive leadership dynamic. The respondents' descriptions of individualized consideration and intellectual stimulation demonstrated by their leaders can more accurately be described as the product of those leaders actively engaging in the aforementioned process; they were not transformational leaders but diversity competent ones. This is evident in the fact that although these leaders were positively described by their followers, they were not always described as transformational. In fact it is not uncommon to see seemingly contradictory descriptions of the same leader; transformational for one follower and

paternalistic for another. And while further research is needed, nevertheless the results of the present study, whether from the survey or the author's informal connection with the organization, lend considerable support to this notion. The figure below illustrates the "ideal" leadership model with the concept of the diversity leader at its heart.

Figure 8. 1: Diversity Competent Leadership
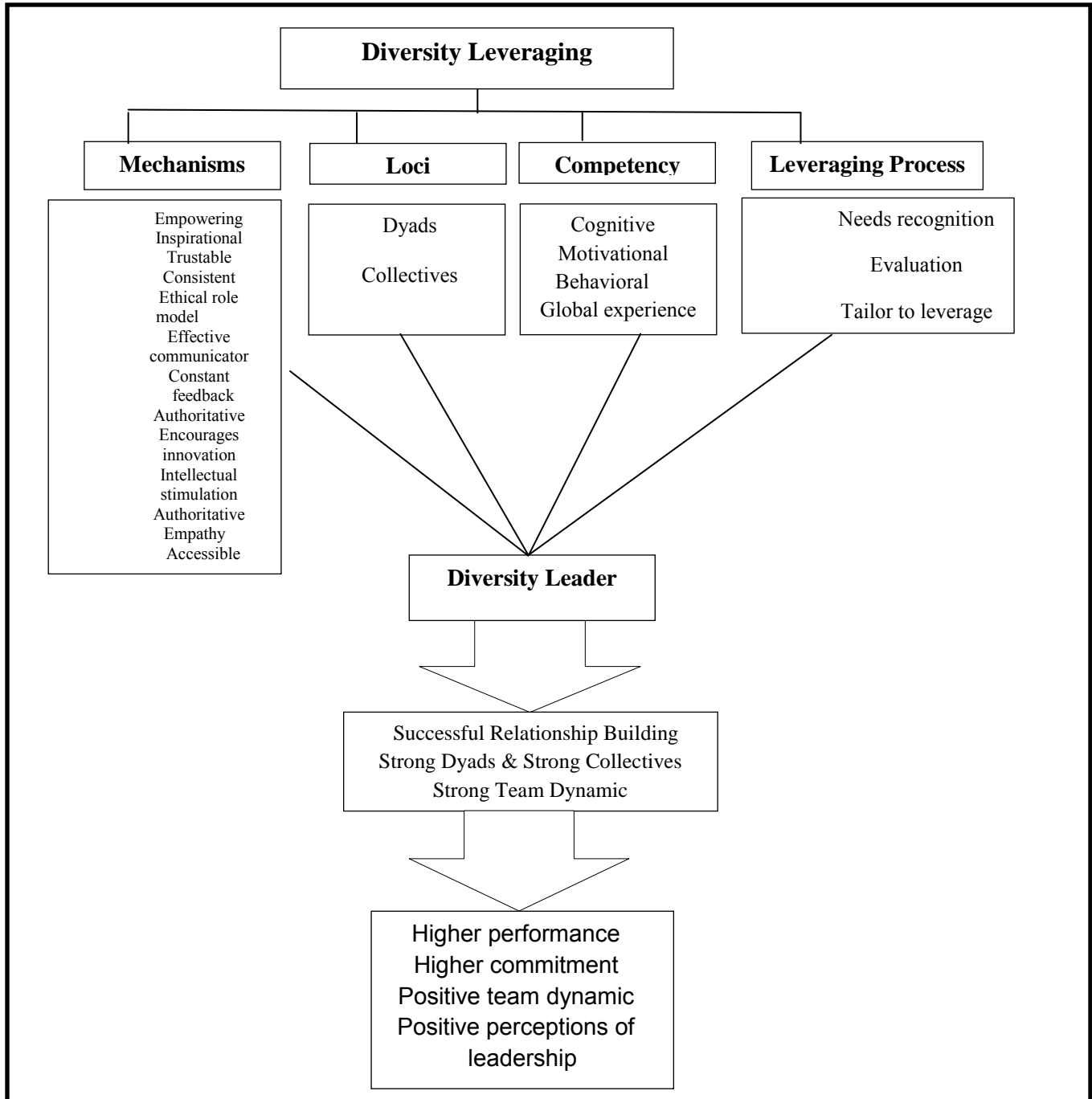
Where does the diversity leader fit within the pre-established models of leadership? If we take levels of engagement in the aforementioned process to be the scale by which the level of diversity competence is measured then we can conceptualize the classification scheme below:

Organizational

Level 3 Diversity Leader

Diversity Competency

Level 2

Flexible Leadership

Level 1

Dominant Leadership

Ground 0

Transactional Leadership
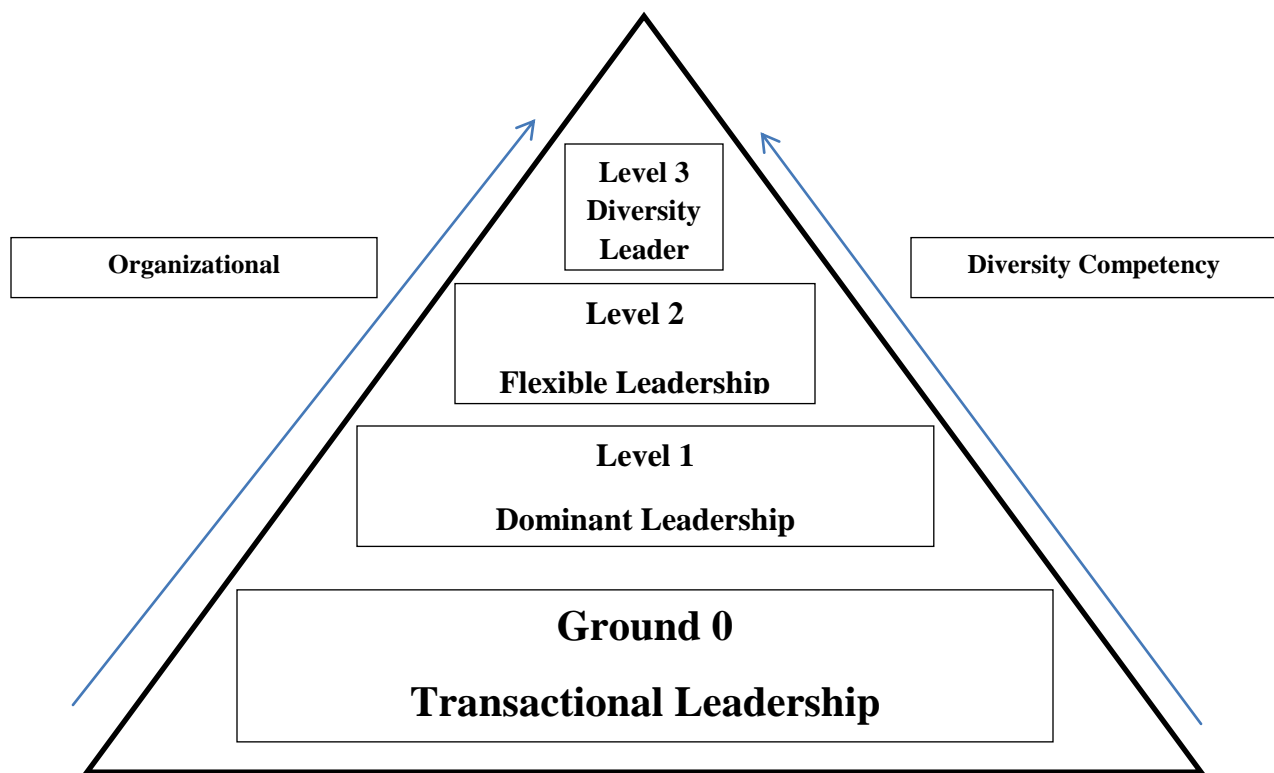
Figure 8.2: A Classification of Leadership Models Based on Levels of Engagement in Diversity Leveraging

1- *Ground zero*: this is the leader identified by respondents as the "formal leader". Mechanisms include a narrow focus on the fulfilment of extrinsic motivators without consideration for the intrinsic needs associated with the diversity mix of individuals and in turn the group's leadership needs. The locus of leadership is solely the leader who adopts a single approach within the team based on pre-established reward and punishment schemes. These leaders don't engage in the diversity leveraging process at any stage; they neither recognize diversity elements nor consider it of value. In a

diverse context these leaders fail at the relationship-building function to establish a successful dynamic both at the dyad and group levels.

2- **Level one**: these are leaders who "accidentally" exhibit some elements of diversity leadership. The locus is still focused on the leader though there are occasions where it emerges from the dyads. Mechanisms include the fulfilment of some of the intrinsic motivators of *some* team members by virtue of their adoption of a particular leadership approach. This, however, isn't the result of active engagement in a process of understanding the specific diversity needs at the individual and group levels but rather occurs as a consequence of either the leader's personal traits, own diversity mix, or conscious choice to pursue one leadership approach over another. These leaders usually find themselves in seemingly contradictory dynamics within the team; while some dyads will be positive others could be incredibly negative. Because there is no engagement in the diversity leveraging process the leader will often attribute this to other factors.

3- **Level two**: these are more diversity competent leaders than the previous two and are characterized by sensitivity to the specific needs of individuals as dictated by the diversity mix of the team and prioritizes the fulfilment of those needs particularly the intrinsic ones. Thus the locus is in the dyads and collectives as the leader engages only in the first two stages of the process. Rather than engaging in a tailoring and leveraging process, he/she resorts to already existing diversity knowledge and attempts to apply it "as is" in the leader-follower dynamic. Thus the leader is only flexible in that there is a willingness to alter his/her leadership style to suit diversity needs but only as far as "cultural sensitivity training", leadership manuals, and other forms of pre-established diversity approaches dictate. Thus rather than emerging from an understanding of the context's nuances diversity is addressed through a "one-size fits all" approach, which is not always effective.

4- **Level three:** this is the diversity leader who actively engages in the diversity leveraging process at every stage. The locus is in the dyads, which in turn translates into collectives given the leader's investment in relationship building. At the foundation of the leadership approach is a deep understanding of diversity-dictated nuances and the commitment to navigate them in a way that builds strong

relationships at the dyad and group levels. This is the leader whom respondents described as having "global experience" which can't be acquired through "external" knowledge-acquisition exercises; it must emerge as the product of a dynamic learning process that occurs in a conducive environment.

Before we can delve into discussion of how diversity leadership can emerge we need to first explore its applicability beyond the context of the present organization.

8.3 Diversity Leadership in the Public Sector & Beyond

It is important to note that the extent to which the results of this study can be generalized across the Emirati public sector depends on various factors. Thus, while the overall context of the organization at the centre of this investigation can be generalizable in terms of its composition, leadership and team structures, diversity mix, and stakeholders, there are some fundamental differences that set it apart from other organizations in the sector. First, the nature of this organizations' core "business" where research is the fundamental activity is unique in itself. This not only dictates a different way of approaching projects than other organizations, and in turn a different way of organizing teams, it also implies a unique mix of specific diversity elements with a big portion of employees being fresh graduates, graduate-school students, and PhD holders coming from professional backgrounds in academia. While this shouldn't affect the overall direction of the results it is worth exploring which areas are most affected by these disparities.

Another issue affecting the generalizability of the results relates to the use of the critical incident technique in the investigation. While it is a powerful method for allowing a complete picture to emerge from the perspective of key players without influencing them with predetermined questions and limited response options, the critical incident technique is not without its faults. The reliance of the method on the accurate and honest recollection of incidents can prove problematic, particularly in the case of this investigation where the focus was on incidents related to diversity which proved to be an extremely sensitive and emotional subject. It also required that participants not only fully understood what the term diversity implies, which in spite of being defined remains subject to personal bias and interpretation, but were also sufficiently subjective to judge an incident's relation to diversity.

Additionally, as was previously addressed, one of the issues with most literature on the region is the way in which Arab countries are lumped into groups. Thus the results of an

exploration involving Saudi Arabia, Egypt, and Tunisia are assumed to be generalizable to the "Arab" context, which is problematic given the uniqueness of each context. During the course of this study it became apparent that approaching the "expatriate leader" as a single group was also problematic given that the experience of Gulf Arab expatriates was different than that of Arabs of other countries and that of non-Arab expatriates (who are also unique- the experience of an American expatriate is very different than that of a European one). Thus, while the results can be generalizable across other organizations of the public sector in the UAE nevertheless future research should explore differences across each group in such a way that would allow results to be generalizable across other contexts in the Gulf region.

In addition to these issues, which are inherent in any similar research endeavour, results are undoubtedly also affected by the author's own experience of the organization. In fact inspiration for this study began as early as the first month after joining when the toxic environment across the organization became evident. As a young woman, professional and aspiring academic, from Iranian-Lebanese origin and an American upbringing many of the incidents recounted in the course of this study echoed personal experiences of prejudice as well as encouragement, toxic leadership dynamics and incredibly positive ones including a brief experience with the special case of the female Emirati leader. Thus, while the author's own diversity mix, combined with the experience of being an expatriate in 5 countries from a young age, enabled the interpretation of these experiences beyond ideas of cultural insensitivity or nationality differences, nevertheless the emotional nature of many of these experiences makes it difficult to divorce the investigation from one's personal biases. Additionally, the author's personal connection to individuals at all levels of the organization meant access to information that may not have been made available in an organization where no such connection existed. And while the design of the study, particularly its use of the CIT method, helps mitigate the impact of much of these biases, nevertheless it is crucial that this research be pursued in other organizations such that its results can be made more generalizable across the public sector.

The Road Ahead: Recommendations

The picture we now have before us is a complex but hopefully detailed one of the leadership dynamic not only in the current organization but also other organizations of the public sector. More importantly, beyond understanding the current state of the leadership dynamic the present study shed light on what the future state of that dynamic should look like with the idea of the diversity leader as a key component of that "ideal". And recalling one of the present work's objectives the insights provided so far should enable us to understand the key elements to influence the direction of the leadership's evolution. The question thus becomes; what does the roadmap towards the future look like?

9.1 Developing Diversity Leaders

Previous discussion explained how a diversity leader becomes one by virtue of active engagement in the diversity leveraging process. This implies that this is a learning experience that emerges from the heart of each context. Interestingly the traits associated with global leadership that were also described as characteristic of the diversity-competent leader are in no way synonymous with the traditional sense of traits; they are not characteristics that one possesses but rather acquires by virtue of experience. If we combine this with the fact that the experience of both Emirati and expatriate followers is characterized by a lack of experience and the importance of creating context-specific knowledge for the success of the diversity leveraging process it becomes clear that it is crucial to ensure a conducive environment that not only facilitates learning but is also "forgiving" of the inevitable "errors" and challenges that occur as a natural part of that process. In that light we recommend the following:

1) Providing ample opportunity for the development of diversity experience in the UAE context: given their career trajectory, Emirati leaders, particularly in the public sector, aren't given the opportunity to not only test their own approach to leadership but also develop the kind of experience that gives them the necessary skills to become proficient in the diversity leveraging process. Thus the creation of programs whereby potential Emirati leaders can learn through direct observation and hands-on experience becomes fundamental. This isn't to be confused with superficial short-term training courses

grounded in theory but rather programs whereby potential leaders are teamed with experienced ones in mentor-like relationships and are gradually introduced to the challenges and in turn learning that emerges from "real life" leadership dynamics.

In the case of expatriate leaders, while they undoubtedly have more experience in dealing with diversity by virtue of their "expatriate-ness" it is naïve to assume that by simply "being" in a country outside of their own guarantees sufficient experience to successfully engage in the diversity leveraging process in the UAE context. One of the barriers to the development of expatriates' diversity experience is the element of fear of error that emerges from a preconceived Emirati-expatriate divide. Thus, much like the case of the Emirati leaders, it is important for expatriate leaders before formally beginning their employment to be given a learning period where they're teamed with other leaders (Emirati and expatriate) where they can freely explore the leadership-diversity dynamic.

This isn't to suggest that this kind of program, which is naturally short-termed, will create diversity competent leaders. But the learning that emerges from hands-on experience with diverse teams and the experience of other leaders not only helps the acquisition of global leadership skills but also provides the kind of exposure that establishes the foundation necessary for engaging in the diversity leveraging process.

2) Developing a diversity-centric learning culture: an integral part of developing diversity competent leadership is developing a learning culture that consists in small part of formal learning. Again this isn't synonymous with pre-packaged cultural "sensitivity" training but rather refers to forums whereby special issues in diversity in general, and specifically its interplay with the leadership system in an organization, are brought to light. This kind of learning, however, should be just one part of a system. The development of diversity competent leadership is in itself a learning exercise that results in the production of valuable knowledge that comes from the heart of the Emirati public sector's experience with valuable insights for other sectors. Thus it is integral that frequent, consistent, and transparent dialogue about diversity-issues, particularly those that have almost become organizational "taboo", become a key part of organizational practice particularly at the leadership levels. More importantly, it is important that the successes, challenges, and new insights that come from the organizations' experience with diversity leadership be

documented in a way that allows it to be shared, consumed, and modified in ways that enable it to contribute to the development of the diversity competent leaders of the future.

3) Leader involvement in team-building and ensuring a "healthy" diversity mix across all teams: given that an integral part of the diversity leveraging process occurs in the relationship development phase it is important that leaders take an active role in the building of their teams. However, even if each leader can't be present during the team-building phase, it is important that the organization itself ensure a "healthy" diversity mix across all teams. Doing so eliminates the "safe haven" from dealing with diversity by allowing individuals to group themselves based on perceived similarity or, if they find themselves in a diverse team, to structure their work such that they are isolated from the rest of the team. In order for this to be effective, however, it is important to avoid a focus on filling a certain nationality or gender quota and instead being sensitive to the way in which the particular diversity mix of each individual can fit and evolve with the rest of the team.

9.2 General Recommendations for Public Sector Organizations in the UAE

1) Substituting hierarchical leadership systems in exchange for "leadership partnerships": the current system of leadership is particularly unforgiving as it unfairly pits Emirati leaders vs. expatriate leaders in the perceptions of followers. Emirati leaders, by virtue of their position in the hierarchy, are under the pressure of a constant decision-making role from which expatriate leaders seem to enjoy relative freedom. Thus Emirati leaders are perceived to only "issue decrees" and "orders" whereby expatriate leaders are able to shift their accountability before their teams onto the Emirati "upper management". And given that both Emirati and expatriate leaders need to learn not only from their teams but also from one another there is much to be gained from the creation of systems whereby teams are led by Emirati-expatriate partner leaders who jointly make decisions across all levels. The locus of leadership would be this specific dyad rather than either individual. Additionally, removing rigid hierarchy would have an impact on other areas that were deemed problematic by respondents such as the inaccessibility of some leaders and such practices as communication with leaders through personal assistants, which would become obsolete as the partners become able to substitute for one another when the need

arises. As Bales (1954) describes there is empirical evidence describing the similar idea of "co-leadership" as being quite promising.

2) Embedding mentorship systems within various levels of the organization: both Emirati and expatriate leaders, and their followers, expressed a strong desire for mentorship and given that followers seek that mentorship from their leaders it is essential that the mentorship needs of the leaders first be fulfilled such that they become empowered to do the same for their teams. Thus in each organization it is worth investigating the levels of leadership where mentorship is most appropriate, the areas in which it is needed, and then alter the organizational structure such that leaders at each level can substitute top-down reporting kind of relationship with one characterized by the kind of support and learning that is integral to mentorship.

3) A systematic review of career paths and evaluation systems: an issue endemic to the public sector is the incompatibility of evaluation systems, career paths, and job descriptions with the reality of organizations given that they're loosely based on a combination of what is required by "law" and what is often labelled as "international standards" (in practice copying job descriptions and evaluation systems verbatim from supposedly successful international organizations). However it is essential that this be replaced by context-specific job descriptions that in turn enable transparent, consistent, and systematic evaluation systems that are rooted in each organization's unique experience. Consequently individuals would be able to decide, in partnership with their leaders, on their future direction giving them a sense of ownership and a committed, long-term perspective of their careers in the organization. Thus a young Emirati would be groomed for leadership roles not because of his/her nationality but solely based on careful development of the competencies for that role from the very beginning. The same would apply to the case of "home grown" young expatriates who would also assume leadership positions by virtue of their experience in the Emirati context.

4) Improving leadership perceptions and leader-follower dyads through effective communication: the biggest barriers to effective communication were the presence of a language barrier and the lack of consensus over the appropriate medium for communicating different kinds of messages. And while increased experience with the diversity leveraging process can improve some of these communication issues as leaders

become more capable of identifying the specific communication needs of their team it remains important in the context of the public sector that continuous training to increase proficiency in both the English and Arabic languages, as well as communication at the personal and business levels, be provided to individuals at all levels of the organization.

5) Instilling a sense of vision through organizational identity and culture: organizational vision needs to be brought down from the mantle of grand ideas and poetic language to become concrete, relatable, and a living part of organizational life. This can only occur once members of an organization can collectively decide, directly or indirectly, on the parameters of an identity that emerges deep from their experience of the organization. Making the vision a part of organizational experience through a strong collective identity then needs to be strengthened through a focus on inter and intra-team bonds that would fulfil the need expressed by respondents for teams to become "like family". This emerges from leadership and organizational practices that focus on the personal bonds within the team through various activities that enable individuals to see one another outside of the light of their formal roles in the organization. This includes, but is not limited to, team-strengthening exercises and informal activities that take part outside of the physical confines of the organization.

9.3 Recommendations for Future Research

1) Emirati women in leadership: with 24% more Emirati women pursuing higher education than their male compatriots women's increased presence in positions of leadership is almost inevitable (Al Ali 2008; Abu Talib et al. 2012). And as the present studydemonstrated, the experience of Emirati women in positions of leadership is vastly different than that of both Emirati and expatriate male leaders. The fact that their followers described them as being ideal leaders, particularly in areas of transformational leadership practices and diversity competency, makes it clear that the case of Emirati women in the public sector, and potentially other sectors, needs to be aggressively pursued in academic study.

2) The impact of "wasta" on organizational leadership: considering the way in which wasta was a recurring theme in the present study, it is essential that investigation focus on understanding its role in the UAE focusing on its historic and cultural contexts beyond a western idea of ethics. Particularly important is understanding wasta's interplay with

diversity and how it can be approached in light of the idea of the diversity competent leader.

3) The role of education in the development of diversity competent Emirati leaders: as was alluded to previously the preference of young Emiratis for extrinsic motivators is formed long before they enter organizations. The consequent disregard for intrinsic motivators makes understanding diversity, let alone engaging in a leveraging process, incredibly difficult. Thus it is worth investigating ways in which an attitude shift beyond a shallow view of organizational membership can take shape particularly through higher education.

4) The role of HR in facilitating diversity leadership: incidents revealed that the role of the HR department has been relegated to "policing" and resolving conflict. However, there is much potential for the HR function to support and foster diversity leadership in various capacities; understanding the mechanisms to achieve this in the context of the public sector particularly should be pursued in academic research.

5) Special cases in diversity competent leadership: insights from the special leadership cases outlined earlier were particularly powerful. And while the generalizability of the diversity leveraging process was explored to some extent there is much to be gained from investigating other "special" leadership cases in various organizations in both the public and private sectors such that it enables a deeper understanding of the process and the ways in which the process can be improved and engaged in such that it ensures leadership effectiveness.

Conclusion

The present study began with the proposition that diversity considerations play a fundamental role in perceptions of leadership particularly in a context as unique as the Emirati organization. Interestingly, and in a departure from most literature that focused on specific diversity elements, the present study demonstrated the way in which diversity elements in isolation do not prove significant in the leadership dynamic. This idea also extends to questions of leadership mechanisms, where no single or combination of traits, behaviours, affects or cognitive abilities adequately explain the leadership dynamic. Rather, leadership in the UAE context is a complex system in which the combination of specific mechanisms and diversity competencies proves fundamental. Interestingly, this system is not one that can be described in terms of a single pre-established leadership model as it can be described via its own unique, context-specific model described in this dissertation as diversity competent leadership.

While diversity-competent leadership includes in its mechanisms some elements of transformational leadership including idealized influence, individualized consideration, and intellectual stimulation, at the heart of this model is the diversity-leveraging process that emerges from a combination of mechanisms, diversity elements and competencies, which together enable a leader to identify the diversity-dictated leadership needs of team members and in turn adopt a tailored approach that enables a leveraging of diversity elements. Successful engagement in this process in turn enables strong relationship building at the dyad levels which translates into strong inter-team dynamics based on positive perceptions of leadership. The impact of effective diversity leadership then becomes evident in positive organizational outcomes that move public sector organizations away from some of their more endemic problems including low performance and commitment levels, negative perceptions of leadership and inter-team dynamics, higher conflict and employee turn-over among many others.

Whether organizations of the public sector can successfully engage in diversity leveraging depends on a variety of factors. And while the present study put forth some recommendations for creating the conditions that would enable the successful development of diversity-competent leaders much remains to be explored particularly in terms of the sustainable engagement in the diversity leveraging process. What is certain, however, is that a fundamental

by-product of these efforts will be the active creation of context-specific diversity knowledge that emerges from the heart of the Emirati organization's experience in a way that not only furthers continuous understanding of its leadership dynamic but also enables the positive influencing of its future trajectory.

And while the Emirati leadership model, much like everything else in the country, is undoubtedly evolving it is hoped that the dissertation at hand was successful in its aim to contribute a much needed voice in the exploration of leadership in the Emirati organization emphasizing the uniqueness of its context while exploring its applicability only in the GCC but also in the Arab region in a way that can guide future research in a direction that will enable an understanding that truly gives these contexts the justice they deserve.

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Appendices

-Appendix A-

Brownell (2006)

- Intercultural: cultural sensitivity, cultural intelligence, global mindset
- Social: emotional intelligence, empathy, self-control
- Creativity/resourcefulness: breakthrough-thinking, innovativeness, synergistic orientation
- Self-knowledge: self-efficacy, self-reflective
- Positive outlook: vision, passion, optimism
- Responsiveness: flexible, agile, opportunistic
- Decision-making: decisive, sound-judgment, intuitive

Connor (2000)

- Business savvy: global leaders are results driven and they achieve outstanding business results. They have a broader view of the business and the world, and an extensive knowledge of the business. They adapt well to new situations, new cultures, and new bosses.
- Knowledge of how to use their personal influence: global leaders know how to tap into and leverage corporate resources including formal and informal networks. They know how to use teams and how to work well with others. They have strong influencing skills. Their communication skills are excellent.
- Global perspective: global leaders understand the market place. They have a high degree of cultural sensitivity. When they move to a new country they make a serious effort to fit in, respect the culture, and learn the language.
- Strong character: global leaders talk about vision, purpose and values with clarity. They can be counted on to do what is right and to resist something they oppose. They understand there are changing employee expectations, they inspire trust, and they value and respect the differences each person brings to the workplace. Global leaders meet commitments, act consistent with their words, and are interested in the well-being of others.

- Knowledge of how to motivate others: global leaders understand that employees want direction from above and want opportunities for growth and development. They have vision and communicate a clear sense of direction. They are role models. They are comfortable with conflict and know how to deal constructively with conflict among their people.

- Act like entrepreneurs: global leaders understand that international competition is challenging companies to act faster and smarter. They put greater emphasis on new product development, standardization of business processes, and speed to the market. They are creative and encourage others to be innovators. They take risks and have become skilled at overcoming obstacles. They have a sense of urgency. They are self-starters committed to their work.

[Jokinen (2005)]

- Core global leadership competencies: self-awareness, engagement in personal transformation, and inquisitiveness.

- Desired mental characteristics of global leaders: optimism, self-regulation, social judgment skills, empathy, motivation to work in an international environment, cognitive skills, acceptance of complexity and its contradictions.

- Behavioural level global leadership competencies: social skills, network management skills and knowledge.

Mendenhall and Osland (2002)

- Relationship: close personal relationships, cross-cultural communication skills, 'emotionally connect' ability, inspire/motivate others, conflict management, negotiation expertise, empowering others, managing cross-cultural ethical issues, social literacy, and cultural literacy.

- Traits/dispositions: curiosity, inquisitiveness, continual learner, accountability, integrity, courage, commitment, hardness, maturity, results-orientation, and personal literacy.

- Business expertise: global business savvy, global organisational savvy, business acumen, total organizational astuteness, stakeholder orientation, stakeholder orientation, and results-orientation.

- Cognition: environmental sense-making, global mind set, thinking agility, improvisation, pattern recognition, cognitive complexity, cosmopolitan, managing uncertainty, local vs. global paradoxes, and behavioural flexibility.

- Organising expertise: team building, community building, organisational networking, creating learning systems, strong operational codes, global networking, strong customer orientation, and business literacy.

- Visioning: articulating a tangible vision and strategy, envisioning, entrepreneurial spirit, catalyst for cultural change, change agency, catalyst for strategic change, empowering, and inspiring.

-Appendix B-

1) Questionnaire-Followers

Dear Participant,

The questionnaire at hand is part of research effort to better understand the way in which cultural diversity affects the dynamics of the Emirati leadership model in the public sector. It will feature as part of a dissertation whose objective is to define the unique elements of the Emirati leadership model from the perspectives of its key players. As such your participation is greatly appreciated.

Please rest assured that the information you share here is treated with the utmost confidentiality and all measures will be taken to ensure your anonymity is protected.

Should you have any questions, concerns, or wish to know more about the results of the research please feel free to contact the researcher at:

Email: shireen.chaya-mahdi@hotmail.com
        90116@buid.ac.ae

Thank you for your input.

Shireen N. Chaya

Nationality: Age:
Gender: Education:
Position in organization: Years in organization:

Cultural diversity is defined as differences in age, gender, nationality, ethnic background, religion, education, social and economic background, and physical ability. With this definition in mind please answer the following questions:

9. Describe the nature of your relationship with your leader and how do you feel about this relationship?

10. What contributed to making your relationship the way that it is?

11. An incident is an event that kept you awake at night that can be either positive or negative. Reflect on an incident with your leader where an element of diversity came into play. Please note that your description cannot exceed two pages.

12. What was the outcome of the incident?

13. Would this outcome have been different had the element of diversity you mentioned not exist (i.e.: you were of the same educational background, gender, nationality etc..)?

14. In an ideal world what would your leader be like? What would your relationship be like and why?

15. Describe an incident where your current leader or a leader you know was closest to that ideal.

16. What was the outcome of that incident?

Thank you for your input.

Questionnaire- Leaders:

Dear Participant,

The questionnaire at hand is part of research effort to better understand the way in which cultural diversity affects the dynamics of the Emirati leadership model in the public sector. It will feature as part of a dissertation whose objective is to define the unique elements of the Emirati leadership model from the perspectives of its key players. As such your participation is greatly appreciated.

Please rest assured that the information you share here is treated with the utmost confidentiality and all measures will be taken to ensure your anonymity is protected.

Should you have any questions, concerns, or wish to know more about the results of the research please feel free to contact the researcher at:

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        90116@buid.ac.ae

Thank you for your input.

Shireen N. Chaya

Nationality: Age:
Gender: Education:
Position in organization: Years in organization:

Cultural diversity is defined as differences in age, gender, nationality, ethnic background, religion, education, social and economic background, and physical ability. With this definition in mind please answer the following questions:

17. Describe the nature of your relationship with your subordinates and how do you feel about this relationship?

18. What contributed to making your relationship the way that it is?

19. An incident is an event that kept you awake at night that can be either positive or negative. Reflect on an incident with your subordinate where an element of diversity came into play. Please note that your description can not exceed two pages.

20. What was the outcome of the incident?

21. Would this outcome have been different had the element of diversity you mentioned not exist (i.e.: you were of the same educational background, gender, nationality etc…)?

22. In an ideal world what would a leader be like? What would his/her relationship be like and why?

23. Describe an incident where you or a leader you know was closest to that ideal.

24. What was the outcome of that incident?

Thank you for your input.