Introduction to cultural mythology and global leadership

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We live in an age of critical albeit curious confluences ... and the stakes have never been higher. On the one hand, the forces of globalization bring together peoples and practices at a level unprecedented in human history. Cultures are simultaneously blending and battling, ushering in an intermingling seemingly omnipresent dynamic of connections and collisions. As a result, effective global leaders and leadership practices are of preeminent importance be it in business, political, or social realms. Yet on the other hand our age is also marked by superficial analyses, quick-fixes, limited and ill-focused attention spans, sound bytes and Internet summaries, educational and intellectual approximations, increasingly sophisticated yet bounded technological heuristics, and a proliferation of elaborate yet surface training fads and fashions. Thus it should be of no surprise that the daily press is replete with tales of lost leadership opportunities and colossal management systems failures in both public and private domains, the latter including cases such as the collapse of Barings Bank in England, Enron in the US, Société Générale in France, Guangdong International Trust and Investment Corporation in China, and Toshoku Ltd in Japan. This combination of a heightened demand for globally competent leaders and endemic threats to its supply is simply not sustainable.

The world is complex. Leadership is critical. We need a depth of analysis that appreciates these challenges by addressing foundational issues. This project of international collaboration focuses on a central concept at the intersection of these forces – mythology. Specifically, we focus squarely on the dizzying diversity of myths that underlie societal values and visions ... and trace their significant impact on global leadership.

Renowned anthropologist Joseph Campbell (1988) described, perhaps better than no other, the penetrating explanatory and normative power of myth. First, invoking his insights, we must recognize that myths are sacred stories passed down within a society that, at their essence, are about communicating core principles, morals, and meanings. They serve as validations of individual and societal significance. They represent clues to the spiritual. They can be seen as logical and emotional road maps to the experience of being alive. Second, myths

are contextual. They support and validate a particular social order. They evolve with the societal changes to reinforce the desired norms and institutionalize what should take people beyond the present reality. They communicate wisdom to help untangle conundrums of life according to specific prescribed principles. 'In a culture ... there are a number of understood, unwritten rules by which people live. There is an ethos there, there is a mode ... an unstated mythology, you might say' (1988: 9). Indeed this is consistent with the observations of noted anthropological scholars such as Bronislaw Malinowski, who considered myths to be validations of established practices and institutions, and A. R. Radcliffe-Brown, who found myths to emphasize and reiterate the beliefs, behaviors, and feelings of people about their society (Columbia Encyclopedia, 2007). We extend this mode of insight to examine the seminal influence of myths on core aspects of leadership in the age of globalization. Our central premise is that leadership is inexorably intertwined with culture, and that mythology provides one of the most important keys for understanding the nature, manifestation, and dynamics of global leadership both within and across cultures. If indeed culture is the 'software of our minds' (as per Hofstede and Hofstede, 2005) and this collective programming is primarily learned rather than inherited, then myth needs to be understood as the deep architecture of this programming that reveals fundamental patterns of thinking and acting and thus critical criteria in leading.

A perusal of the business literature reveals that among the business topics generating the greatest interest, and critical to success, are globalization, culture and leadership. There is much written on each subject but little that actually integrates the three in a meaningful or useful manner. Moreover, an application of mythology is practically ignored in terms of its relevance to the practice of global leadership and its ability to bridge all three domains. This is the very subject of our book. Some potentially provocative ideas that emerge from this mode of thinking are: Leaders are socialized from early childhood onward and develop their approaches within a culture; mythology both captures (static/snapshot) and evolves (dynamic/cinema) to reflect essential elements of this; there are areas of commonality and divergence between culture's leadership styles; there are both intercultural acumen and potentially problematic predilections and biases within any culture's leadership styles; and that a knowledge of these issues is essential for effective development of leaders in an increasingly complex global context.

This project brings together management thinkers and practitioners from around the globe to explore the integration of cultural mythology and global leadership. It speaks to the international scholar engaged in research and education, the corporate leader formulating their organization's strategic course, the businessperson trying to navigate the complexities of the international marketplace, the public persona or political office-holder charged with shepherding globally relevant causes, and to anyone trying to gain a better understanding of how their personal and professional lives relate to these modern day forces. The

ubiquitous reach of globalization and the transnational development of organizations require current and future leaders to shift from a traditional international management approach with learning about one country and its culture at one time to learning about managing multiple cultures at the same time (Adler and Bartholomew, 1992). The challenges are exponentially more complex which in turn require access not just to norms and beliefs of different cultures but also a sense of the dynamic cultural contexts within historical trajectories. The common base of mythology is particularly functional for facilitating such an understanding.

In this overview we will address the importance of the focal subject, sketch its relationship with a body of core concepts and ideas, preview the 20 content analyses which literally span the six inhabited continental regions of the world, and finally offer some of our own insights into the potential syntheses and implications of these considerations.

THE IMPORTANCE OF MAKING THE CONNECTIONS

In September 2005, the Danish newspaper *Jyllands-Posten* published 12 cartoons depicting the prophet Mohammed. The incident led to a crisis reverberating around the world resulting in riots across the Muslim world; numerous death threats and over 100 related deaths; escalation of the controversy with reprints of the cartoons in over 50 Western newspapers; and calls for economic boycotts of Western companies from Muslim countries. The Prime Minister of Denmark described it as the worst international crisis since World War II. Scandinavian retail operations in the Middle East experienced overnight vertical drops in sales. The editors who published the 12 cartoons probably did not expect the resulting firestorm. But if one understood how violating what is most sacred in others, one may possibly make a different decision and take a different course of action, or not. For the scores of Western publications that subsequently published the story with the cartoons, an intentional decision was made to exercise their own sacred value of freedom of speech. While not possibly on the same level of intensity, other examples of such cultural controversies in the global arena can be expected.

The future development of globalization will most likely continue to perpetuate encounters between what is held sacred between different cultures. Hopefully, they will not be on the scale sparked by the *Jyllands-Posten's* cartoons. Most international incidents related to cultural differences fall into the realms of discomfort, embarrassment, puzzlement, or amusement with some leaving a wake of insurmountable conflicts. Some are seriously offensive and may be quite controversial as well as possible deal breakers in otherwise viable economically rational business relationships.

Briefly, a few other examples are as follows: in the 2006 G8 Summit meeting, the US President George Bush's friendly message of the German Chancellor Angela Merkel created an awkward unwelcome moment of discomfort that did not reflect well on him. In another example, different standards of hygiene in France versus US based McDonalds led to years of litigation when the French partner did not comply accordingly, especially when many US tourists were expecting to find the same restaurant experience as they experienced in the US franchises. In a separate incident, the Governor of Kentucky presented a US flag to Japanese leaders in an opening ceremony of a Hitachi subsidiary and then the Japanese carelessly let the flag drag on the ground which offended many of those present. Many Americans have a patriotic reverence for their flag relative to the Japanese who like many others do not hold flags with as much reverence as Americans. Even successful business relationships may be strained by cross-cultural difficulties like the economic success of Northwest Airline and KLM Dutch Airline which is often referred to as a 'marriage from hell'.

Cultural faux pas also happen within domestic borders as well as beyond them. An inappropriate marketing promotion compared a luxury hotel opening in New York to the Taj Mahal which is a mausoleum. In another example, a US company tried to sell a brand of cooking oil in the South American market with Spanish translation that meant 'jackass oil'. Or another gaffe that advertised an automobile named 'Nova' which is a bright star, but also translates as 'does not go' in Spanish and Italian speaking countries. Cultural difficulties also added to challenges that confounded a US air courier's international expansion and resulted in \$1.2 billion losses and closure of 100 European operations. In addition to these examples of cross-cultural faux pas, David Ricks (1999) offers a large collection of stories in all facets of business which impact and impede the ability of businesses to succeed in the global marketplace. Stories of cultural blunders create amusing cocktail stories after the fact but their impacts can be quite serious and far ranging.

Leaders can potentially prevent and/or mitigate cross-cultural challenges by developing a requisite portfolio of knowledge and skills. As organizations move through different stages of international development from a domestic business to an international one to a multinational operation and to a transnational organization, the need for transnationally competent leaders increases. In order to achieve this, it is important to have a global perspective and work with multiple cultures simultaneously, both of which depend on learning 'about many foreign cultures' perspectives, tastes, trends, technologies, and approaches to conducting business' (Adler and Bartholomew, 1992: 53). The demands on global leaders will likely grow more intense with growing potential for more cultural gaffes. The challenge that lies before us is how to reconcile the complex range of cultural differences to develop synergistic pathways from the diverse range of cultural richness.

As suggested previously, the purpose of this project is to go deeper beyond the stories of cross-cultural faux pas and their associated perfunctory or mischaracterized simplistic explanations to address the need for more transnationally competent leaders. We use cultural mythology as a vehicle to appreciate the richness of traditions and cultural heritages that enable leaders to navigate an increasingly interdependent global context. More importantly, gaining a contextually informed understanding of cultural values and norms provides a foundation to move organizations toward what Adler (1991) refers to as cultural synergy that combines multiple cultures into a unique organizational culture. The following collection of writings on cultural mythology and global leadership extends a conversation that started in a symposium of the same nature at the International Eastern Academy of Management (EAM-I) 2005 Conference in Cape Town, South Africa. Organized by the then EAM President Eric Kessler, the original panel of six focused on the United States, Canada, Greece, Guyana, China and South Africa to discuss how cultural mythologies from their respective countries provide models for leadership behavior, attitudes and values in a global context.

The format of an edited volume made possible the luxury of a forum for broader inclusion from the original six to 20 different countries. They include the United States, Canada, the Caribbean, Brazil and Argentina from the Americas; Greece, Sweden, England, Germany and Poland from Europe; South Africa, Kenya, Iran, Egypt and Israel from the Middle East and Africa; Russia, Japan, China, India and Australia from Asia and the Pacific. The contributors are highly accomplished researchers and practitioners who often straddle multiple cultural boundaries at the same time. Most write as cultural insiders to host the reader and introduce him/her to their cultural contexts and histories in order to situate leadership theories in a sense making forum. While the collection of mythologies from any country is quite vast, we requested that the authors focus on the prominent myths related to leadership. Reflections are also drawn from current practicing global leaders who are working in the respective countries. As a result, the reader hears from the essential voices of cultural insiders who are often missing from many international business writings.

While many studies have explored underlying relationships of cross-cultural interactions in international business, there is often a significant challenge in achieving a common reality and shared understanding to achieve what Adler (1991) terms as 'cultural synergy'. Challenges stem from what things are similar and what things may differ as well as sometimes misconstruing one for the other. For example, a taken for granted business value around the world is high quality customer service. But the means of delivering and receiving such service may significantly differ across cultures. Thus, in order to have shared meaning, cultural context is very important and in particular, a historical perspective that provides insights into the formative influences of the present.

THE NEXUS OF THREE IDEAS

The three key interrelated ideas in this book are globalization, cultural mythology, and leadership. The current trends of globalization create a context for more cross-cultural interactions that are often spearheaded by leaders of organizations. First, increasing globalization and its accompanying backlashes create an increasingly complex environment for organizations to conduct business (Friedman, 2005). International business opportunities are driven by many factors. General factors include free trade agreements, advances in computer technology to support internet telecommunication and information processing, and subsequently, growth of international business relations. More complex issues often refer to sourcing of cheap labor, outsourcing organizational functions, violation of human rights, labor migration from poor to wealthier economies, refugees from political conflicts, global competition, environmental sustainability, international cyber crimes, counterfeit goods, terrorism, migration of disease among many others, and domino impacts of economic decline in larger economies reverberating around the world.

A significant tension with rising globalization is the collision between what is considered global versus local. The global is often seen as a homogenization of the local. Terms such as McDonaldization, Disneyfication, or the WalMart phenomenon are used to convey the idea of displacing local businesses with

Figure I.1 The nexus of cultural mythology, globalization, and leadership

global entities that are essentially indistinguishable from one location to another around the world. Experiences and products become replicated around the global to the detriment of small businesses and local diversity. Eating at a McDonalds in the US is relatively the same as the experience of eating at a McDonalds in any other country. Menus may differ somewhat among McDonalds in different countries but the experience is similar *vis-à-vis* dining at a US McDonalds versus a franchise in Lebanon. Consequently, authenticity of what is local is subsumed under the global.

At the same time, the picture is a little more complicated because cross-cultural dynamics are rarely a one way phenomenon. Thus, McDonald's US leaders must also learn to adapt to business conditions in Lebanon. Any business going global needs to go through a process of 'how to do business in' whether the process is proactively planned with cross-cultural training or reactively learnt in the moment through cross-cultural interactions. The adaptation process of global organizations to local conditions circles back to demise of the local. But collective active local resistance may also fend off the global and/or reconstruct the terms of engagement. In sum, globalization eventually leads to cross-cultural relationships that require intentional and thoughtful considerations for all parties involved.

Second, culture is an integral concern in globalization. At the epicenter of the local lies culture. Over the last several decades, numerous researchers from different disciplines have built a body of research examining the phenomenon of culture. Some highlights include Benedict's (1934) *Patterns of Culture*, Hall's (1976) cultural contexts, Hofstede's (1980; 2001) cultural dimensions, Kroeber and Kluckhohn's (1963) review of definitions of culture, the GLOBE comparative studies of 62 societies (House *et al.*, 2004). A current trend in international management research addresses cultural intelligence and cross-cultural competencies which focus on the need for more knowledge, skills and abilities to enable more effective leadership operating on a global scale. There are important implications of these issues that lead to the cultural dimensions of globalization which entails a complex flow of ideas, knowledge and cultural practices (Prasad and Prasad, 2007). Thus, we offer a vehicle for accessing the multiple facets of different cultures by using their core mythology. It offers a means of accessing and learning about a culture with a contextual, integrative and dynamic approach for future considerations in directions such as sustaining traditional heritages that underlie local rights, cultural globalization for convergence versus divergence, and daily organizational practices in cross-cultural interactions.

Before moving on we do need to address an integral phenomenon of culture by surfacing the particular nature of myths and mythology. Grasping mythology is like reaching up into the clouds to capture the droplets of rain. There is nothing and something at one and the same time. In the moment you think you

grasp it, it dissipates again. In many ways, the description also captures the dynamic characteristics of culture as well as myths. Many of the authors in this project also refer to the multi-dimensional, paradoxical and dualistic nature of myth from their respective cultures. A myth from the perspective of science or business often refers to a fabrication unveiled and deconstructed whereas in philosophy and the humanities, myths capture essential truths and construct sacred rituals that inspire human beings to overcome adversities, fears and tragedies in life.

Studying cultural mythology is the aspirations, dreams, and desires of many scholars through the ages and from fields as far ranging as philosophy, religion, literature, anthropology, sociology, psychology, linguistics, education, history, gender and feminist studies and the sciences. Many luminaries like E. B. Tylor, Bronislaw Malinowski, Karl Popper, Max Muller, Claude Levi-Strauss, Rudolf Bultmann, Jane Harrison, Sigmund Freud, Carl Jung, Mircea Eliade, and Joseph Campbell have all reached up into the clouds. Each one retrieved insights into mythology but often their grasp of insights are like moist dews that may evaporate with the onset of a paradigm shift. Furthermore, contemporary expressions of myths proliferate a broad eclectic range of cultural practices such as story telling and traditional celebrations of heritage and cultural industries such as education, mass media, tourism, music, entertainment and consumer products.

We stand on the shoulders of many giants in our attempt to bring forth cultural mythology that can help illuminate the journey for global leaders who travel to distant lands and need to gain a greater understanding of others. An increasing need with the diffusion of globalization is to bridge multiple cultural boundaries, often at the same time. While transportation and telecommunication technologies facilitate greater ease in transcending time and space, the human ability to effectively work and relate to each other across cultures remains an enduring challenge. The notion of a competent global leader may remain as a mirage unless one accesses deeper cultural insights into norms, beliefs and historical contexts.

Technology offers little to prevent international business blunders or resolve communication and relationship challenges which are rooted in human foibles. More likely, the solution lies in global leaders learning to develop effective relationships. The following collection of writings offers global leaders a bridge with cultural mythology into both the predominant characteristics of a culture and the historical contextual trajectories that help to make meaning over time.

The importance of cultural mythology centers on its role of bridging across generations whereby culture is passed down from one generation to the next. 'The word *myth* comes from the Greek word *mythos*, which means "word", "speech", "tale", or "story", and that is essentially what a myth is: a story'

(Morford and Lenardon, 2003: 3). For the purpose of this project, we use a general approach to myth that includes saga, legends, folktales and fairytales while leaving the distinctive differences to discussions among experts who engage in much deeper debates about these matters. Our focus is on how myths are significant from the earliest socialization to shape cultural values, norms and behaviors. Often childhood experiences include listening to stories that are passed down from one generation to the next. Various family members and community members often draw the myths from their childhood memories to illustrate important life lessons and emphasize what are appropriate or ideal behaviors, attitudes, and logics.

The major premise of social learning theory (Bandura, 1977; 1985) is that we can learn by observing others. Thus mythologies may serve as important sources of values and behaviors. Social learning theory is of course a general theory of human behavior, but Bandura and others have also used it specifically to explain media effects, warning that ‘children and adults acquire attitudes, emotional responses, and new styles of conduct through filmed and televised modeling’ (1977: 39). As mythological stories are passed down from generation to generation, as well as retold in broader brushstrokes through literature and the modern media, they serve as potentially powerful sources of attitudes, emotional responses, and styles of conduct. A generation socialized on mythological heroes and villains who connote certain values and styles are the future designers and leaders of organizations, those very same people responsible for organizational structure, strategy, operations, and the like. Therefore, there is a dynamic link to organizations because myths may have had an influence on the people in them over time. Additionally, leaders may be exposed to these influences even in their adult lives vicariously through their children (as were the editors of this book) or through educators and consultants that apply analogy and metaphor-related learning tools to show how an organization should work (see Weber, 1947) and really does work (see Adams, 1996).

Our journey into cultural mythology focuses primarily on examining the myths that significantly shape the collective expectations and characteristics of their leaders. We recognize that cultural communities often transcend current nation state boundaries and that multiple cultural groups exist within sovereign borders along with more localized regional versions of prevailing myths. These features contribute to the multiplicity layers in many cultural identities and their dynamic cultural evolution. Yet cultural myths provide a stabilizing constant for the transmission of culture from one generation to the next. At the same time, myths may be adapted to institutionalize new cultural ideals.

For example, the Chinese Communist regime rejected and suppressed the worship of deities including the myth of the Yellow Emperor for almost 30

years during the Cultural Revolution. Then the mythical figure and stories were resurrected as the ideal of one patriarch for all Chinese people everywhere. By holding up the Yellow Emperor as the origin and Father of Chinese civilization, the government reasoned that Taiwan should return to the fold of the family because Chinese people belong together. Hence, myths may ebb and flow from the consciousness of a community as the needs arise to reach beyond the realm of rational reasoning into the realm of imagination and spir-its.

Last, leadership makes up the third domain of concern in this book. Global leaders are at the tip of the spear to advance the interests of both the global and the local. The essence of their work requires straddling multiple cultures to initiate and respond to strategies that sustain the momentum for increasing globalization. But leaders are first and foremost a product of their own culture. By entering into another culture, leaders often become sharply aware of their own cultural identity as contrasting differences unfold.

Developing effective leadership characteristics, knowledge, skills, and abilities is a lifetime pursuit for many. The four eras of leadership theory began with the image of the Great Man and his associated traits. Then rational management unfolded with behavioral and contingency models. Subsequently, shifts in flattening of organizations and increased use of teams required leaders who can empower others and achieve quality goals with cross-functional groups.

The current era of leadership thinking focuses on the importance of facilitating shared visions, alignment, and unlocking high performance potentials of those around the leader. In addition, current needs for learning organization also require leaders to manage change quickly in dynamic complex environments. Recent leadership ideas include primal leadership with emotional intelligence (Goleman *et al.*, 2002), Level 7 leadership to move organizations from good to great (Collins, 2001), and appreciative inquiry for building positive organizations (Cooperrider *et al.*, 2005). Indeed the globalization of business has magnified the complexity and dynamism of these leadership challenges.

Today's global leaders – be they in the business, political, economic, or social spheres – need to have all the qualities identified above as well as capabilities for understanding different languages, religion, attitudes, social organization, education, and business infrastructure in multiple cultures at the same time. This is the recipe for what has been termed the globally or transnationally competent leader. Leaders need cross-cultural competence to build networks of partnering organizations that effectively leverage disparate resources from diverse markets. Moreover, knowledge of geopolitical forces, socio-cultural forces, and cultural communication differences provides a foundation for global leaders who are confronted by more logistical challenges that

involve time zone differences, geographical distance and mediating between different business systems. Developing cross-cultural competencies would enable global leaders to improve their chances for success, and that of their organizations, with the ever-expanding range of complex challenges.

ROADMAP FOR OUR JOURNEY

Cultural Mythology and Global Leadership encompasses 20 national contexts within four geographic regions of the Americas, Europe, Africa and the Middle East and Asia and the Pacific Rim (see Figure I.2 for a content map of specific locations). These original analyses bring exciting perspectives and penetrating insights to the practitioner as well as scholars of leadership and international management. For the purpose of overview, we preview these chapters with the intention of stimulating interest in the reader to experience them directly.

Figure I.2 *Cultural mythology and global leadership from 20 countries*

The Americas

Cultural mythologies from the Americas were drawn from the US, Canada, the Caribbean, Argentina and Brazil. The geography spans across nine time zones and extends from the far north of the Arctic Circle to the southern reaches toward Antarctica. Many of the cultural mythologies reflect relatively recent historical trajectories relative to other regions of the world.

In Chapter 1, Eric Kessler examines cultural mythology and leadership in the United States. The primary myth developed is the comic-book superhero. From campfire tales to children's cartoons to blockbuster cinematic characters and their mass marketed paraphernalia, American leadership is frequently conveyed through larger-than-life individuals whose styles are idealized and idolized. Through a discussion of ten representative comic-book superheroes and their leadership lessons, a prototypical American 'superhero leader' profile is derived – they fight for noble personal and societal goals, are strong, fast, brave, and nimble, leverage cutting-edge technology and physical resources, creatively develop and exploit unique advantage, are self-reliant yet compassionate, actively manage reputation and image, and self-reflect on identity and purpose. In the corporate and public arenas these American Supermen and Wonder-Women receive much fame and fortune for their heroic individual and performance-driven exploits. Kessler points out that this mythology spans multiple domains, differs from other cultural depictions, is grounded in historical and ethical foundations, and is constantly evolving to reflect changes in the broader social context. He concludes with a discussion of a more collaborative 'post-heroic' leadership style and the need to balance these two approaches to create true and enduring organizational greatness.

In Chapter 2, Nina Cole and Rhona Berengut examine cultural mythology and leadership in Canada. They first discuss myths of the land that literally as well as figuratively shape Canadian leadership. Harsh weather and open spaces spawn small communities and esteem for communicative and connective mediums. They then transition to myths of the cultural fabric that binds these communities. Recounting imagery from early settlers and natives, the authors describe artistic mediums that propagate stories of railroad and frontier travel. Subsequent myths of the winter and sport focus on ice hockey and the legendary status of its superstars. Taken together these myths connote values of resiliency, cooperation, and acceptance that underlie the vast Canadian mosaic and, even though they might agree on very little (except that they are not Americans, as per the Canadian 'anti-heroism sentiment' in contrast to the preceding chapter), shape a leadership paradigm emphasizing contingency and accommodation, socialized power and justice, and fundamentally transformational and participatory approaches. Examples from politics, business, sports, and the social conscience reinforce these claims, perhaps

most interestingly in the winner of a 'Greatest Canadian' poll – Medicare father Tommy Douglas. Cole and Berengut emphasize pluralistic cooperation and team building in Canadian leadership that, despite misconceptions of simplicity and potential shortcomings in proactive and aggressive styles, are seen as well positioned to adapt to the complex, pluralistic global business context.

In Chapter 3, Betty Jane Punnett and Dion Greenidge examine cultural mythology and leadership found in the Caribbean. While not a single country, many of the small nation-states in the Caribbean display much variety yet, as the authors contend, share many factors that shape a common cultural foundation. Punnett and Greenidge begin by providing historical context and, from this analysis, focus on two of the region's fundamental mythologies. First, they discuss the unique mix of African magical beliefs with traditional Christian influence. Voodoo and Obeah, which include active supernatural powers that can be brought to bear through spells and other practices, are seen to convey the importance of leadership-related factors such as information, access, and centralization. Second, mythical stories of Anancy are described that paint a picture of the 'trickster spider' that is able to upend larger and more powerful foes. This mythological image suggests a means for balancing power through informal methods. Examples of leadership within business and political contexts reinforce the manifestation of these myths within the give and take of modern practice. The authors then suggest practical considerations for leaders to accommodate these myths such as through greater transparency and participation, the promotion of trust and a sense of security, and achieving fit with and proactively affecting positive change.

In Chapter 4, Patricia Friedrich, Andres Hatum and Luiz Mesquita examine cultural mythology and leadership in Argentina. The authors anchor their discussion by presenting three central Argentine mythological figures: Evita Peron, Che Guevara and the iconic gaucho. They then trace the influence of these mythologies through modern public and business leaders. Insofar as myths reveal collective value systems and central characteristics, these Argentine myths have acquired symbolic meaning as representatives of the collective identity. The authors' analysis reveals that the three focal myths draw out inherent contradictions in the Argentine fabric, such as exhibiting simultaneous glamor and suffering á la Peron, acting as both rebel and savior á la Che, and representing the national spirit as well as irrelevant outsider á la the gaucho. Digging deeper, these contradictions reveal the crux of an 'Argentine paradox' and requisite leadership style which is, at the same time, charismatic and team oriented, willing to listen but a take charge personality, high power distance but egalitarian oriented, and self-acclaiming while socially devoted. Friedrich *et al.* build from their analysis to offer insights into effective leadership within Argentina and ways of navigating its 'muddy road'

of social/business indivisibility, linguistic indirectness, and highly interactive trust-building dynamics.

In Chapter 5, Adriana Garibaldi de Hilal examines cultural mythology and leadership in Brazil. In Brazil, Western and non-Western cultures have mingled for centuries creating what is termed the 'Brazilian Dilemma' – a unique dynamic when things run both through a personal egalitarian code as well as a traditional hierarchical system. Brazilian myths have thus developed as special kinds of narratives, traditions in their own right which in many ways mirror the society, and reveal deeper levels of consciousness that mediate between modes of existence. They are seen to include the carnival rite – myth of equality versus hierarchy; the home and the street – myth of the dual social domains; 'Do you know who you are talking to' – myth of the conflict-averse society; myth of the worker versus the adventurer; myth of the cordial man; and the myth that 'foreign is better'. These mythological frameworks in turn underlie deep-seeded cultural values that are exhibited in manifest public expressions such as the collective, almost spiritual passion for *futebol* as well as the famous Brazilian 'jeitinho' or art of bending rules. Combining these insights with empirical research findings, Garibaldi de Hilal extends her analysis to offer several guidelines for motivating, communicating, and leading successfully in and with Brazil.

Europe

From Europe, Greece, Germany, England, Sweden and Poland provide a broad array of cultural mythologies many of which are the roots of Western civilization. Hofstede (2007: 412) traced the origin of the word Europe to Phoenician sailors from 3000 years ago who 'oriented themselves between *esch* and *ereb*, that is dawn and dusk, or East and West; and this became Asia and Europa'. Over time the name also became linked to Europa, a Phoenician princess of Greek mythology. In addition to Greece, cultural mythologies extending back to early times from different countries also contribute to form a collective European identity and culture.

In Chapter 6, Theodore Peridis examines cultural mythology and leadership in Greece. Peridis rightly observes that some of the greatest stories of heroes and quests ever told have been handed down from the ancient Greeks, and the word 'myth' itself is of Greek origin. The chapter offers three clusters of Greek myths that center on common themes and, together, illustrate the nature of Greek worldview and subsequent leadership style. First, we see king of the gods Zeus rule from the highest position and legendary Agamemnon with a focused and ambitious drive, yet even in their strength they both struggle with inherent limits in the power, both internal and external, to impose their will. Second, stories of mighty Hercules and brave Achilles recount almost super-

human deeds yet they are often characterized as arrogant and befallen by an overly emotional, or perhaps, ultimately human, nature. Third, the epic tales of the intrepid Odysseus exhibit a remarkable resourcefulness in his adventures yet their recounting also reveals that the journey might be more important than any of its eventual outcomes (or lack thereof). Together Peridis employs these Greek myths to paint a picture of the noble but tragic nature of leadership, a conception of a contingent and almost capricious sense of justice, a portrayal of the hero as both noble yet flawed, and a broadly conceived leadership mission with a tolerance, indeed some might say a charge, for fluid and malleable execution.

In Chapter 7, Sonja Sackmann examines cultural mythology and leadership in Germany. She focuses on four aspects of Germanic mythology and history: The medieval saga ‘*Nibelungenlied*’, which includes the story of Siegfried and lessons that power must be supplemented with a greater sense of wisdom; Prussian Virtues, including legendary exploits of Frederick the Great; the Hanseatic League, retelling the honor and pride in being a merchant; and post-World War II democratization following the dictatorial system of the National Socialists, which sought to distance itself from a ‘*führer*’ (German translation of the word ‘leader’) in order to establish more participatory and collective mechanisms for governance. Sackmann then considers the core values that these mythologies implanted in modern German leadership as well as the popular, often outmoded stereotypes that too frequently obscure them. Discussed are characteristics such as team orientation and participation, charisma and inspiration, as well as hard work and performance/humane orientation. Chancellor Angela Merkel and Allianz Group CEO Michael Diekmann are presented to illustrate the cultural dynamic and socialization processes emergent from these mythological traditions. Projecting forward, Sackmann sees the ‘hard’ side of leadership giving way to a more team-based approach of younger leaders, especially in high-tech industries, and as such she suggests that an evolving German mythology be appreciated accordingly.

In Chapter 8, Romie Littrell examines cultural mythology and leadership in England. He brackets his analysis with reflections by Primrose and Rhodes, which express the view that England is destined to lead the world and that this is indeed for its betterment. Littrell traces the evolution of Britannia and the British Empire, describing various larger-than-life figures such as William the Conqueror and Queen Elizabeth I. English mythology is held up as a looking glass upon this history to highlight core values and themes. Included in these are the indomitable but prudent Beowulf, multifarious Romano-Celtic deities, legendary King Arthur, and rebellious Robin Hood. These latter two merit special attention from the author insofar as they are seen as divergent yet complementary elements which help define the essential English identity. From King Arthur emerge a warrior spirit and dedicated defense of the nation,

a just and generous outlook, a courtly and noble demeanor, and the fundamental rules of chivalrous behavior and knighthood. These attributes are complemented by Robin Hood's romantic, common-man, outlaw struggle against oppressive and unjust structures. When Sir Francis Drake's jaunty, daring attitude in the face of danger (that is, stiff upper-lip) is added to the equation the portrait becomes clear. Modern English leadership is seen by Littrell as embodying these aspects and this is reinforced through reference to scholarly research and current practice.

In Chapter 9, Lena and Udo Zander examine cultural mythology and leadership in Sweden. The Zanders offer a longitudinal, probing analysis of the Swedish leadership paradigm, hailed by some studies as among the best in the world. From a starting point of Swedish and Norse mythology the authors recount colorful stories of mythological deities including Oden, who bargained health and hardiness for but a sip of wisdom and a taste of knowledge; and his son Tor, who with his mighty hammer and aggressive temperament battled giants to bring order from chaos. Also discussed are folk tales and the myths of 'potential' helpers Tomte and Will-o-the-wisp, who can be of great help if treated well but equally mischievous if treated poorly. From these foundations the authors deduce five emergent Swedish leadership themes: practical knowledge and action-orientation, social individualism and teamwork/consensus, respectful egalitarianism and empowerment, fairness and logical universalism, and an engaged walking around. Seen as embodying these ancient mythological-derived characteristics are modern leaders as ICA Ahold AB's Kenneth Bengtsson, ABB's Percy Barnevik, SAS's Jan Carlzon, and IKEA's Ingvar Kamprad. The authors conclude by examining some leadership strengths, challenges, as well as changes in the Swedish paradigm and in turn offer suggestions for their effective engagement.

In Chapter 10, Christopher Ziemnowicz and John Spillan examine cultural mythology and leadership in Poland. The authors describe myths such as legendary Prince Krakus, King Boleslaw and outlaw Jerzy Janosik and trace these through to two examples of historical memory deeply rooted in Polish cultural heritage: the Polish Nation's Anthem and Warsaw Uprising. First, the former lyrics are characterized as symbols of perseverance and hope that inspire Poles through times of difficulty. Second, the later uprising is seen to represent atrocities befallen the Polish peoples that put down, but did not keep down, the country and its inhabitants. Ziemnowicz and Spillan then point to the conception of a Polish 'before', preceding Nazi and communist occupation, which continues to guide and motivate. They also emphasize the particularly insidious influence of imposed communist systems that created an attitude of passivity and helplessness, an 'it is not mine so I do not care' worldview institutionalized in economic and educational structures. Eventually overcome in solidarity movements and new 'can-do' mythological figures

such as Lech Walesa, as well as larger market reforms, the dynamic Polish environment is embodied in leaders such as Geofizyka Torun CEO Stanislaw Zon who are promoting progressive leadership approaches. The authors conclude with an analysis of old versus new Polish leadership as well as a comparison with American style, a profile of the modern Polish manager, and suggestions for succeeding in Poland's rapidly evolving context.

Africa and the Middle East

The third geographical region, Africa and the Middle East, offers an extensive and diverse range of cultural mythologies from South Africa, Kenya, Egypt, Iran and Israel. Each offers an extensive cornucopia collection of myths that extends back to ancient times with multiple cultural layers formed by dramatic historical disruptions. Yet, the cultural myths endure and continue to shape contemporary leaders.

In Chapter 11, David Abdulai examines cultural mythology and leadership in South Africa. Abdulai focuses on ancestral veneration among the people of sub-Saharan Africa with a specific focus on the Zulus of South Africa. A frequently misunderstood practice by non-native scholars, ancestral veneration resides at the core of the culture and cosmology of the African, serving as a bridge between the living and spiritual domains, and as such highlights the critical role that ancestors play in the lives, principles and leadership of the local peoples. The author describes different native conceptions of the creator and conditions of ancestors as well as the various practices in which veneration is expressed. Notwithstanding the area's considerable development and modernization, many of the contemporary business practices can still be seen to reflect this core mythology. For example, ritualistic ceremonies for honoring ancestors are shown to reinforce deeply-held societal values and form a critical part of the African family and kinship system. These in turn are manifested in the Zulu idea of 'Umuntu Umuntu ngabantu', South African concept of '*Ubuntu*', and a subsequent compassion-based leadership approach. Abdulai suggests that an accurate appreciation of the special relationship between the mythology surrounding ancestral veneration and subsequent leadership paradigms would reduce lingering prejudice and, from a leadership perspective, facilitate more effective cross-cultural partnerships, policy decisions, conflict interventions, business communications, and relationship management.

In Chapter 12, Fred Walumbwa and George Ndege examine cultural mythology and leadership in Kenya. They set the tone for their chapter by pointing out that, despite its natural wealth and Western aid, Africa is still home to the world's most impoverished people and thus has a need to improve the quality and capacity of leadership. Focusing specifically on Kenya,

Walumbwa and Ndege provide a brief overview of its colonial history and makeup – it is made up of 43 ethnic groups each with its own myths and subsequent rituals and social practices. These include mythological traditions based on the Kikuyu's belief in common ancestor Gikuyu as well as the Maasai's belief in creator and guardian Enkai. The authors appropriately focus on the subcultures or 'microcultures' within Kenya to propose two frameworks – transformational and authentic leadership – that, although on the surface might appear incongruous with the context, they believe are particularly applicable to the challenges facing the country. Due to the complex forces that shape Kenyan business systems and society, Walumbwa and Ndege advance the notion that these somewhat idealized notions of leadership are indeed compatible with indigenous modes of behavior in Kenya. They are seen as promising leadership approaches which build from mythological foundations and thus are apt to engender receptivity and positive results by breaking down misconceptions and mistrust, motivating diverse work groups, and moderating widespread concerns of corruption and ethics.

In Chapter 13, Afsaneh Nahavandi examines cultural mythology and leadership in Iran. Tracing its roots back thousands of years, Nahavandi focuses on the rich collection of Iranian mythology as conveyed in the *Shahnameh* (Book of Kings), which is a collection of verses several times longer than Western epics such as the *Iliad* and *Odyssey*. The *Shahnameh*, the author describes, is a highly patriotic glorification of Iran which is omnipresent in the schools, streets, and literature of the country and that focuses on the essential yet complex role of the leader-hero as the guardian and savior of the nation. Colorful stories abound in the recounting of such figures as King Bahram Gur, Rostam, Kaveh, Nushin-Raven and Hormozd. These mythological foundations are seen to reveal a core Iranian identity through their emphasis of values such as integrity, humility, loyalty, fairness, kindness, moderation, courage, forgiveness, wisdom, and patriotism. The author also considers the *Shahnameh* in light of the historical as well as contemporary relationship between religion and state in Iran. In terms of business in Iran, several practical leadership guidelines are suggested that revolve around the issues of people, relationships, and responsibilities. Nahavandi underscores the enduring strength and survival of these leadership themes in Iranian mythology and, as a result, the importance of their understanding for succeeding with and within its cultural context.

In Chapter 14, Mohamed Mostafa and Diana Wong-Mingji examine cultural mythology and leadership in Egypt. Going back thousands of years and spanning a broad temporal as well as geographic spectrum, the authors discuss four of the most important figures among the Egyptian pantheon of mythologies both in local reverence and relevance toward leadership. Presented are Set (root of Satan), with his accompanying chaos and destruc-

tion, Isis, icon of motherly devotion and healing, Osiris, representing resurrection and the mythical judge/protector, and Horus, brave conqueror as well as unifier. These characters are linked to the styles of Egyptian leaders such as Cleopatra, Saladin, Mohammad Ali Pashta, Nasser, Sadat, Mubarak and prominent business leaders such as Talaat Pasha Harb and Osman Ahmed Osman. In addition, the authors forge linkages with scholarly research models of culture and the distinct embedded characteristics within the local domain. The authors then extract several core values that can be seen to both span the many eras of Egyptian life, for example family and service, as well as manifest in dynamic tensions, for example authoritarian versus consultative approaches, and draw attention to emergent guidelines for leading within the Egyptian context.

In Chapter 15 Shay Tzafrir, Aviv Barhom-Kidron and Daniel McCarthy examine cultural mythology and leadership in Israel. The authors begin by describing the historical, geographic, and religious contexts in which Israeli mythology is based, painting a vivid picture of the unique characteristics that underlie its worldview. Biblical stories are recounted highlighting Abraham's *chutzpa*, Moses' vision, King David's unification battles, and King Solomon's wisdom. In addition, the authors describe more recent mythical narratives that emerged from such critical events as the courageous stand at Masada, victorious Maccabee liberation movement, inspired Warsaw ghetto rebellion, and self-sacrifices of Yosef Trumpeldor. From these Tzafrir, Barhom-Kidron, and Baruch derive and discuss four common characteristics of Israeli mythology: The struggle of the few against the many, the conception of genius, a pioneering vision and spirit, and a guiding principle of justice. These mythological-based roots are in turn seen to explain and even drive the styles of such renowned political leaders as Golda Meir and Yitzhak Rabin as well as such respected business leaders as Eli Horvitz and Gil Schwed. In addition the authors reconcile Israeli myths with cultural frameworks described by Hofstede, including potential shifts in values, and then conclude with lessons for global leadership that can be learned from such an analysis.

Asia and the Pacific Rim

The fourth and final set of chapters considers Asia and the Pacific Rim with cultural mythologies drawn from China, Russia, India, Japan and Australia. The region is at the center of globalization dynamics as leaders criss-cross the east-west divide. The various mythologies from the five countries offer a bridge to access critical insights and entry into a deeper understanding of the cultures that at times mystify outsiders.

In Chapter 16, Diana J. Wong-Mingji examines cultural mythology ('*shenhua*', or holy narratives) and leadership in China. China is among the most

ancient of civilizations and boasts over 150 deities. Wong-Mingji focuses on five that illustrate some of the core elements of its culture: the Yellow Emperor, a legendary sage king; the First Emperor Qin Shi Huang, who established China as a nation; the Queen Mother of the West, who created the Eight Immortals that represent the various factors of life; the Monkey King, a powerful but defiant spirit; and Kuan Yin, the caring Goddess of Mercy. She then systematically derives common themes which can be seen to run through these myths, and which map onto core Chinese values, including: a holistic orientation, ingenuity, hierarchy, compassion, balance, family and Confucian values. The author traces the influence of the mythologies and projects them into contemporary times, profiling their influence on Chinese business leaders including Zhang Ruimin, Sir Li Ka-Shing and Cheung Yan. Wong-Mingji points to the importance of related leadership concepts such as establishing integrity, managing social networks and *guanxi*, and adopting a long-term view which are considered essential for understanding and successfully interacting within the Chinese context.

In Chapter 17, Shanthi Gopalakrishnan and Rajender Kaur examine cultural mythology and leadership in India. The authors describe India as a kaleidoscope of many cultures, languages, and religions, and observe that permeating this societal amalgamation is an especially close relationship with myth. The predominant religion of India, Hinduism, is one of the oldest in the world. From its central trinity, two of Vishnu's incarnations Rama and Krishna are immortalized in epic narratives and oral tales. The authors discuss the myths of Rama as embodying a selfless and humane idealism rich in righteousness, humility and tradition. Mahatma Gandhi is held as an embodiment of a Rama-like struggle as well as demonstrating the ability to mobilize people by understanding the tremendous power of symbols and mythology. Similarly the myths of Krishna portray a leader of farsightedness, cleverness, and pragmatic effectiveness. His counsels have been passed down in the *Bhagavad Gita* and emphasize the disinterested execution of one's dharma or duty. Moreover the *Gita* discusses various relationship dyads which define the worldview of leaders and offer guidelines for different leadership situations. Gopalakrishnan and Kaur link modern cultural scholarship and political developments to these core mythologies. Several Indian leaders are presented who demonstrate the principles as set forth by Rama and Krishna, including Infosys founder Narayana Murthy, Tata founder Ratan Tata, and father of the Indian space program Vikram Sarabhai. The authors conclude by considering several emergent values of Indian leadership and their implementation.

In Chapter 18, Stanislav Shekshnia, Sheila M. Puffer and Daniel McCarthy examine cultural mythology and leadership in Russia. The authors take the reader on a journey through traditional Russian folklore, state-sponsored stories, and modern-day political and business myths to illustrate perennial

leadership themes of: delivering extraordinary results, demonstrating superior ability, being exempt from the normal rules, serving as caregiver to the common people and acting assertively. On display in their chapter are the Protoslaviv mythical Perun, a heavenly god of thunder and lightning; Oleg the Visionary, a king of exceptional abilities and deeds; the mythical Stalin, a seemingly divine-like defender and father figure; president Vladimir Putin, symbolic reification of storied Peter the Great; and modern CEO legend Dmitry Zimin. Of particular interest is the authors' portrayal of the Russian leader through supernatural miracle-worker and benevolent patriot/warrior mythologies, which connote the necessity to appear able to overcome any hardship and deliver highly successful or symbolic outcomes for their people, as well as the proactive predilection of leaders in creating their own mythological images that may or may not reflect objective reality. Shekshnia *et al.* distill these insights into practical implications for doing business with Russian leaders and conclude with a warning that leadership myths are a powerful tool that can be used more or less effectively and for positive or negative ends.

In Chapter 19, Tomoatsu Shibata and Mitsuru Kodama examine cultural mythology and leadership in Japan. They begin by examining Shinto and Buddhist teachings, which were integrated to form the 'backbone of Japanese consciousness' by communicating values such as balance and harmony, community and commitment, as well as moderation and application. These in turn are seen to underlie Japanese work styles, business models, and company cultures that are translated to their employees through stories, traditions, and unique corporate myths. The authors describe Shinto influenced 'resonating leadership' and Buddhist influenced 'practical knowledge leadership' to characterize a Japanese style of value-based and dialectical leadership which, through mutual trust and dialog, enables the simultaneous pursuit of efficiency and creativity. The authors illustrate this with examples from several companies including Toyota, Honda, Matsushita and Fanuc. Fanuc, originally an in-house venture of Fujitsu and now a leader in the factory automation sector, is profiled in detail and its rich description in this chapter brings forth the mythological foundations and traditional values of the Japanese culture which similarly characterize modern day business leadership.

In Chapter 20, David Lamond examines cultural mythology and leadership in Australia. Lamond describes this geographically isolated and dispersed culture through popular macho images of the Man from Snowy River and Crocodile Dundee as well as Wary Dunlop, who summoned the energy to fight for the lives and wellbeing of his compatriots even in the most horrific of conditions. Probing deeper, the author distills the core Australian mythology as embodied in the stories of three groups: 'Bushies' (early settlers), 'mates' (people who stand together in the midst of hardship and adversity), and 'ANZACS' (soldiers who displayed selfless courage and sacrifice). The inherent values conveyed within

these mythologies reflect a tough-minded leadership style that, in the business world, can be characterized as a self-reliant and command-and-control style. Notwithstanding, the author suggests it might occasionally be handicapped by a lesser emphasis on softer leadership skills and a people-orientation. This notion is illustrated in the chapter through public comments by Rupert Murdoch and Kerry Packer. Given the historical mythological roots of the task oriented ethic and its emphasis on efficiency, Lamond posits that an increasingly diverse Australian social and business context might very well sow some seeds of cultural and hence leadership changes.

SYNTHESES AND CENTRAL INSIGHTS

The journey through 20 nation-states' cultural mythology and leadership offers a myriad of insights and, we humbly submit, guideposts emerging from the preceding commentary. Neither comprehensive nor indisputable, we offer the following distillation of six core insights for the reader's consideration.

First, given the rich lineages traced in this volume and the clear connections that were time and time again established between cultural mythology and leadership, we postulate that leadership is firmly grounded in the mythology of its cultural context. This debunks the idea that leadership styles, predilections, and competencies are merely modern manifestations that can be understood outside of these roots. This is clearly false. Any analysis of leadership which does not take into account the ingrained socialization processes down through the generations, communicated values and worldviews of both leaders and followers, and subsequently the rich models for behavior and practical behavior which are ingrained in mythological histories and trajectories, is unavoidably surface and incomplete. The fundamental implication of this proposition is that leaders, and those who study leadership, must understand cultural mythology to understand the fundamental nature of the phenomena. As a result, a more profound appreciation of the cultural mythology roots would facilitate a deeper approach to global leadership.

Formally stated:

Core Insight 1: Leadership is grounded in the mythology of its cultural context.

Second, we draw on the significant overlap of analyses as well as their dizzying divergences to postulate that there are both universal and unique aspects of cultural mythology, and hence of leadership. This debunks the idea that leadership is universal across cultural contexts as well as the countervailing but equally misguided assumption that leaderships are completely different. Any analysis of leadership which does not take this into account will

overlook critical overlaps and consistency (miss the synergies) and/or be blindsided by complex peculiarities and uniqueness (miss the idiosyncrasies) – a double whammy indeed! The fundamental implication of this proposition is that leaders, and those who study leadership, must work hard to differentiate as well as demonstrate competency in mastering both the common and unique aspects of the phenomena. Stated in other terms, we conclude that leadership has both emic and etic properties (see Earley and Offermann, 2007). Leadership, or components thereof, would be considered purely ‘emic’ if its meaning and effectiveness are defined only within a specific culture and differs substantially from that of other cultures. Alternatively, leadership would be considered purely ‘etic’ if its meaning and practical execution were universally consistent across cultures. The various analyses throughout this volume have suggested that indeed leadership blends both properties into a complex web of general principles (for example, in the nature of heroes, morals, and themes) and specific ideas and applications. And these are not always predictable. For example, although there are critical differences between mythologies and subsequent leadership paradigms in the United States and Iran, there are also deep-seated similarities which represent real opportunities for meaningful convergence. As a result, a more discriminating analysis of cultural mythologies would facilitate a finer-grained approach to global leadership.

Formally stated:

Core Insight 2: Both universal and unique characteristics are present in cultural mythology, and hence in leadership.

Third, a collective appreciation of the chapters’ analyses leads us to postulate that cultural mythology manifests both intercultural acumen (some might call these ‘strengths’) and potentially problematic cultural biases (some might call these ‘vulnerabilities’), and hence does its manifest leadership. This debunks the idea that there is any ideal or best leadership paradigm. Any analysis of leadership which does not take this into account will sub-optimize, be challenged to learn and self-enhance. The fundamental implication of this proposition is that leaders, and those who study leadership, must strategically simultaneously draw from and blend strengths while at the same time mitigate potential contingencies and constraints in order to succeed (a) within any one context as well as (b) across multiple contexts. For instance, where some mythologies emphasize the attainment of extraordinary individual achievement others are more adept at the equally critical leadership dimension of forging close bonds and fostering feelings of teamwork and community. Popularized in the business literature in the concepts of Individualism and Collectivism, in this particular example the analyses of mythologies shed new

light on the roots, perpetuation, and nuanced characteristics thereof. Moreover it points to prospectively problematic predilections and cultural biases as well as opportunities for development and synergistic cross-cultural management. Borrowing from Perlmutter (1969), taking an integrative geocentric attitude to the issue at hand would open greater opportunity for leveraging collaborative capabilities. As a result, a more balanced accounting of cultural mythologies would facilitate an enhanced potential for global leadership.

Formally stated:

Core Insight 3: Cultural mythology manifests both intercultural acumen and potentially problematic predilections and biases, and hence does leadership.

Fourth, and building on the previous suggestions, we postulate that globalization demands global leadership. This debunks the idea that myopic, ethnocentric, or egocentric approaches to leadership can succeed to any meaningful degree for any significant length of time. Any analysis of leadership which does not take this into account will engender a host of barriers, among them root defensiveness and disconfirmation, that inhibit the scope of leadership paradigms. As the beginning of this introduction suggests, there are critical implications of leading without a global mindset established firmly in the mythological foundations of cultural contexts. The fundamental implication of this proposition is that leaders, and those who study leadership, must demonstrate a depth of appreciation and sophistication by incorporating the roots, not just the behavioral expressions, of cultural contexts. This would reinforce the functionality of a type of 'cultural intelligence' (Thomas & Inkson, 2004), cosmopolitan leadership style (Kanter, 2006), transnational competence (Adler & Bartholomew, 1992), transnational mindset (Bartlett & Ghoshal, 1998), etc ... but oriented toward deeply-ingrained, foundational cultural mythologies. It would also prompt a precursory review of local heroes and legends to develop a fuller sense of the business context and leadership expectations. As a result, a more broad-based adoption of cultural mythologies would facilitate an enhanced and even enlightened execution of global leadership.

Formally stated:

Core Insight 4: Globalization demands global leadership.

Fifth, expressing optimism and hope, we postulate that learning and leveraging cultural mythology promote global leadership development. This debunks the idea that leadership is hopelessly foreign or irreconcilably impenetrable. Cultural mythology acts as a torch, and we submit a rather bright one at that, for illuminating the proverbial black box or dark caverns of global leadership. Evoking yet a different metaphor, any analysis of leadership which does not take the lessons of cultural mythology into account will never be able

to master the beast that has slain many a narrow-minded expatriate, ill-prepared executive, or insensitive principal. The fundamental implication of this proposition is that leaders, and those who study leadership, must become masters of cultural mythology in order to master their craft. This demands cognitive, affective, and behavioral training and development to fully understand and execute the expectations of cultural mythology in the practice of global leadership. The chapters in this volume suggest that this is possible. As a result, within a culture's heroes and villains, its sacred stories, its legends and lore, can be found its core values and central paradigms for global leadership effectiveness. To discover, deploy, or develop them is then a matter of mustering the will and delineating the way.

Formally stated:

Core Insight 5: Global leadership can be developed by learning and leveraging cultural mythology.

Sixth and finally, we describe the nexus of these three ideas as a forum for cultural evolution in which reciprocal dynamics unfold between global leaders and dynamics of globalization. This debunks the idea that culture or leadership is static and can be understood simply in snapshot. Leaders carry their cultural identities when they spearhead global engagements, and this may create an entry for the evolution of one's own culture as well as a heightened awareness and reflective thinking process that bears on decisions regarding one's cultural trajectory. Any analysis of leadership which does not take into account the reciprocal evolution will necessarily be a prisoner of past paradigms as opposed to the sage adventurer who appreciates both the depth of the oceans on which they sail as well as the undercurrent of elements and interactions that foretell, or even enable, waves of change. Cultures are not static and their evolutions are both an underappreciated and under-studied phenomenon (Tung, 2008); we propose that these shifts are often reflected in gradually morphing mythologies. The fundamental implication of this proposition is that leaders, and those who study leadership, must consistently venture into this nexus and synergistically engage its forces if they are to understand the evolution of the context, proactively confront and address ethnocentric or nationalistic biases (Adler, 1991), and ultimately shape and succeed in its manifest dance. This is reflected in the hero's return from the journey into lands beyond, from Joseph Campbell's (1949) comparative study of mythology in the *Hero With a Thousand Faces*, or in modern vernacular the accumulative transmigration of expatriates, third country nationals, and professional global managers that is both effected by and affects the interacted systems. The mere exposure to radically different ways of being as a leader creates changes in oneself that can be fed back into one's own cultural system for its development into the future. At the same time, the rise of contemporary globalization of

culture takes place through multiple channels of interactions in both organizations and the larger community. As a result, a conversation uniting cultural mythology, globalization, and leadership would facilitate each in its own evolution and character.

Formally stated:

Core Insight 6: The nexus of cultural mythology, globalization, and leadership is a dynamic space where interactions between global leaders enable cultural evolutions.

All in all, in this age of dynamic confluence and contradiction, our project of international collaboration seeks to help reconcile the unsustainable imbalance between the supply and demand for global leadership acumen. We focus on fundamental mythologies which underlie cultural contexts by examining how their core characteristics both manifest and shape leadership predilections and competencies (or lack thereof) and analyzing their practical lessons for modern day business. It is this type of deep consideration and comparative analysis, we believe, that will enable a more fundamental understanding, appreciation, and practical application of these phenomena. As such, and as suggested by the preceding discussion of core insights, we propose that a mastery of cultural mythology will facilitate leadership in the global arena by: (a) contextualizing analyses and perspectives; (b) bridging similarities and reconciling differences; (c) applying unique strengths and managing latent exposures; (d) broadening paradigms and capability portfolios; (e) illuminating and leveraging deep-seeded insights; and (f) evolving a reflective dialog of learning and continuous development. In short, applying the lens of cultural mythology enables a more effective and potentially successful approach for addressing the wonderful opportunities and preeminent challenges of global leadership.

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