

Cultural context and its influence on managerial leadership in Thailand

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In this paper, we explore excellence in leadership in Thailand, a nation that has strong roots in Theravada Buddhism. Summated scales and a structural model were constructed to explain the relationships between the excellences in leadership constructs. A sample frame of 401 Thai managers employed in organizations in Bangkok, North Thailand, and East Thailand participated in this research. The findings suggest that there are strong cultural factors such as non-confrontation, respect, and deference for authority mediating the perceptions of Thai managers with regards to perceptions of an excellent leader. Age and gender are also demonstrated as key differentiating factors in the perceptions of Thai managers.

Keywords: leadership; excellence; organizational climate; respect; environmental harmony; deference for authority; Thailand

Introduction

Most major studies in managerial behaviour, such as Hofstede ([1980] 1984), House *et al.* (2004), Hofstede and McCrae (2004), and Trompenaars and Hampden-Turner (2009), have dealt with a national emphasis and have not seriously looked at sub-populations of the country as important differentiators in managerial leadership values. Studies on Thailand, for example Hofstede ([1980] 1984), categorized Thailand as a collectivist, feminine society, high on uncertainty avoidance and power distance. In this research, we are interested in the relationship between managerial values and how they contribute to determining leadership excellence and whether demographic variables such as age, ethnicity, and gender will influence the results. Culture, in its manifestation, changes over time and research studies (see, e.g., Ralston *et al.* 1995 and Selvarajah and Meyer 2008b) have shown that generational differences affect value perceptions. Similarly, gender perceptions have been empirically demonstrated to have a significant impact in determining women's managerial behaviours (e.g., Yukongdi and Benson 2005 and Selvarajah *et al.* 2011). The high proportion of female managers participating in the workforce in Thailand (Van der Boon 2003) emphasize the importance of investigating the impact of gender on culture. In Thailand, just like in many countries of Southeast Asia, there are sizeable ethnic groups and this could also affect leadership value perceptions (see Selvarajah and Meyer 2008a).

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This study on managerial leadership in Thailand is thus based on four main reasons. First, as Niffenegger *et al.* (2006, p. 405) highlight, there is a growing interest in Thailand as it ‘has the regional headquarters of many multinational companies in South East Asia and recently there has been an increasing interest in Thailand in the business literature’. Examples of this growing interest is evident in a range of studies including Kamoche (2000), Roodsutti and Swierczek (2002), Swierczek and Onichi (2003), Ralston *et al.* (2005), and Yukongdi (2010). Second, this will be the first research that attempts to empirically develop a cultural model of managerial behaviours in Thai organizations as perceived by local managers. Third, this research emphasizes that gender, managerial levels within organizations, and sub-regions of the country influence managerial leadership values. Fourth, as asserted by Kerlinger and Lee (2000) and Antonakis *et al.* (2004), a good research is based on developing a sufficiently robust theoretical framework that allows inferences and ‘hunches’ to be tested in a scientific manner. It is this endeavour that this research aims to achieve through structural modelling.

This paper is thus structured as follows. First, in the section below, we have provided a brief sociocultural and economic background to Thailand before proceeding to the literature review and hypotheses development.

Sociocultural and economic background of Thailand

Thailand is a nation of 66.5 million people and is the fourth largest country in Association of South East Asian Nations (ASEAN) in terms of population (ASEANstats 2008). The country is at the heart of the Greater Mekong Subregion of Southeast Asia and Theravada Buddhism is the common religion in these nations. Historically, Thailand has never been colonized (Misra 2010). However, Thailand like its neighbours has over the centuries been influenced by India and China (Osborne 2010; Ricklefs *et al.* 2010). Many of its cultural and religious traditions have their origin in Sanskrit and Pali literature whose origins are from India (Lawler *et al.* 1995; McDaniel 2010).

Adding to this rich cultural tapestry is the addition of Confucianism, brought by the Chinese who came to Thailand over a number of centuries as migrants and later as merchants, settling mainly in cities such as Bangkok (Pongsapich 2001; Ma and Cartier 2003). The Thais of Chinese extraction make up the largest ethnic minority of Thailand, accounting for between 15% and 20% of the population (Lawler and Atmiyanandana 2003) although official data only suggests 3% (Chen 2004). Today, this segment of the population controls 60% of commerce in Thailand (Chen, 2004). The Sino-Thai population have largely assimilated into Thai Society and have adopted Thai names (Ma and Cartier 2003). As Lawler and Atmiyanandana (2003) have noted, there is significant convergence of cultural forces within Thailand. However, for Sino-Thais the recognition of ancestry is important, especially in business matters (Lawler and Atmiyanandana 2003). Especially, the entrepreneurial Chinese families who retain strong Confucian values and connection to other Chinese within Thailand – and other Chinese communities in the region – despite strong attachment and identification with the Thai culture (Rigg 2003).

Hence in a broader context, since Thailand is located between China and India, the two dominant cultural loci in Asia, their influence on Thai culture is important to the understanding of managerial behaviour in Thailand.

Context of study

Modern-day Thailand is a nation of paradoxes where there are tensions and conflicts between culture, life, and governance on the one hand and human nature and the practical

necessities and life experiences on the other. Political tension and open demonstration of political differences are common. Taylor (1996, p. 19) asserts that in Thailand 'nonviolence is now seen as a call for respect for the autonomy of each person, demanding a coercion in human affairs'. Ledegerwood and Un (2003, p. 541) in support of this claim have expressed the view that 'in Thailand these ideas tie into environmental movements as well as pro-democracy activism: the Buddhist commitment to nonviolence entails a nonpredatory stance toward the environment and calls also for the limitation of greed, one of the sources of anger and conflict.' On a social level, the nation maintains a reverence for the monarchy and the Buddhist tenets, which support liberal or middle-path interpretation of value adherence and eschews extremism (Kamoche 2000).

Thailand has been influenced by the major cultural forces of India and China and resides at the intersection of three major leadership styles – East Asian, the South Asian, and the Southeast Asian (see Swierczek 1991, and Selvarajah and Meyer 2008a). Through its political and social policies, Thailand has attempted to integrate settlers into its mainstream culture (Ma and Cartier 2003), therefore, suggesting that ethnic differences will be less pronounced.

In a 2006 article, Niffenenegger, Kulviwat and Engchanil argued that despite possessing unique characteristics (which they argue is derived from Thai Theravada Buddhism, as expressed in the Four Noble Truth),¹ Thailand resembles most Asian countries, in terms of Hofstede's ([1980] 1984) collectivism and power distance measures that differentiate Thailand from western cultures. Researchers such as Makino and Beamish (1998) and Swierczek and Onishi (2003) have reported that Japanese managers generally perceive that the cultural gap between them and Western managers is greater than with other Asian managers. However, Swierczek and Onishi (2003, p. 190) are of the view that 'it is not the cultural distance, but the emphasis in adaptation which makes the difference in whether conflict between the partners or the manager and the subordinate becomes significant.'

Review of leadership studies

Leadership is one of the most researched areas in organizational studies (Yukl 2005), and though great strides have been accomplished in this field there is still a lack of understanding of the cultural context within which leadership functions. Earlier researchers such as Hofstede ([1980] 1984), Hofstede and Bond (1988), and Trompenaars (1993) have provided broad categorizations of cultural dimensions and recent research have used these frameworks to develop further. The GLOBE project initiated by Robert House (see House *et al.* 2004 and Chhokar *et al.* 2007) has provided insights into the influence of culture on organizational leadership across 62 nations. Criticism has been levelled at these studies, however, particularly with regards to the measurement tools utilized. This has led to an intensifying debate around the use of Hofstede and GLOBE measurement instruments (see, e.g., McSweeney 2002, McCrae *et al.* 2008, Brewer and Venaik 2010, Taras *et al.* 2010, Venaik and Brewer 2010, Tung and Verbeke 2010, Shi and Wang 2011, and Minkov and Blagoev 2012).

Vague interpretations of leadership, particularly within a cultural context, have also received much criticism. The concern arises from how culture is clustered. The GLOBE project (see Gupta *et al.* 2002a) has derived a 10-cluster grouping. Five cultural clusters are identified within Europe making up 13% of the world population, while the remaining five clusters cover the rest of the world. This is clearly disproportionate in terms of the number of countries or the size of populations within the global regions, and calls for more detailed examination of the 'rest of the world'. Furthermore, the fact that the studies are

country based, causes further biases. For example, Kennedy (2002), while reporting on the GLOBE study in Malaysia titled ‘Leadership in Malaysia: traditional values, international outlook’, interpreted the values of a single ethnic group (Malays) as the values for all Malaysian managers, thus ignoring the role and contributions of the Malaysian Chinese and the Malaysian Indians to leadership in the country.

Therefore, refining the cultural context within which leadership excellence operates, recognizing external influences, and identifying constructs that may influence leadership perceptions within a specific (Thai) context, provides the main thrust of this research. The term ‘excellence’ is used here in its standard definition of surpassing others in accomplishment or achievement (Taromina and Selvarajah 2005). In this research, excellence in leadership is perceived in terms of the behaviours used by someone in a leadership position, rather than in terms of personal traits or characteristics. This perspective allows both theorists and practitioners to identify behaviours that allow a leader to achieve excellent performance (without excluding the possibility that a leader might possess an excellent character).

Theory development

In this study, we use the conceptual framework for leadership described in Selvarajah *et al.* (1995). This original model was developed for studying managerial leadership in Asia and was based on both western and eastern literatures (see Selvarajah *et al.* 2012 for details). From a group of 94 value statements (see Selvarajah *et al.* 1995 and Taormina and Selvarajah 2005²), a group of researchers from 6 ASEAN countries (Brunei, Indonesia, Malaysia, Philippines, Singapore, and Thailand) created 4 broad categories for the study of excellent leaders: personal qualities, managerial behaviours, organizational demands, and environmental influences. The value statements within the above categories were then subjected to a Q-sort by Asian managers who were attending executive programs at the Asian Institute of Management in Manila and at the Vocational Technical Institute, a southeast Asian management education organization institute located in Brunei Darussalam. Based on this study, scales for perspectives of an excellent leader (EL) and the four cultural dimensions – Organizational Demand (OD), Personal Qualities (PQ), Managerial Behaviour (MB), and Environmental Influence (EI) – have been constructed using the statements provided in the Appendix.

Excellent leader describes the combination of behaviours and attitudes desirable for good leadership within a certain cultural context (Selvarajah and Meyer 2008b). *Personal qualities* are the personal values, skills, attitudes, behaviour, and qualities of an individual. They emphasize morality, religion, inter-personal relationships, and communication. *Managerial behaviours* cover a person’s nature, values, attitudes, actions, and styles when performing managerial duties. They emphasize persuasive powers. *Organizational demands* are the ways a manager responds to the goals, objectives, structures, and issues in an organization. They emphasize the importance of organizational prosperity. *Environmental influences* are external factors that influence the success of the entire organization. They emphasize the importance of scanning and evaluating the external environment for opportunities. The four-dimensional framework of Selvarajah *et al.* (1995) has been successfully applied in numerous studies both in Asia (e.g., Taormina and Selvarajah 2005; Selvarajah 2008; Selvarajah and Meyer 2006, 2008a, 2008b; Selvarajah *et al.* 2012) and Europe (de Waal *et al.* 2012). In each of these studies, cultural factors have influenced the four-dimensional framework to produce specific cultural context-based models to explain excellence in leadership in the countries.

Therefore, the theoretical framing for a study on culture and its influence on leadership requires an understanding of the relationship between the context and the leadership

phenomenon being studied (Pawar and Eastman 1997; Fairhurst 2009; Linden and Antonakis 2009). In building the theoretical framework for this study, we have applied the same rationale as in Selvarajah *et al.* (2012) where an eight-factor cultural leadership model was developed and identified as unique to Cambodia, taking on Hilton's (1998) recommendation for building culturally specific models.

In this research, based on extant literature, we have identified deference for authority, non-confrontational style, environmental harmony, respect, work focus, decision-making, and organizational climate as factors that will influence leadership behaviour of managers in Thai organizations. Literature support for these is provided with corresponding hypotheses.

Hypotheses

Deference for authority

In leadership studies, the issue of authority relationships has been central (Casimir and Li 2005; Graen 2006; Lin 2008). A number of authors like Sirussadaporn-Charoenggam and Jablin (1999) and Joiner *et al.* (2009) point out that Thai people place a high value on deference to rank and respect for authority. This is also similar to Hofstede's ([1980] 1984) high power distance categorization for Thailand. The GLOBE study (Gupta *et al.* 2002b) also confirms this observation. It is acceptable for superiors in the Thai society to be bold when expressing disagreement with their subordinates. Although being forthright may involve loss of face (Sirussadaporn 2006), the superior is not negatively perceived, as superiors are the ones who protect and assist their employees at work and in their personal lives (Joiner *et al.* 2009). However, the Thais see work as a means rather than an end. Life outside of work is equally important emphasizing enjoyment and leisure that include family relations (Swierczek and Onishi 2003). This suggests that, although the Thais value deference to rank (that is in support of organizational propriety), they also believe that employees must respect a leader as an individual.

In the organizational context, the deference for authority is similar to Sinha's (1980) nurturant task leadership style, which is characteristic of the Indian leader (Selvarajah 2008), where the style is characterized by leader's concern for task and nurturing orientation. These characteristics suggest that deference for authority will increase the importance of maximizing productivity, supporting the corporate image, teamwork, support for others, and long-term goals for supporting organizational growth in the Thai context. Thus, it is hypothesized that:

Hypothesis: *1. Deference for authority influences the perception of what constitutes an excellent leader in Thai organizations*

Non-confrontational style

Conflict management is an important leadership function (Tse *et al.* 1994; Amason 1996; Chen *et al.* 2005). Researchers such as Lovelace *et al.* (2001) and De Dreu and Van de Vliert (1997) have found that it is not how conflict is perceived is important, but rather how constructively or destructively conflicts are managed. However, in many societies, especially collectivist countries in Asia, conflict is avoided (Graham *et al.* 1988; Hofstede 1993; Tse *et al.* 1994; Chen 2004). Fieg and Mortlock (1989), Deephuengton (1992), and

Sriussadaporn-Charoenngam and Jablin (1999) argue that the Thais perceive non-confrontation as the most important part of their thought and behaviour.

Deephuengton (1992) revealed that the Thais use silence as a way to withdraw from confrontation. Being silent allows a person to withdraw from the interaction and avoid further dispute. Deephuengton (1992) points out that silence is positively perceived and is a way in which the Thais repress tension and avoid further face loss. Similarly, Knutson *et al.* (2002) found that the Thais have low willingness to communicate when they sense a dispute is about to occur. Hence, it can be implied that they use silence as a tool to withdraw from disagreements and to prevent further confrontation. The Thais will perceive silence as a sign of respect unless it accompanies impolite non-verbal behaviour. Sriussadaporn (2006, p. 339) advises, 'expatriates should learn to accurately read the true meaning of nonverbal actions as smiling, nodding the head, and being silent'.

Reconciliation is difficult between disputing parties (Fieg and Mortlock 1989); this characteristic, therefore, places value on individual space within relationships and this is also applicable in the workplace. Building upon this literature, it is therefore hypothesized that:

Hypothesis: 2. *Non-confrontational style influences the perception of what constitutes an excellent leader in Thai organizations*

Environmental harmony

Managing under conditions of uncertainty is a popular topic in management studies and important to leadership (House *et al.* 2004; Niffenegger *et al.* 2006; Hofstede 2007). The Thais tend to avoid uncertainty or the unknown as it may lead them to awkward situations.³ Embarrassment due to uncertainty may prevent the Thais from communicating freely. Thus, to adapt and communicate appropriately the Thais are more likely to find out what they should or should not do prior to engaging. According to Sriussadaporn-Charoenngam and Jablin (1999), for example, the Thais acquire information about the people they will be interacting with before meetings take place. Doing so helps them to create a pleasant situation and familiarity when they meet. Khanittanan (1988) argues that the Thais generally engage in overtly polite speech with strangers or people with whom they are not acquainted or about whose social status they are not certain.

This dislike of uncertainty can be expected to also impact on the attention paid to harmony by the manager (Niffenegger *et al.* 2006). Given the attention for greater harmony, the Thai manager would monitor social trends, political changes, and international issues while abiding by the laws governing business operations. For this reason, it is expected that a Thai leader who is socially and environmentally responsible and monitors environmental issues closely will be regarded more favourably.

Hypothesis: 3. *Environmental harmony influences the perception of what constitutes an excellent leader in Thai organizations*

Respect (face)

Leadership studies have highlighted the importance of social order and as Rieff (1983, p. ix) states 'mirroring in each man the social order in which men act out their lives'. The

Thai system is based on social hierarchy that respects authority while maintaining fair and equal treatment within rank (Sriussadaporn 2006). Hank's (1962) analysis of merit and power in the Thai social order suggests that the Thai hierarchy depends on merit (*boon*) or virtue (*khwaamdii*). Hanks also emphasizes that regardless of their origin, respect originates from managers who are generous, caring, and have good managerial skills. He also states that generally, Thais prefer to be associated with respected individuals. Therefore, having respectful relationships with others is an important trait to Thais and it is expected that this trait will influence how managers behave.

In her study, in reference to politeness, Deephuengton (1992) argues that notions of face are significant for the discussion of politeness and respect in the Thai culture. There are various expressions about face in the Thai language such as (see Deephuengton 1992, p. 50):

- sia naa* (loss of face – being disappointed);
- raksa naa* (to save face);
- naa baan* (having thin face – being considerate);
- naa naa* (having thick face – being inconsiderate or shameless);
- naa pen* (having a charming face – being delightful);
- khaaj naa* (selling face – shamelessness);
- naa yai* (having a large face – being generous).

To the Thais, the self-esteem of themselves and that of others are important in relationships and these behavioural norms extend to the work environment. Therefore, as Deephuengton (1992) claims, saving face is not only an individual act but also a mutual act that enforces respectful behaviour between individuals and between employee and employer. Therefore, saving their own and the face of others in embarrassing situations, such as in the act of refusing, requesting, and disagreeing are important behavioural traits in the Thai society. We therefore hypothesize that:

Hypothesis: 4. *Respect (face) influences the perception of what constitutes an excellent leader in Thai organizations*

Current work focus

The work style of the Thais is more of the 'here and now', and this is different to the Confucian who plan for the future (Swierczek and Onishi 2003). Long-term orientation is closely associated with Confucian values and is based on a future time horizon, which includes planning, thrift, and perseverance (Hofstede and Bond 1988). For example, unlike the Japanese whose culture is based on predominantly Confucianism, the Thais do not emphasize that losses need to be incurred in the short term to ensure long-term prosperity (Swierczek and Onishi 2003). As indicated in Table A.4, Thais see priority for long-term goals as a relatively unimportant component of deference for authority and the focus on temporal scope. Equally, commitment to a company and promotion are different between the two societies. Lifetime employment and slow promotions are features of the Japanese system while permanency or work tenure is not fully supported in the Thai culture. The Thais also look for promotions within a much shorter time frame in a career (Swierczek and Onishi 2003), suggesting that organizational propriety, in the sense of long-term loyalty to the firm, is not as important for Thai leaders. It is thus hypothesized that:

Hypothesis: 5. Current work focus influences the perception of what constitutes an excellent leader in Thai organizations

Decision-making style

Research in leadership and decision-making was popularized by Vroom and Yetton (1973) with the publication of their book *Leadership and decision making*. Vroom (2000, p. 83) argues that ‘theories of decision making intersect with theories of leadership’ and he quotes the work of Tannenbaum and Schmidt (1973), which defines styles of leadership as being influenced by ‘area of freedom afforded subordinates’ (cited in Vroom 2000, p. 83). He refers to organizational cultural boundaries within which leadership decision making operates. Dickson *et al.* (2003) provide insights to universal values and those that are culture specific – not only when compared between the West and the East, but within a region. For example, the decision-making processes of Korea and Japan, both Confucian nations, are different.

In studying the decision-making process and implementation of rules between the Thais and the Japanese, Swierczek and Onishi (2003) also see large differences in these two societies. While the Thais prefer decisions made for them by their leaders, decisions are meant to be flexible. The Japanese decision-making process is lengthy and involves the participation of employees, and decisions, once made, are rigid. Thus, decision-making is a much more crucial skill for Japanese leaders where decisions are hierarchical and enduring. For these reasons, decision making, an important aspect of managerial behaviour is investigated with regard to its influence on leadership excellence in Thailand.

Hypothesis: 6. Decision-making influences the perception of what constitutes an excellent leader in Thai organizations

Organizational climate

Kozlowski and Doherty (1989, p. 546) assert, ‘climate and leadership are implicitly entwined.’ Grojean *et al.* (2004, p. 224), quoting earlier work of Schneider (1975), say organizational climate ‘refers to perceptions of organizational practices and procedures that are shared among members and which provides an indication of the institutionalized normative systems that guides behaviour’. The shared perception and the way work is organized and carried out in an organizational setting then becomes the norm that guides the behaviour of its people. In this regard, we are concerned with how the organization systems impact on behaviour.

Organizational climate is, therefore, seen as the key operational link between the employee and the organizational environment (Kozlowski and Doherty 1989). In the early literature (e.g., Sheridan and Vredenburg 1978), organizational climate was seen as an organizational factor that constraints leadership behaviours. However, this view has changed and is now viewed as an ‘implicit aspect of leadership processes’ (Kozlowski and Doherty 1989, p. 547). Yukongdi (2010) in her article on the Thai employees’ preferred leadership styles of their managers, referred to *Kreng Chai*, taking cognisance of other persons’ feelings, as an important aspect in the Thai organizational environment. In such an organizational climate, the importance of the individual within the work environment and the interpersonal relationships become critical. Given this understanding and based on the arguments above, we can assume that the organizational climate will influence leadership behaviour in Thai organizations, and thus hypothesize:

Hypothesis: 7. *Organizational climate influences the perception of what constitutes an excellent leader in Thai organizations*

Research methodology

The data collection was carried out using the questionnaire developed by Selvarajah *et al.* (1995) at three universities located in Bangkok, North Thailand, and East Thailand⁴. The respondents are practising managers in the master of business administration (MBA) and other business masters programmes at these universities. The field research commenced in September 2010, with the approval of the Thai universities to conduct the research and with ethics approval from Swinburne University. Questionnaires in Thai were distributed in the classes in the presence of the principal researcher and completed questionnaires were returned to collection boxes located in the administration offices. The back translation from English to Thai was completed with the assistance of our Thai research associate and a Thai lecturer in the Faculty of Business and Enterprise at Swinburne University in Melbourne. The Likert-type questionnaire had 94 items with one indicating no importance and five indicating very important. Neither the respondents nor their organizations were required to be identified. A total of 800 (200 each in the North and East Thailand and 400 in Bangkok) 'Excellence in Leadership' questionnaires were distributed and 412 were returned. Of the 412 returned, 401 were useable, giving a 50.1% effective return rate. Responses were sought on a one-to-five importance scale for each of the 94 'excellence in leadership' value statements.

In this research, we developed scales for constructs using the framework for the characteristics of an excellent leader consisting of personal qualities, managerial behaviour, organizational demands, and environmental influences (see Tables Appendices 1–5). The work of Selvarajah *et al.* (1995) provided the basis for these scales but certain improvements were introduced on the current structure. In particular, to produce discriminant validity between the scales, the 'Excellent Leader' statements are not included in any of the other four scales, and exploratory factor analysis is used to split the managerial behaviour and personal qualities constructs into scales that relate to the above hypotheses. It was found that managerial behaviour was composed of three of the dimensions discussed above, namely, organizational climate, decision-making style, and current work focus, while personal qualities were composed of two of the dimensions discussed above, namely, non-confrontational style and respect. Organizational demand in this study is defined as the way in which a manager responds to the goals, objectives, structures, and issues in an organization (Selvarajah *et al.* 1995). This can be interpreted as the way in which a manager responds to organizational propriety and authority.

The reliability of the scales was measured by Cronbach's α and the internal validity of the scales was assured using confirmatory factor analysis. The results of the confirmatory factor analyses are shown in the Appendix (see Tables in Appendices 1–5). The root-mean-squared error of approximation (RMSEA) is less than 0.08, a goodness-of-fit statistic (GFI) is above 0.90, and a normed χ^2 statistic (CMIN/DF) is less than 3, suggesting adequate internal validity (Arbuckle and Wothke 1999) for all the scales. All reliability scores exceed 0.7, and several exceed 0.8, which makes the scales reasonably reliable (Hair *et al.* 1998).

Non-response bias was assessed by assuming that later respondents are more closely related to non-respondents than early respondents (Armstrong and Overton 1977). This was done by comparing the responses of earlier respondents to later respondents. A MANOVA test indicated no significant difference between the early and late responses for the above eight scales ($F(8394) = 1.242, p = 0.273$). In view of this result, it can be assumed that non-response bias is unlikely to have had an adverse effect on this study, but this conclusion will be explored further using the Heckman (1979) method.

Table 1. Descriptive statistics and correlations for scales. (** $p < 0.001$).

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Mean	4.34	4.03	3.90	3.90	4.36	4.11	4.23	4.13
Standard deviation	0.55	0.57	0.60	0.70	0.54	0.50	0.54	0.58
Cronbach's α	0.82	0.82	0.76	0.78	0.76	0.78	0.85	0.77
Excellent leader (1)	1	0.73**	0.57**	0.43**	0.77**	0.75**	0.74**	0.61**
Environmental harmony (2)	0.73**	1	0.72**	0.54**	0.72**	0.81**	0.75**	0.72**
Organizational climate (3)	0.58**	0.72**	1	0.54**	0.57**	0.72**	0.65**	0.71**
Decision-making style (4)	0.43**	0.54**	0.54**	1	0.49**	0.55**	0.50**	0.47**
Current work focus (5)	0.77**	0.71**	0.57**	0.49**	1	0.76**	0.79**	0.71**
Deference for authority (6)	0.75**	0.81**	0.72**	0.55**	0.76**	1	0.77**	0.76**
Non-confrontational style (7)	0.74**	0.75**	0.65**	0.50**	0.79**	0.77**	1	0.68**
Respect (8)	0.61**	0.72**	0.71**	0.47**	0.71**	0.76**	0.68**	1

An initial correlation analysis is used to test whether the hypothesized dimensions are associated with perceptions of leadership and structural equation modelling is then used to test the seven hypotheses, effectively validating the conceptual model proposed in Figure 1. Finally, tests of invariance are performed to determine whether there are age and gender differences with regard to what characteristics are perceived as being more important in a Thai leader and whether there are significant differences between Thai and Thai Chinese managers in this regard. In Asian Perspectives on Excellence in Leadership (APEL) studies, a concerted effort is made to study sub-population effects within nations and regions (for example, see Selvarajah 2008 and Selvarajah and Meyer 2008a, 2008b, Selvarajah *et al.* 2012). The same is done in this study. SPSS v19 and AMOS v19 are the software packages used for the above analyses.

Results

In the sample of 403 managers, 72% of the respondents were local Thais and 28% were Thais of Chinese ethnicity. The majority (95%) gave Buddhism as their religion. Of the total sample, 49% were men and 51% were women. The higher participation level of women to men reflects Launglaor *et al.*' (2006) research where they found an increasing number of women in MBA programs in Thai universities, especially in Bangkok. In their research, Launglaor *et al.* (2006, p. 40) had 55% women MBAs responding and he found that they see the MBA qualification as 'bestowing leadership and other organizational skills without any gender discrimination' in the Thai society, where in general men tend to dominate in terms of the cultural positioning of the genders. It was a relatively young sample with 56% of the respondents under the age of 35 and 77% at most 40 years old.

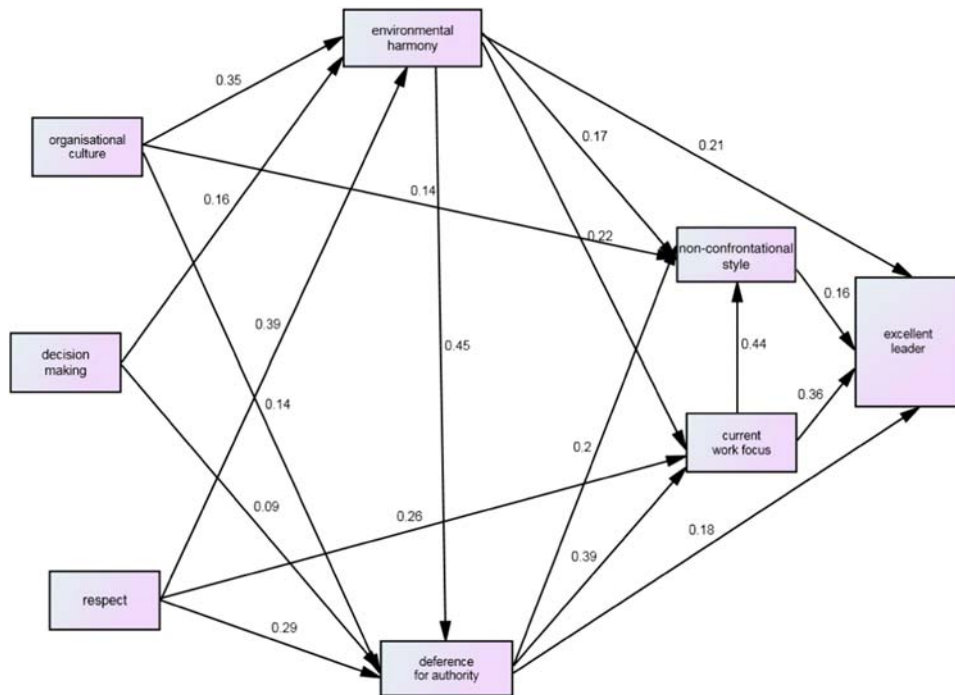


Figure 1. Structural model for leadership excellence with β coefficients showing the strength of all significant relationships.

However, the female employees tended to be younger than the male employees with 51% of males less than 35 years and 61% of females less than 35 years ($\chi^2 = 4.543$, $df = 1$, $p = 0.033$). The majority of respondents (68%) worked for private organizations with 16% having senior management positions, 37% middle manager positions, and 39% line manager positions. Organization size varied significantly with 31% of respondents working in organizations with at most 50 employees and 20% of respondents working for organizations with more than 1000 employees. Most people (77%) worked in departments employing at most 25 people.

To apply the Heckman check for non-response bias, nominal logistic regression was used to predict the timing category for questionnaire responses with the above scales used as the independent variables. It was found that none of these scales had a significant relationship with the timing category (early/late) for the questionnaire responses. The residuals from this regression were used to create the Mills ratio. A hierarchical regression analysis for leadership excellence showed that when the Mills ratio was added to a model containing the other scales, there was no significant increase in R^2 . This result, together with the very minor change in the coefficients between stages 1 and 2 of the regression, confirms that non-response bias is unlikely to be significant in this study.

Hypotheses 1–7 were initially examined by considering the correlations between the scales constructed using the tables shown in the Appendix. Table 1 shows significant correlations between excellent leader and all the other scales providing some support for all these hypotheses. Further support for these hypotheses was found in Figure 1, a model that describes the relationship between the scales very well (RMSEA = 0.066, GFI = 0.988, CMIN/DF = 2.80), explaining 68% of the variation in excellent leader. However, only environmental harmony, a non-confrontational style, current work focus, and deference for authority have direct impact on perceptions of an excellent leader. In this research, non-confrontational style plays a key role, mediating the effect of all the other scales on perceptions of leadership excellence at least partially.

Table 2 shows the effect sizes obtained when the model shown in Figure 1 is fitted to the overall data set and the data for each region. These total effect sizes incorporate both direct and indirect effects. It is clear from the overall effect sizes that environmental harmony has the greatest impact on excellent leader followed by current work focus and respect. Deference for authority and decision making are less important. Contrary to expectation, a non-confrontational style is not particularly important in its own right, despite its role as a mediator for all the other scales. Although an invariance test shows significant differences in the coefficients for the three regions ($\chi^2 = 93.1$, $df = 36$, $p < 0.001$), Environmental harmony is consistently the most important predictor of excellent

Table 2. Standardized excellent leader effect sizes (regions).

	Overall	Bangkok	Eastern Thailand	Northern Thailand
Respect (face)	0.415	0.473	0.398	0.308
Decision-making style	0.116	0.119	0.119	0.094
Organizational climate	0.252	0.266	0.103	0.298
Environmental harmony	0.501	0.522	0.418	0.430
Deference for authority	0.378	0.463	0.223	0.457
Current work focus	0.426	0.507	0.352	0.156
Non-confrontational style	0.160	0.129	0.102	0.121
R^2 (%)	68	80	46	51

Table 3. Standardized excellent leader effect sizes (gender and age).

	Overall	Male	Female	Over 35	Under 35
Respect (face)	0.415	0.409	0.404	0.407	0.421
Decision-making style	0.116	0.124	0.103	0.076	0.140
Organizational climate	0.252	0.291	0.216	0.233	0.270
Environmental harmony	0.501	0.602	0.414	0.397	0.577
Deference for authority	0.378	0.231	0.533	0.518	0.301
Current work focus	0.426	0.490	0.358	0.332	0.463
Non-confrontational style	0.160	0.193	0.143	0.087	0.210
R^2 (%)	68	75	62	59	75

leader in all regions. Deference for authority appears to be less important in Eastern Thailand than the other regions.

A comparison of males and females using a test of invariance shows significant differences in terms of the weights associated with the above model ($\chi^2 = 36.7$, $df = 18$, $p = 0.006$). Significant differences are also obtained when people aged under 35 are compared with older people ($\chi^2 = 36.7$, $df = 18$, $p = 0.007$). The R^2 values in Table 3 suggest that the model better describes the perceptions of leadership excellence for males ($R^2 = 75\%$) than for females ($R^2 = 62\%$) and for people under 35 ($R^2 = 75\%$) than for older people ($R^2 = 59\%$).

Little difference over gender and age group are seen in regard to the importance of respect, decision-making style, organizational climate and non-confrontational style. However, there are important differences for the other variables. In particular, environmental harmony and current work Focus are considered more important by younger managers and by males, while deference for authority is seen as more important by older managers and by female managers. It appears that female managers hold similar views to the older managers despite the fact that the percentage of managers under 35 is higher for females (61%) than for males (51%).

Another invariance test shows that the excellence in leadership model for Thailand weights do not differ significantly for Thai and Thai Chinese ($\chi^2 = 27.754$, $df = 18$, $p = 0.066$).

Discussion

In this study, perceptions of what makes an excellent leader in Thailand have been examined through the lenses of the four dimensional framework suggested by Selvarajah *et al.* (1995) in their exploratory research of leadership excellence in Asia. The findings suggest that the four dimensions produced seven valid constructs to explain the cultural phenomenon observed in Thai organizations to explain the excellent leader and that reliable scales have been constructed for these constructs and overall ratings are high for all these constructs, confirming their importance.

Correlation analysis showed that the four dimensions of personal qualities, managerial behaviour, environmental influence, and organizational demand are all associated with the excellent leader construct, while the structural equation model showed that environmental harmony was the most important dimension in Thailand when both indirect and direct influences were considered. As hypothesized, structural equation modelling showed that a non-confrontational style partially mediates the relationship between current work focus, environmental harmony, and the excellent leader construct. No attempt has been made to justify or interpret the current work focus mediation effects suggested in Figure 1. This is an area of much interest in that it may help us to understand managerial behaviour

Table 4. Support for hypotheses.

Hypothesis	Total standardized effect size	Support
H1. Deference for authority influences the perception of what constitutes an excellent leader in Thai organizations.	0.378	Very strong
H2. Non-confrontational style influences the perception of what constitutes an excellent leader in Thai organizations.	0.160	Strong
H3. Environmental harmony influences the perception of what constitutes an excellent leader in Thai organizations.	0.501	Very strong
H4. Respect (face) influences the perception of what constitutes an excellent leader in Thai organizations.	0.415	Very strong
H5. Current work focus influences the perception of what constitutes an excellent leader in Thai organizations.	0.426	Strong
H6. Decision-making influences the perception of what constitutes an excellent leader in Thai organizations.	0.116	Moderate
H7. Organizational climate influences the perception of what constitutes an excellent leader in Thai organizations.	0.252	Strong

better regarding perceptions of excellence in leadership and therefore suggested for future research.

Table 4 summarizes the support found for the hypotheses. In particular, there is very strong support for the view that environmental harmony is a priority of excellent leaders in Thailand. Respect, current work focus, and deference for authority are also perceived as being very important. Of lesser importance are organizational climate, a non-confrontational style, and decision-making style.

In this research, we have looked at Thailand as a nation and also from sub-population perspectives. Thailand is an interesting country; as researchers, we marvel at both the complexities of the social behaviour and at the same time the simplicity at personal levels. Thais generally are accommodating of diverse human values and this has also been shown in this study where people of Thailand from different ethnic origins have assimilated into a national fabric. This is in contrast to its neighbour, Malaysia, where a national identity is yet to be forged (Selvarajah and Meyer 2008a). In this research, the results clearly show the integration of the Chinese (the single largest minority in Thailand) within the Thai society. But what is not clear is how much the Thai society borrowed from the immigrant Chinese culture. Insight may be provided into this question by looking at the difference between the regional and urban responses (see Selvarajah and Meyer 2008a for the case of Malaysia and Selvarajah *et al.* 2011 for the case of Vietnam).

Similar to Ralston *et al.* (1995) and Selvarajah and Meyer (2008b), inter-generational differences have been confirmed in this research. Ralston *et al.* (1995) completed an exploratory study of generational shifts in work values in China. The findings profiled the emergent new generation of Chinese managers as being more individualistic, less collectivist, and less committed to Confucian philosophy than their earlier counterparts. Similarly, Selvarajah and Meyer (2008b) reported social objectives as having influenced leadership

behaviour in China. Older managers who have lived most of their lives under communism attached more importance to authoritarian managerial culture than younger managers. Our study highlights a tendency towards individualism, especially in younger Thai managers, which is similar to western managers. In this study, younger managers perceive environmental harmony and current work focus to be more important than do older managers, while older managers regard deference for authority to be more important than do younger managers.

Despite female managers tending to be younger than the male managers, their perceptions seem to mirror those of the older managers described above. The findings suggest that the nurturing orientation observed in the women and the paternalistic orientation of older male managers are somewhat similar. In research conducted on women managers in Thailand, Van der Boon (2003) showed that, in general, patience, sincerity, honesty, consensus, persistence, and a willingness to learn were mentioned as important managerial attributes and it was also expected of women managers to be humble, respectful, attentive, understanding, and discreet. The study indicated that a 'motherly approach' to subordinates provided further support for women managers. This is similar to older male managers providing mentor support to younger employees. The women managers also felt that a non-confrontational approach supported harmony in the organization, even if they publicly agreed but privately disagreed with their male colleagues.

This study provides some insights to the cultural underpinnings in the Thai society that international managers need to understand when dealing with the Thai population. It is indeed interesting that the Thais have identified *work orientation* (continue to learn how to improve performance, develop strategies to gain competitive edge in the industry, and organize work time effectively), *people orientation* (have confidence when dealing with work and with people and give recognition for good work), and *honesty*, an international construct rated highly by Asian managers (Selvarajah *et al.* 1995), as valid items in the excellent leader construct (see Table A.1 in the Appendix). The Thais, unlike the Japanese (Swierczek and Onishi 2003), differentiate between work and home environments and in this study, *respect*, as a directly influencing construct, and *honesty*, enshrined in the excellent leader construct, are seen as valued behaviours of managers.

The Thai manager perceives the environment harmony construct as the most important contributing factor in support of the excellent leader. Values that explain the environment harmony construct are: being socially and environmentally responsible; identifying social trends; being responsive to political trends; fostering international perspectives; having multi-cultural orientation; using economic forecast; understanding laws and regulations; and seeking out problems and opportunities. The findings in this research seem to reflect Swierczek and Onishi's (2003, p. 198) findings in that they recognize the Thai's ability to perceive environmental changes as a contributing factor in avoiding uncertainty. This also supports the conformity and orderliness described in Swierczek's (1991) portrayal of the Southeast Asian manager. This finding is also supported in the Malay manager's responses in the Selvarajah and Meyer's (2008a) study of leadership excellence in Malaysia, again confirming that this could be a Southeast Asian value. Scanning of the environment to avoid uncertainty can be viewed as supporting long-term orientation. Yet, Swierczek and Onishi (2003, p. 198) see the Thai as being short-term oriented who 'live for today', and that the Thai subordinates are 'careless in their decision making'. It should be noted, however, that Swierczek and Onishi (2003) in their study refer to Japanese management and Thai employees and this organizational level difference could skew the findings.

Though the Thai managers support long-term orientation as a component of deference for authority, it is certainly not the strongest of the values identified. As this study does not

make comparison with the Japanese value system, it is difficult to compare the result of Swierczek and Onishi' (2003) study, which states that the Thais are less supportive of long-term orientation than the Japanese (a Confucian trait identified in Hofstede and Bond 1988) with this study. However, especially amongst men and younger managers there is a clear focus on current study, apparently at the expense of long-term success.

In the measurement of the excellent leader in Thailand, illustrated in Figure 1, environmental harmony and deference for authority are seen as constructs supporting the excellent leader. However, these constructs are mediated by another construct pertaining to the Thai culture, the non-confrontational style of management. Values linked to 'face' and harmony are strong among the Thais as discussed in the literature. Figure 1 also shows how current work focus mediates the effect of environmental harmony and deference for authority on perceptions of leadership excellence.

In addition, Figure 1 shows how respect (a valued Thai trait and linked in literature to the non-confrontation approach of the Thai people), decision making, and organizational climate support the two important constructs of environmental harmony and deference for authority. What this then says is that the Selvarajah *et al.*' (1995) framework, consisting of the four dimensions (environmental influence, organizational demand, managerial behaviour, and personal qualities) has easily been modified to reflect the behaviour of Thai managers by providing further constructs emphasizing values particular to the Thai culture. The non-confrontation style, though not seen as an important construct measuring the excellent leader in the Thai context in its own right, is an important mediating construct. Further, Respect is not seen as having a direct influence in measuring the excellent leader in Thailand. However, respect along with how decisions are made and what managers do provides definition to the three important constructs of environmental harmony, current work focus, and deference for authority.

Armed with this understanding, what are the implications for foreigners who want to work with the Thais?

Implications for the practice of international business

First, any foreigner wishing to engage with Thai nationals must understand the extent to which deference for authority is envisaged in the Thai nation. For example, the role of the monarch and the spiritual authority of the Buddhist religion have strong influences on the thinking and behaviour of the Thais at the national and personal levels. Although Thais show deference to the views of visitors, they are not judgmental, and are generally tolerant enough to accept differences in opinions; they will, for instance, not tolerate disrespect to their King or open disrespect to their religion.

Second, harmony and value for 'face' makes a Thai non-confrontational. The Thai will avoid direct confrontation as this can lead to loss of face and poor work relationship. Confrontation is taken personally and a Thai will not differentiate between work and personal conflict. Often walking away and regaining composure is a far more valued behaviour when differences emerge. The Thais are equally concerned with the future as with the present but this has to be in a harmonious and progressive manner acceptable to the Thai logic of space and time, which exists for the benefit of the individual and the society.

Third, the influence of foreign settlers, especially the Thai Chinese who are important in commerce in larger cities such as Bangkok, should be understood. Though the Chinese have assimilated well in the Thai society, they have strong Confucian and Taoist heritage that they observe. Knowing these cultural influences is important when working with

managers of Chinese ancestry (for further reading on these values, see Selvarajah and Meyer 2008a, 2008b and Taormina and Selvarajah 2005).

Finally, there are generational and gender differences that need to be recognized and managed. The women managers in Thailand and older managers are more supportive of organizational prosperity compared to males and younger managers who view environmental monitoring and change as being important.

Theoretical implications of the study

The findings in this study have implications for theory. In the first instant, the study highlights that fine-grained analysis and interaction effects of culture provides an understanding of managerial behaviour. Here, we have tried to avoid providing purely a predictive explanation to cultural behaviour though the models in this research provide these. We have reflected on cultural theory and provided insights to the observed results.

To begin, we provided an explanation of Thailand's proximity to the Indian and Chinese cultures and how they have over the centuries provided strong philosophical and ideological influences on Thai behaviour. Understanding this blend of rich Southeast Asian culture is therefore seen as important for any person engaging with Thailand. The uniqueness of the Thai cultural behaviour is closely associated with the Thai Buddhist philosophies⁵ and understanding the concepts of Karma and Dharma, and how they are viewed in the context of the individual and collective behaviour in the work environment is important.

This study provides insights to the cultural contextualization of Thais and their perception of what constitutes excellence in a Thai leader from a behavioural perspective. In a practical sense, an expatriate or a multinational company may face an employment situation where the Thais are reluctant to be upfront with feedback or suggestions. Foreigners may view this as being non-supportive and disrespectful to management obligations. From a cultural perspective, this is not the intention of the Thais. Therefore, understanding the softer nature of the Thai behaviour and customs has clear implications for feedback processes and disciplinary procedures; for example, ticking off someone in public may not be the most appropriate action.

The overall implications are then that the levels of aggregation and the perspectives from which culture can be defined have to be areas of focus for future research in leadership. In this research, gender, culture, and generational differences are established as factors influencing perceptions of the respondents.

Limitations of the study

This study is based on ratings of importance for 94 items in terms of leadership excellence. This means that common variance bias may have affected the results. However, as commented by Meade *et al.* (2007) on the basis of CFA models applied to 24 multitrait–multimethod correlation matrices, while not trivial, common variance bias is often minor in magnitude. Also the work of Siemsen *et al.* (2010) with respect to multivariate linear relationships shows that common method bias generally decreases when additional independent variables are included in a regression equation. In this study, there are seven leadership dimensions that are tested simultaneously, suggesting that common method variance has been addressed to some extent in the analysis itself.

Admittedly, a research design that allowed an objective measure of leadership excellence as the dependent variable would have been preferable. However, this is not

easily done and even well-known studies such as House's GLOBE study have been unable to achieve this. Podsakoff *et al.* (2003) have suggested several research designs that can be used to reduce the effect of common method variance and it is suggested that future research should consider some of these procedural remedies. In addition it is suggested that items allowing the measurement of possible causes of common method variance, such as social desirability, be included in the questionnaire, allowing the use of statistical remedies for common method variance.

A number of cultural and demographic variables have been identified as influencing leadership excellence in Thailand and these needs to be investigated further. For example, non-confrontation and face, though not unique to Thais alone seem to influence behaviour. What has not been explored – but would be of great interest from a practical perspective – is in what way they will affect work behaviour and what are the consequences of ignoring these cultural traits in an organizational setting. There is also strong variability in responses between genders and this needs further exploration.

The concept of Confucian principles and the Protestant ethics on East Asian and Western management behaviour, respectively, have been discussed widely but the influence of Buddhism on management thinking has not. Rowley and Warner (2006, p. 394) have been critical with regard to the approach taken in cross-cultural management research where the 'tradition of spiritualism' has been ignored. This research provides insights into the Thai management behaviour and explores cultural aspects of the religion but unfortunately definitive cultural interpretation of the observed behaviour is not the intention of this research.

Conclusion

The purpose of this study was to explore the influence of contextual factors on leadership behaviours in Thai organizations. The structural model utilized in this research was sufficiently robust to provide seven distinct cultural constructs that explained relationships between leadership behaviour and conceptions of excellent leadership in Thai organizations. Value interpretations, employing cultural and demographic variables, were employed to relate these constructs to conceptions of an excellent leader.

Evidence was found in this research to suggest that leadership excellence in Thai organizations is influenced by gender, culture, and generational differences and that the Thai managers with regard to being an excellent leader is mediated by culture-based constructs of respect, organizational culture, decision making, environmental harmony, deference for authority, non-confrontation, and current work focus. Of these, environmental harmony, respect, and deference for authority stand out as being the strongest mediators.

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Notes

1. Lambertson (2005) emphasizes that Buddhism identifies desire as the main cause of suffering or *dukkha* and the steps to overcome suffering are by recognizing that (1) human suffering is seen as a human failing; (2) the cause of suffering being selfish desire; (3) the cessation of suffering requires the removal of desire; (4) following the Noble Eightfold Path leads to liberation from suffering.
2. Both these papers reported on the pilot studies carried out to test the conceptual framework and a pilot sample in five ASEAN countries.
3. Hofstede's (1984) uncertainty avoidance index (UAI) shows the Thai being highly ranked on this index (UAI at 64, which is higher than the Asian average of 58).
4. Far Eastern University in Chiang Mai, Khon Kaen University in Eastern Thailand and Shinawatra University in Bangkok.
5. The Theravada Buddhist philosophies are based on the concept of *dharma*, which emphasizes duties in the pursuit of individual salvation through self-realization. Righteous duties or following a virtuous path removes or lessens the effect of *karma* where actions of past and present lives may either aid or prevent salvation. Bad karma could lead to reincarnation to a lesser being and good karma could lead to breaking the cycle of rebirths or being reborn into a higher-order being. An overview of Theravada Buddhism is provided in Selvarajah *et al.* (2012).

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Appendix

Table A.1. Beta coefficients for excellent leader construct.

	Estimate
Organize work time effectively	0.769
Have confidence when dealing with work and with people	0.769
Continue to learn how to improve performance	0.762
Develop strategies to gain competitive edge in the industry	0.662
Be honest	0.502
Give recognition for good work	0.473

Note: (RMSEA = 0.058, GFI = 0.983, CMIN/DF = 2.37).

Table A.2. Beta coefficients of environmental harmony.

	Estimate
Identify social trends that may have an impact on work	0.677
Check consistently for problems and opportunities	0.636
Have a multi-cultural orientation and approach	0.632
Use economic indicators for planning purposes	0.606
Study laws and regulations that may have an impact on work	0.606
Foster an international perspective in the organization	0.594
Be socially and environmentally responsible	0.561
Be responsive to political realities in the environment	0.552

Note: (RMSEA = 0.070, GFI = 0.912, CMIN/DF = 2.99).

Table A.3. Beta coefficients for managerial behaviour.

	Managerial behaviour	CWF	DM	OC
Current work focus (CWF) –F1	0.872			
Decision making (DM) – F2	0.788			
Organizational climate (OC) –F3	0.856			
Focus in the task-in-hand		0.712		
Listen to and understand the problems of others		0.698		
Be logical in solving problems		0.692		
Persuade others to do things		0.556		
Select work wisely to avoid overload		0.499		
Make decisions earlier rather than later			0.789	
Make work decisions quickly			0.775	
Make decisions without depending too much on others			0.625	
Try different approaches to management				0.654
Be strict in judging the competence of employees				0.653
Think about the specific details of any particular problem				0.617
Trust those to whom work is delegated				0.616
Use initiatives and take risks				0.568

Note: (RMSEA = 0.055, GFI = 0.95, CMIN/DF = 2.23).

Table A.4. Beta coefficients for organizational demand (deference for authority).

	Estimate
Share power	0.661
Support decisions made jointly by others	0.644
Sell the professional or corporate image to the public	0.638
Act as a member of the team	0.609
Adjust organizational structures and rules to the realities of practice	0.532
Adapt to changing working conditions	0.519
Focus on maximizing productivity	0.439
Give priority to long-term goals	0.429

Note: (RMSEA = 0.067, GFI = 0.968, CMIN/DF = 2.81).

Table A.5. Beta coefficients for personal qualities.

	Personal qualities	Non-confrontational style	Respect (face)
Non-confrontational style	0.936		
Respect (face)	0.894		
Be dependable and trustworthy		0.664	
Speak clearly and concisely		0.664	
Accept responsibility for mistakes		0.650	
Be practical		0.648	
Be an initiator—not a follower		0.635	
Deal calmly with tense situations		0.616	
Accept that others will make mistakes		0.601	
Be consistent with dealing with people		0.564	
Follow what is morally right: not what is 'right' for self or the organization		0.538	
Respect the self-esteem of others			0.737
Listen to the advice of others			0.735
Return favours			0.681
Treat most people as if they were trustworthy and honest			0.583
Have a sense of humour			0.499

Note: (RMSEA = 0.053, GFI = 0.948, CMIN/DF = 2.11).

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