

IMPACT OF LEADERSHIP PRACTICES ON WORK MOTIVATION: A CROSS-CULTURAL ANALYSIS

Mihaela Abalaesei, PhD Candidate and Mihaela Tanase, PhD Candidate, "Alexandru Ioan Cuza" University of Iași

Abstract: In the present business environment, companies expect result oriented visions from their employees. Fast market changes, technology impact and numerous opportunities for skilled performers, are forcing organizations to re-evaluate the bond between leadership and employee motivation. A cross-cultural analysis this study investigates the existing relationship between leadership practices and work motivation in the corporate environment. The goal of this paper is to identify leadership styles and the degree of motivation experienced by employees in organizations. Companies considered for this analysis were chosen from France, Romania and The Netherlands. These three countries have very different cultural background. Also, these differences are strongly reflected in management styles. This study contributes to literature by developing a conceptual framework regarding the influence of leadership practices applied in organizations, on leadership styles and motivations. The study is expected to find differences between leadership practices (LP) and motivations within cultural groups, showing that LP bring different results organization. Therefore, creating an inventory of theories, practices, leadership styles and their impact on motivation can be of real use, not only for increasing the knowledge in this scientific field but also for the motivation and management of organizations. Information obtained should offer critical insight into developing a competent environment in various workplaces, especially as organizations expand geographical boundaries.

Keywords: leadership practices, work motivation, cross-cultural analysis on leadership practices

JEL Classification: M11, M12, M31

I. Introduction

In this era of rapid globalization and the increasing interdependence of the world's economies, national culture is paradoxically becoming more, rather than less, important. If a few decades ago people could operate in the relative isolation of their home countries, today they are increasingly exposed to various cultures with different lifestyles, and different management and leadership practices (Hugo et al., 2004). Global managers need universally valid leadership theories and practices that transcend cultures for motivating employees.

Geographically, Romania is the twelfth largest country in Europe, with an area of 238.400 square kilometers. Located at the intersection of Central and Southeastern Europe, bordering on the Black Sea, the country is halfway between the equator and the North Pole and equidistant from the westernmost part of Europe. Romanian organizations still follow a very totalitarian style of leadership with very centralized decision making. Managers and supervisors do a lot of the decision-making and get involved in micro- management. Informal relations play an important role in information sharing, the creation of ideas, and decision-making. Romanians chitchat a lot and it is difficult to keep a meeting on track. Decisions are made based on the context, the influences at play and personal interests. There are very few established decision-making procedures.

By area, France is the largest country in Western Europe and the European Union, and the third-largest in Europe as a whole. The total population of France is approaching 67 million and is the fourth most-populous European country. It is one of only three countries (with Morocco and Spain) to have both Atlantic and Mediterranean coastlines.

French citizens enjoy a high standard of living, with the country performing well in international rankings of education, health care, life expectancy, civil liberties and human development.

The Netherlands is a constituent country of the Kingdom of the Netherlands, consisting of twelve provinces in western Europe and three islands in the Caribbean. The Netherlands is the 10th most populous country in Europe and the 63rd most populous country in the world and has the 18th-largest economy in the world.

This study examines the relationships between leadership practices (LP) on work motivation considering the five aspects of LP (challenging the process, inspiring a shared vision, enabling others to act, modeling the way and encouraging the hearth) as identified by Kouzes and Posner (1987). Culture has been found to influence the values, beliefs, norms and attitudes of communities (Hofstede, 2001). With this in mind, this study uses Hofstede's framework for analyzing the employees' behavior in France, Romania and The Netherlands.

II. Literature review

2.1. Leadership practices

Leadership in organizations is increasingly important as a key differentiator for success. Kouzes and Posner's (1987) visionary or practices leadership theory belongs to this group. They analyzed more than 1,200 "personal best leadership experiences" of managers and executives from various industries in the United States.

Based on extensive case studies and interviews, they have identified five practices that are common to successful leaders:

1. **Challenge the process (CP):** Leaders search for opportunities to change the status quo. In other words, they accept challenge, which might be in the form of an innovative new product, a cutting-edge service, and a groundbreaking piece of legislation or the establishment of a new business. In doing so, they experiment and take risks. Because leaders know that risk taking involves mistakes and failures, they accept the inevitable disappointments as learning opportunities.

2. **Inspire a shared vision (ISV):** Leaders passionately believe that they can make a difference. They envision the future, creating an ideal and unique image of what the organization can become. Through their magnetism and quiet persuasion, leaders enlist others in their dreams. They breathe life into their visions and get people to see exciting possibilities for the future.

3. **Enable others to act (EOA):** Leaders foster collaboration and build spirited teams. They actively involve others. Leaders understand that mutual respect is what sustains extraordinary efforts; they strive to create an atmosphere of trust and human dignity. They strengthen others, making each person feel capable and powerful.

4. **Model the way (MW):** Leaders establish principles concerning the way people should be treated and the way goals should be pursued. They create standards of excellence and then set an example for others to follow. Because the prospect of complex change can overwhelm people and stifle action, they set interim goals so that people can achieve small goals as they work toward larger objectives. They unravel bureaucracy when it impedes action; they put up signposts when people are unsure of where to go or how to get there; and they create opportunities for victory.

5. Encourage the hearth (EH): Accomplishing extraordinary things in organizations is hard work. To keep hope and determination alive, leaders recognize the contributions that individuals make. In every winning team, the members need to share in the rewards of their efforts; so leaders celebrate accomplishments, making people feel like heroes.

2.2. Culture and cultural dimensions

Hofstede defines culture as: “the collective programming of the mind distinguishing the members of one group or category of people from others.”(Hofstede et al., 2010: 6)

Based on elaborate research from 1967 to 1973, Hofstede (1967) developed a model that tries to capture “culture” through scores on four values, so-called cultural dimensions. The complete description of the cultural dimensions can be found on the website (Hofstede, 2011).

Hofstede (1980) has identified four core dimensions of culture: power distance, uncertainty avoidance, individualism vs. collectivism, masculinity vs. femininity.

- **Power distance (PDI):** The extent to which people accept inequality in power among institutions, organizations, and among peers. In high PDI cultures (Table 1), everybody has their own pre-established role in the society, but in low PDI cultures independence and equality are promoted. The fundamental issue here is how a society handles inequalities among people. People in societies exhibiting a large degree of power distance accept a hierarchical order in which everybody has a place and which needs no further justification. In societies with low power distance, people strive to unify the distribution of power and demand justification for inequalities among individuals taking part in that society.

Table 1. The Power Distance dimension

Small Power distance	Large Power Distance
<p>All people should be interdependent Superiors are accessible. All should have equal rights. The system is to blame. The way to change a social system is to redistribute power. Societies lean more towards egalitarianism. Subordinates consider superiors to be 'people like me'. People at various power levels feel less threatened and more prepared to trust people. Latent harmony exists between the powerful and the powerless.</p>	<p>A few people should be independent; most should be dependent. Superiors are inaccessible. Power-holders are entitled to privileges. The underdog is to blame. The way to change a social system is to dethrone those in power. Politics is prone to totalitarianism. Subordinates consider superiors as a different kind of people. Other people are a potential threat to one's power and can rarely be trusted. Latent conflict exists between the powerful and the powerless.</p>

Source: Hofstede, 2001

- **Uncertainty avoidance (UAI):** The extent to which members of a society feel uncomfortable with unstructured situations, uncertainty, and ambiguity. Generally, people from high UAI (Table 2) have low trust in others and they search more heavily for

information from impersonal sources. In low UAI cultures the consumption decision is based on more information that has been collected from various sources, whereas consumers from high UAI base their decision-making on feelings of trust. Countries exhibiting strong UAI maintain rigid codes of belief and behavior and are intolerant of unorthodox behavior and ideas. Weak UAI societies maintain a more relaxed attitude in which practice counts more than principles.

Table 2. The Uncertainty Avoidance dimension

Weak Uncertainty Avoidance	Strong Uncertainty Avoidance
<p>The uncertainty inherent in life is more accepted and each day is taken as it comes.</p> <p>Ease and lower stress are experienced.</p> <p>Time is free.</p> <p>Hard work, as such, is not a virtue.</p> <p>Aggressive behavior is frowned upon.</p> <p>Less showing of emotions is preferred.</p> <p>Conflict and competition can be contained on the level of fair play and used constructively.</p> <p>More acceptance of dissent is entailed.</p> <p>The ambience is one of less nationalism.</p> <p>More positive feelings towards younger people are seen.</p> <p>There is more willingness to take risks in life.</p> <p>There should be as few rules as possible.</p> <p>If rules cannot be kept, we should change them.</p> <p>Belief is placed in generalists and common sense.</p> <p>The authorities are there to serve the citizens.</p>	<p>The uncertainty inherent in life is felt as a easily continuous threat that must be fought.</p> <p>Higher anxiety and stress are experienced.</p> <p>Time is money.</p> <p>There is an inner urge to work hard.</p> <p>Aggressive behavior of self and others is accepted.</p> <p>More showing of emotions is preferred.</p> <p>Conflict and competition can unleash aggression and should therefore be avoided.</p> <p>A strong need for consensus is involved.</p> <p>Nationalism is pervasive.</p> <p>Younger people are suspect.</p> <p>There is great concern with security in life.</p> <p>There is a need for written rules.</p> <p>If rules cannot be kept, we are sinners and should repent.</p> <p>Belief is placed in experts and their knowledge.</p> <p>Ordinary citizens are incompetent compared with the authorities.</p>

Source: Hofstede, 2001

• **Individualism vs. collectivism (IND/COL):** The degree to which individuals are supposed to look after themselves or remain integrated in groups, usually centered on the family. Collectivism (Table 3) means a preference for a tightly knit social framework in which individuals look after one another and organizations protect their members' interests. On the individualist side we find cultures in which the ties between individuals are loose: everyone is expected to look after him/herself and his/her immediate family. On the collectivist side we find cultures in which people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) that continue protecting them in exchange for unquestioning loyalty, and oppose other in-groups.

Table 3. The Individualism dimension

Collectivist	Individualist
<p>In society, people are born into extended families or clans who protect them in exchange for loyalty.</p> <p>'We' consciousness holds sway.</p> <p>Identity is based in the social system.</p> <p>There is emotional dependence of individual on organizations and institutions.</p> <p>The involvement with organizations is moral.</p> <p>The emphasis is on belonging to organizations; membership is the ideal.</p> <p>Private life is invaded by organizations and clans to which one belongs; are predetermined.</p> <p>Expertise, order, duty, and security are provided by organization or clan in the system.</p> <p>Friendships are predetermined by stable social relationships, but there is need for prestige within these relationships.</p> <p>Belief is placed in group decisions.</p> <p>Value standards differ for in-groups and out-groups (particularism).</p>	<p>In society, everybody is supposed to take care of himself/herself and his/her immediate family.</p> <p>'I' consciousness holds sway.</p> <p>Identity is based in the individual.</p> <p>There is emotional independence of individual from organizations or institutions.</p> <p>The involvement with organizations is calculative.</p> <p>The emphasis is on individual initiative and achievement; leadership is the ideal.</p> <p>Everybody has a right to a private life and opinions.</p> <p>Autonomy, variety, pleasure, and individual financial security are sought.</p> <p>The need is for specific friendships.</p> <p>Belief is placed in individual decisions.</p> <p>Value standards should apply to all (universalism).</p>

Source: Hofstede, 2001

• **Masculinity vs. femininity (MAS/FEM):** The degree to which people prefer achievement, heroism, assertiveness, work centrality (with resulting high stress), and material success as opposed to relationships, cooperation, group decision-making, and quality of life. The IBM studies revealed that (1) women's values differ less among societies than men's values; (2) men's values from one country to another contain a dimension from very assertive and competitive and fundamentally different from women's values on the one side, to modest and caring and similar to women's values on the other. The assertive pole has been called 'masculine' and the modest, caring pole 'feminine'. The women in feminine countries have the same modest, caring values as the men; in the masculine countries they are somewhat assertive and competitive, but not as much as the men. These countries show a between gap men's values and women's values. In masculine cultures (Table 4) there is often a taboo around this dimension.

Table 4. The Masculinity dimension

Feminine	Masculine
<p>Men needn't be assertive, but can also assume nurturing roles.</p> <p>Sex roles in society are more fluid.</p> <p>There should be equality between the sexes.</p> <p>Quality of life is important.</p> <p>You work in order to live.</p> <p>People and environment are important.</p> <p>Interdependence is the ideal.</p> <p>Service provides the motivation.</p> <p>One sympathizes with the unfortunate.</p> <p>Small and slow are beautiful.</p> <p>Unisex and androgyny are ideal.</p>	<p>Men should be assertive. Women should be nurturing.</p> <p>Sex roles in society are clearly differentiated.</p> <p>Men should dominate in society.</p> <p>Performance is what counts.</p> <p>You live in order to work.</p> <p>Money and things are important.</p> <p>Independence is the ideal.</p> <p>Ambition provides the drive.</p> <p>One admires the successful achiever.</p> <p>Big and fast are beautiful.</p> <p>Ostentatious manliness is appreciated.</p>

Source: Hofstede, 2001

Hofstede (2001) later added a fifth dimension: **Long-term vs. short-term orientation (LTO/STO)**, (Table 5) which refers to the extent to which a culture programs its members to accept delayed gratification of their material, social, and emotional needs. This dimension was first identified in a survey among students in 23 countries around the world, using a questionnaire designed by Chinese scholars (Hofstede, 2011). In societies with a long term orientation most people have a strong desire to explain as much as possible. People in such societies have a strong concern with establishing the absolute Truth and a need for personal stability. They exhibit great respect for social conventions and traditions, a relatively small propensity to save for the future and a focus on achieving quick results. In societies with a short term orientation, most people don't have a need to explain everything, as they believe that it is impossible to understand fully the complexity of life. The challenge is not to know the truth but to live a virtuous life. In societies with a pragmatic orientation, people believe that truth depends very much on situation, context and time. They show an ability to accept contradictions, adapt according to the circumstances, a strong propensity to save and invest, thriftiness and perseverance in achieving results.

Table 5. Long Term / Short Term dimension

High Long Term	Low Long Term
<p>Emphasis on persistence.</p> <p>Relationships ordered by status.</p> <p>Personal adaptability important.</p> <p>Face considerations common but seen as a weakness.</p> <p>Leisure time not too important.</p> <p>Invest in real estate.</p> <p>Relationships and market position important.</p> <p>Good or evil depends on circumstances.</p>	<p>Emphasis on quick results.</p> <p>Status not a major issue in relationships.</p> <p>Personal steadfastness and stability important.</p> <p>Protection of one's face is important.</p> <p>Leisure time important.</p> <p>Invest in mutual funds.</p> <p>Bottom line important.</p> <p>Relief in absolutes about good and evil.</p>

Source: Hofstede (2001), *Culture's Consequences*, 2nd ed., p 359

Hofstede's culture scores for the countries studied are presented in Figure 1:

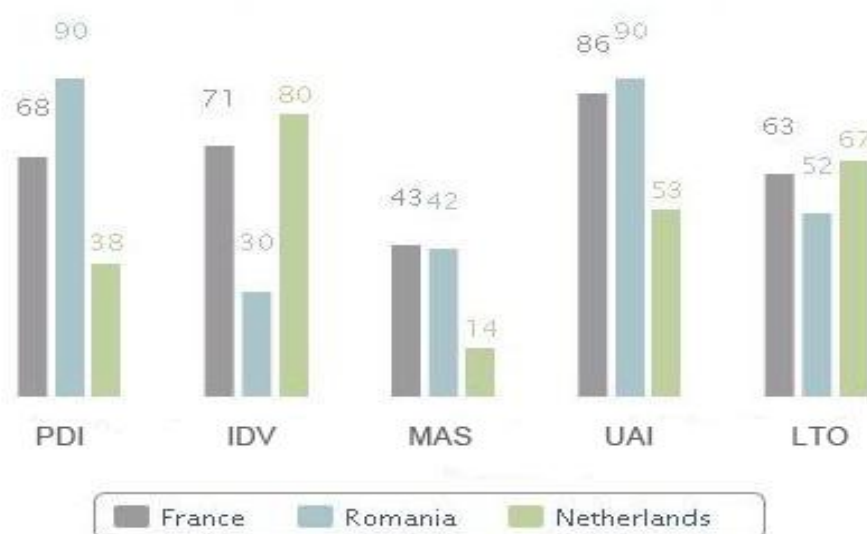


Figure 1. Cultural dimensions in France, Romania and The Netherlands

Source: Adapted from Hofstede, 2011

Power Distance

With a score of 68, France scores fairly high on Power Distance. Children are raised to be emotionally dependent, to a degree, on their parents. This dependency will be transferred to teachers and later on to superiors. Many comparative studies have shown that French companies have normally one or two hierarchical levels more than comparable companies in Germany. Superiors have privileges and are often inaccessible. CEO's of big companies are called Mr. PDG, which is a more prestigious abbreviation than CEO, meaning President Director General. These PDGs have frequently attended the most prestigious universities called "grandes écoles", big schools.

Romania scores high on this dimension (score of 90) which means that people accept a hierarchical order in which everybody has a place and which needs no further justification. Hierarchy in an organization is seen as reflecting inherent inequalities, centralization is popular, subordinates expect to be told what to do and the ideal boss is a benevolent autocrat.

The Netherlands scores low on this dimension (score of 38) which means that the following characterises the Dutch style: being independent, hierarchy for convenience only, equal rights, superiors accessible, coaching leader, management facilitates and empowers. Power is decentralized and managers count on the experience of their team members. Employees expect to be consulted. Control is disliked and attitude towards managers are informal and on first name basis. Communication is direct and participative.

Individualism

France, with a score of 71, is shown to be an individualist society. Parents make their children emotionally independent with regard to groups in which they belong. This means that one is only supposed to take care of oneself and one's family. The French combination of a high score on Power Distance and a high score on Individualism is rather unique.

Romania, with a score of 30 is considered a collectivistic society. This is manifest in a close long-term commitment to the member 'group', be that a family, extended family, or extended relationships. The society fosters strong relationships where everyone takes

responsibility for fellow members of their group. In collectivist societies offence leads to shame and loss of face, employee relationships are perceived in moral terms, hiring and promotion decisions take account of the employee's in-group, management is the management of groups.

The Netherlands, with the very high score of 80 is an Individualistic society. This means there is a high preference for a loosely-knit social framework in which individuals are expected to take care of themselves and their immediate families only. In individualistic societies offence causes guilt and a loss of self-esteem, the employee relationship is a contract based on mutual advantage, hiring and promotion decisions are supposed to be based on merit only, management is the management of individuals.

Masculinity

With a score of 43, France has a somewhat feminine culture. At face value this may be indicated by its famous welfare system, the 35-hour working week, five weeks of holidays per year and its focus on the quality of life. French culture in terms of the model has, however, another unique characteristic. The upper class scores feminine while the working class scores masculine. This characteristic has not been found in any other country.

Romania scores 42 on this dimension and is thus considered a relatively feminine society. In feminine countries the focus is on "working in order to live", managers strive for consensus, people value equality, solidarity and quality in their working lives. Conflicts are resolved by compromise and negotiation. Incentives such as free time and flexibility are favoured. Focus is on well-being, status is not shown.

The Netherlands scores 14 on this dimension and is therefore a feminine society. In feminine countries it is important to keep the life/work balance and you make sure that all are included. An effective manager is supportive to her people, and decision making is achieved through involvement. Managers strive for consensus and people value equality, solidarity and quality in their working lives. Conflicts are resolved by compromise and negotiation and Dutch are known for their long discussions until consensus has been reached.

Uncertainty avoidance

At 86, French culture scores high on Uncertainty Avoidance. This is clearly evident in the following: the French don't like surprises. Structure and planning are required, before meetings and negotiations they like to receive all necessary information. There is a strong need for laws, rules and regulations to structure life. This doesn't mean that most Frenchmen will try to follow all these rules.

Romania scores 90 on this dimension and thus has a very high preference for avoiding uncertainty. Countries exhibiting high uncertainty avoidance maintain rigid codes of belief and behaviour and are intolerant of unorthodox behaviour and ideas. In these cultures there is an emotional need for rules, time is money, people have an inner urge to be busy and work hard, precision and punctuality are the norm, innovation may be resisted, security is an important element in individual motivation.

The Netherlands scores 53 on this dimension and thus exhibits a slight preference for avoiding uncertainty. Characteristics of this culture is like Romania culture.

Long-term vs. short-term orientation

French, Romania and the Netherlands culture scores long-term orientation. In this societies with a pragmatic orientation, people believe that truth depends very much on situation, context and time. They show an ability to adapt traditions easily to changed conditions, a strong propensity to save and invest, thriftiness, and perseverance in achieving results.

III. Methodology

In the present global market, cross-national operations are common, which increases the interaction and relationship between people from different national cultures. The success of these cross-cultural business operations depends on the ability of the parties to understand and deal effectively with their counterpart's behaviors. Therefore, there is no doubt about the importance of achieving better understanding of how culture influences leadership effectiveness. As Brodbeck (2000) states, the more we know about the leadership/culture impact point, the more effective the management of today's and tomorrow's diversity will be. In this regard empirical data on the cultural variation of leadership concepts can be helpful.

Very little research has been done showing the importance of leadership practices that are applied in companies by management. Even less have considered the socio-cultural context and how Leadership Practices influence employees in multi-national organizations. Societies in the 21st century are diversified; people emigrate from one country to another leading to cultural clashes which emphasizes the need for adaptation (Karuna et al., 2013). Organizations and leaders are facing a lot of challenges which include the design of multinational organizational structures. The identification and selection of leaders appropriate to the cultures in which they will be functioning, the management of organization with culturally diverse employees, as well as cross-border negotiations, sales, and mergers and acquisitions (House & Javidan, 2004).

Unfortunately, the literature provides little in the way of guidance for leaders facing such challenges. The leader's role has increased with overlapping responsibilities and priorities. Future leaders will have to meet the required characteristics and behavior to be able to coordinate people and learn how to apply leadership practices as well.

3.1. Objective

The main objective of this paper is to determine the differences that exist between leadership practices applied in major companies from France, Romania and The Netherlands. The leadership practices were measured using Kouzes' and Posner's (1987) Leadership Practices Inventory (LPI), which consists of five practices: modeling the way, inspiring a shared vision, challenging the process, enabling others to act and encouraging the heart.

3.2. Research framework

The fundamental prediction of this study is that culture reflects differences in leaders' behaviors. The main hypotheses are constructed on the basis of other research in this field and the countries' distinctive characteristics according to the Hofstede's model. Most of the hypotheses refer to the cultural dimensions and Leadership Practice Inventory (LPI), which is the instrument used to assess the leadership behaviors in France, Romania and The Netherlands. It is important to mention that in this type of research both confirmation and disconfirmation of a particular hypothesis are equally interesting and equally important.

H1: Challenging the process will be more frequently used in The Netherlands than in Romania.

Koopman et al. (1999) argue that high Uncertainty Avoidance cultures, with their resulting emphasis on rules and procedures, may place other demand on leaders than do low Uncertainty Avoidance cultures. Therefore, it could be expected that respondents from countries that are high on Uncertainty Avoidance will not Challenge the Process as much as respondent from low Uncertainty Avoidance cultures (Zagoršek, 2004).

H2: Enabling others to act and Encourage the heart will be more frequently used in The Netherlands than in France.

According to Figure.1, The Netherlands scores much lower than France and Romania for Masculinity. One of the characteristics of societies that score low on Masculinity (thus, there are Feminine countries) is that such societies value cooperation more than competition and associate competition with defeat and punishment. Therefore, it can be expected statistically significant differences in usage of Enabling Others to Act and Encourage the heart practices between the three countries.

H3: Modeling the way will be used more frequently in France than in The Netherlands.

Power distance combined with uncertainty avoidance creates an environment where societies abide to a higher authority and are more likely to listen to their leaders when it comes to taking decisions. This approach is more trustworthy for the individuals, because they avoid taking unnecessary risks. Children are raised to be emotionally dependent, to a degree, on their parents. This dependency will be transferred to teachers and later on to superiors. It is, therefore, a society in which a fair degree of inequality is accepted. French and Romanian companies have more hierarchical levels than Dutch organizations, superiors have privileges and are difficult to get access to (Brancu et al., 2012). Thus, a leadership practice such as Modeling the way will be more common in societies with high PDI and UAI.

H4: The least frequently used practice in all three countries will be Inspiring the Shared Vision and the most frequently used practice will be Enabling Others to Act.

Kouzes & Posner made several cross-cultural comparisons of LPI scores. They found out the following rank ordering of the leadership practices: (1) Enabling Others to Act, (2) Modeling the Way, (3) Challenging the Process, (4) Encouraging the Heart, and (5) Inspiring the Shared Vision. The rank ordering in six country LPI scores comparison by Zagoršek (2004) was also found the same for five countries.

3.3 .RESEARCH METHODS AND DATA COLLECTON

Leadership behaviors affected by culture of Dutch, French and Romanian respondents will be measured with the Leadership Practice Inventory (LPI), developed by Kouzes & Posner (1987) to assess the 40 five leadership practices specified in their Exemplary Leadership Model. There are two versions of the LPI test, “Self” (self-report) and “Observer” version which allows for 360-degree feedback. In this research the “Self” version was used.

The LPI consists of thirty statements that address the essential behaviors found when people report being at their personal best as leaders. Samples of these statements for each practice are shown in Table 6. Responses will be marked on a ten-point scale, with behavioral anchors. For each statement, respondents indicated the frequency with which the particular behavior is engaged in by the individual. It is expected that responses will range from 1, indicating “almost never” to 10, indicating “almost always”. A higher value represents greater use of leadership behavior. Six statements comprise each of the five leadership practices measures. In addition to the LPI data, several demographic variables will be collected during the administrations such as gender, age, education background, working experiences, some data about the current job, satisfaction with the job and importance of work. The questionnaire will be translated into Dutch, French and Romanian.

Table 6: Sample statements from LPI

Practices	Sample statement
Modeling the Way (MW)	I set a personal example of what I expect of others.

	I follow through on the promises and commitments that I make.
Inspiring the Shared Vision (ISV)	I talk about future trends that will influence how our work gets done. I describe a compelling image of what our future could be like.
Challenging the Process (CP)	I seek out challenging opportunities that test my own skills and abilities. I challenge people to try out new and innovative ways to do their work.
Enabling Others to Act (EOA)	I develop cooperative relationships among the people I work with. I actively listen to diverse points of view.
Encouraging the Heart (EH)	I praise people for a job well done. I make it a point to let people know about my confidence in their abilities.

Source: : Leadership Practices Inventory (Kouzes& Posner, 2003).

The population of the study will consist of employees in multi-national companies operating in France, Romania and The Netherlands. Sampling will be done in several steps (1) Multistage Random Sampling (2) Cluster Multistage Sampling (3) Simple random sampling. Sorted by number of companies from small to large sample groups, the number of sample – respondents coming from the all three countries are expected to be over 400. Data will be analyzed by using Mean, S.D and ANOVA.

IV. DISCUSSIONS AND CONCLUSIONS

4.1. Implications

Before obtaining a statistical answer for the research questions and test the proposed hypotheses, it is necessary to examine the actual characteristics of the LPI questionnaire by performing traditional reliability analysis. Reliability refers to the extent to which an instrument contains “measurement errors” that cause scores to differ for reasons unrelated to the individual respondent. Kouzes and Posner (2002) reported a bit higher levels of reliability ranging from .75 for the practice Enabling Others to Act to .87 for the practice Inspire the Shared Vision and Encouraging the Heart.

There are expected to obtain significant differences between the leadership practices in Dutch, French and Romanian companies. Modeling the way will be used more frequently in organizations from France and Romania rather than in The Netherlands. There might be several explanations why this leadership practice is more popular in France and Romania: a relatively high score for uncertainty avoidance (UAI) and for power distance (PDI). In order to avoid uncertainty and ambiguity, French and Romanian companies will spend more time and energy to make sure people adhere to the values that have been agreed on in order for everyone to know how to act. Modeling the way is a behavior that demands the leaders to stand up for their beliefs, to step more in front and perform like being on stage. It is important for the leader to feel comfortable being at the center of attention and tell his/her followers how to behave. This type of attitude is more often encountered in countries with high PDI, where leaders are expected to rule the entire organization. The Netherlands stands at an opposite direction from France and Romania, scoring low for UAI and PDI, which means there will be fewer initiatives to Model the Way. Encouraging the Heart behaviors such as praising people for job done well, creatively rewarding people's contributions to the success

of the project, publicly recognizing people that exemplify commitment to shared values and giving members of the team lots of appreciation and support for their contributions, are expected to be highly endorsed by Dutch managers.

Challenging the Process is expected to be more frequently used practice in The Netherlands than in France and Romania. This hypothesis was based on Koopman et al. (1999) assertion that High Uncertainty Avoidance cultures, with their resulting emphasis on rules and procedures, may place other demands on leaders than do low Uncertainty Avoidance cultures, with a resulting attitude of tolerance of ambiguity and innovative behavior.

4.2. Conclusions

The results are expected to show that the national culture explains much of the variation in the usage of leadership practices in multi-national organizations across cultures. This is understandable, because leadership is a complex and multifaceted social phenomenon that has a large number of causal antecedents. There exist many important variables that were not included in this study that determine the usage of leadership practices like personality, capabilities, values, beliefs of leaders, type of organization, organizational culture, structure and type of work unit, followers personalities and expectations about the leader. Culture is just one of the most important variables that affect contribute to variability of personal responses (Kržišnik, 2007).

V. LIMITATIONS

This research paper is limited in several ways. The assessment of leadership practices is limited only to the five leadership behaviors measured by the LPI. The assessment of others leadership behaviors it might show that more significant cross-country differences would exist. This research was focused on multi-national companies in three countries which is not representative of a particular nation. The findings may only be generalized with limitations. The research also did not focus on other aspects of leadership but, only on organizational leadership. The original questionnaire will be translated from English to Dutch, French and Romanian. It might occur that some meanings of statements in LPI were lost in translation. Actual cultural differences between the countries considered (France, Romania and The Netherlands) represented many problems to obtain sufficiently large sample to conduct the research.

The study could be expanded to include other countries and increasing the sample sizes. The samples from three countries may not be strictly comparable, but that is true of many cross-cultural country studies. Therefore, the future research might also be conducted to explore if the differences occurred are related to cultural differences between France, Romania and The Netherlands exclusively or if the differences exhibited persists when other cultures are compared. Further research can be carried out by using different sample for example middle managers in different industries which would definitely reveal a bit different results.

VI. REFERENCES

- Arias-Bolzmann, L., Stough, S., Garcia-Polo, L. (2007) Leadership practices: A comparison between Chile and the United States, *Journal of Business and Public Affairs*, pp. 1-13
- Brancu, L., Munteanu, V., Gligor, D. (2012), Study on student's motivations for entrepreneurship in Romania, WCBEM, pp. 223-231
- Hofstede, G. (1980) *Culture's Consequences: International Differences in Work-related Values*. Beverly Hills, CA: Sage Publications

Hofstede, G. (1993) Cultural Constraints in Management Theories, *Academy of Management Executive*, 7(1), pp.81-94

Hofstede, G. (2001) *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations*, 2nd Edition, Thousand Oaks CA: Sage Publications

Hofstede, G. (2011) Dimensionalizing Cultures: The Hofstede Model in Context, *Online Readings in Psychology and Culture*, pp. 1-26

Karuna, S., Kanokorn, S., Sujanya, S., Somjed, S., Aduldej, T. (2013) Leadership practices of secondary school principals: A cross-national comparison of Thailand and US Principals, *International Conference on Education & Educational Psychology*, pg. 847-852

Kouzes, J.M. & Posner, B.Z. (1987) *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations*, San Francisco: Jossey-Bass

Kouzes, J.M. & Posner, B.Z. (1993) *Psychometric Properties of the Leadership Practices Inventory*, San Diego: Pfeiffer & Company

Kržišnik, S. (2007) Comparative analysis of leadership practices in Slovenia and Portugal, United States, Nigeria, and Slovenia: Does Culture Matter? *Cross Cultural Management*, 11 (2) pp. 16 - 34

Zagoršek H., Jaklič, M., Stough, S. (2004) Comparing Leadership Practices Between the United States, Nigeria, and Slovenia: Does Culture Matter?, *Cross Cultural Management: An International Journal*, Vol. 11 Iss: 2, pp.16 - 34

Zagoršek, H. (2004). *Universality versus Cultural Contingency of Leadership: A Comparative Study of Leadership Practices in Six Countries*, Doctoral dissertation, University of Ljubljana, Ljubljana

Zait, D., Spalanzani, A. (2006) *Cercetarea economiei și management*, Editura Economică, București