



2009)—shifting from power to empowerment and emphasizing social responsibility. It became popular amidst the social zeitgeist of the '60s to eliminate gender and racial/ethnic inequities, reflecting the lived experiences of oppressed groups.

Task vs. Relational Leadership dichotomizes: task oriented leaders as focused on getting the job done, planning and organising, being independent, assertive, and competent vs. relational oriented leaders as focused on people, building relationships, and being expressive and nurturing. As women have often been found to be more relationally oriented suggest that they base their judgments more on intuition and emotions compared to men who base them on a rational calculation of the means and ends. Consequently, task oriented competencies are more associated with leadership success which Korabik (1990) criticises as creating a double bind for female leaders who must “take charge” like their male colleagues, but must be warm and nurturing like women are expected to.

Asian, Arab, and non-Western leaders have also been found to place more emphasis on relation-

ships over tasks. Miscommunication often occurs in cross-cultural negotiations where they often view an initial negotiation as a process merely to confirm belongingness and to evaluate the relationship for long-term gain Western leaders often view all negotiations as confirming authority and establishing dominance.

Several non-Western models of leadership introduce different perspectives and new constructs if we are to redefine leadership. The caliphal-prophetic model of leadership rooted in Arab culture and strongly influenced by Islamic religion and the Confucian leadership model steeped in Chinese traditions and values are two such examples. Though both models derive from a male dominant perspective and are hierarchical common to Western models of leadership, they draw on different cultural values and social systems. Both incorporate the concept of benevolent paternalism—an expectation and responsibility of the leader to be humanistic, responsible for a family's welfare, to maintain social harmony through relationships, and the belief that improvement of one's life can be attained through a group orientation—a construct more foreign to Western leader-

ship. Benevolent paternalism in which leaders are authoritative but lead with beneficence has been found in Iran (Ayman & Chemers, 1983), India (Kao, Sinha, & Wilpert, 1999) and China (Cheng, Chou, Wu, Huang, & Farh, 2004).

The construct of Ren-Qing plays a central role in the Asian culture in regulating behaviour in social life, business matters, and leadership, yet is foreign in Western culture. While it is an interpersonal relationship, it involves a moral obligation to maintain the relationship, and governs social protocol of reciprocity involving gifts and favors in the long run (Yan, 1996). It is associated with appropriate equity and fairness as an essential guiding factor for successful leadership (Li, 2013).

Lastly, Lee (2004) offers a Daoist leadership model drawing on Eastern culture and Daoism for application in Western leadership. Using water as a metaphor for leadership; Lee posits that it is: (i) altruistic because it is essential for human life, (ii) adaptable because it molds itself to the shape of its container, (iii) humble because it is always on bottom, (iv) soft but strong because it can mold mountains as it flows, and

(v) clear and transparent. The model is egalitarian and urges a benevolent use of power using a humanistic orientation by following natural laws of harmony with nature and among humans. This model contrasts with command and control type models and condones minimal interference on followers, provides an ethical framework for followers to take ownership of tasks, and employs “soft tactics,” such as persuasion, empowerment, modeling, teamwork, collaboration, and service.

In conclusion, we examine the current gap in leadership theories and redefine leadership to be relevant and effective in a diverse and global society. A Daoist leadership model offers new insights into other forms of leadership while relationship oriented, collaborative, and transformational styles of leadership have potential for diversity leadership if modified. We will face a future that will demand new leadership skills. Are you prepared to live, work and lead in the future?

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