

3-7-2017

## A Global Perspective of Transformational Leadership and Organizational Development


Emetrude Lewis

*North Carolina Agricultural and Technical State University*

Deborah Boston

Saundra Peterson

Follow this and additional works at: <http://digitalcommons.uncfsu.edu/jri>

 Part of the [Educational Assessment, Evaluation, and Research Commons](#), [Educational Leadership Commons](#), [Educational Methods Commons](#), [Educational Psychology Commons](#), [Higher Education Commons](#), [Higher Education Administration Commons](#), [Higher Education and Teaching Commons](#), and the [International and Comparative Education Commons](#)

---

### Recommended Citation

Lewis, Emetrude; Boston, Deborah; and Peterson, Saundra (2017) "A Global Perspective of Transformational Leadership and Organizational Development," *Journal of Research Initiatives*: Vol. 2 : Iss. 3 , Article 5.

Available at: <http://digitalcommons.uncfsu.edu/jri/vol2/iss3/5>

This Conceptual Article is brought to you for free and open access by DigitalCommons@Fayetteville State University. It has been accepted for inclusion in Journal of Research Initiatives by an authorized editor of DigitalCommons@Fayetteville State University. For more information, please contact [xpeng@uncfsu.edu](mailto:xpeng@uncfsu.edu).

---

# A Global Perspective of Transformational Leadership and Organizational Development

## **About the Author(s)**

Dr. Emetude Lewis earned her doctorate in Leadership Studies at NC A & T State university.

Dr. Deborah Boston earned her doctorate in Leadership Studies at NC A & T State university.

Saundra Peterson is a Ph.D. candidate in the Leadership Studies program at NC A & T State university.

## **Keywords**

globalization, global transformational leadership, culture, economics, translational, supranationality



*Journal of Research Initiatives (2017) 2(3)*

Available online at: <http://digitalcommons.uncfsu.edu/jri/>



## A GLOBAL PERSPECTIVE OF TRANSFORMATIONAL LEADERSHIP AND ORGANIZATIONAL DEVELOPMENT

Emetude Lewis, North Carolina A & T State University  
Deborah Boston, North Carolina A & T State University  
Saundra Peterson, North Carolina A & T State University

---

### **Abstract**

Grounded in transformational leadership theory (Northouse 2010) this paper presents an analytical perspective of global transformational leadership and its role based upon ideological issues in cultural relevance, ethics and social responsibility. Interests in global transformational leadership is increasing due to interdependence of cultural, global, economic, and political issues that require the collaboration and networking efforts of leaders. The researchers examined these issues and ideologies using a metacognitive lens to further the research on global transformational and organizational leadership programs of study in higher education.

### **Introduction**

The discourse on the topic of global transformational leadership is gaining interest and great momentum in the field of leadership development and leadership studies. Due to the interconnectedness of our global societies through environmental health, environmental policies, politics and economics, the need for leaders capable of leading change within organizations capable of creating networks of global impact is a research-intensive concern. Transformational leadership is known well in leadership programs of study, however global transformational leadership is yet emerging, evolving and becoming more defined. Transformational leadership involves the engagement of others creating connections raising motivation and morality levels of leaders and followers (Northouse, 2013). As the interconnectedness of global trade, foreign policy, common global concerns based on terrorism, and environmental welfare continue, more global leadership will be essential to ensure the appropriate uses of resources including human capital that ensure safe and healthy global societies. This paper attempts to combine the tenets of transformational leadership and globalization offering the potential impact of global transformational leadership.

### **Global Transformational Leadership**

The leadership characteristics and related issues presented by Ellwood (2010), Etzioni (2014) and Hofstede (2010) offer relative arguments for global transformational leadership. In considering global transformational leadership, it is essential to examine some of the main ideologies. Global transformational leadership could potentially be a model for management and operations locally, nationally, and globally for implementation on all levels of government, throughout various organizations, institutions and businesses. Of significance are the ideologies that drive the global economy, global leadership and the conceptual framework for how these entities impact businesses, institutions and organizations and cultures (DeVoss, Jasken, &

Hayden, 2002). The dynamics of cultural relevancy, ethics and social responsibilities that shape policies are among the ideologies examined in this paper. To better understand the dynamics of ideologies a metacognitive approach is useful. Metacognition is a cognitive practice that should be encouraged by global leaders. Metacognition can be used to control the cognitive practice. This practice can empower and compel the development of meta-reflective strategies to reflect and implement greater problem solving skills needed for global transformational leadership (Williamson, 2014).

America and other western countries need to balance cultural ideologies. Cultural relevancy, ethics and social responsibilities are among ideologies and practices that have a major impact on globalization. Hickman (2010) posits that little attention has been given to the role of culture in determining appropriate and effective leadership strategies useful in preventing conflict between groups. Nonetheless, it is advisable that organizations consider cultural differences due to the increase of globalization in the business sector. (Morrison, 2001) suggests that global leaders have the ultimate responsibility of defining many aspects of ethical behavior for themselves and the broader organization. For global leaders, integrity is demonstrated at two levels: interactions that are external to the company and interactions that are internal to it.

External interactions include those activities through which organizations are represented to the outside world. Internal interactions are those that involve individuals or groups within an organization (Morrison, 2001). Corporate social responsibility (CSR) offers insurance against management lapses. The practical need for CSR as brand insurance comes from changing social expectations, affluence, and globalization (Werther & Chandler, 2005). CSR is regarded as voluntary corporate commitment to exceed the explicit and implicit obligations imposed on a company by society's expectations of conventional corporate behavior. Hence, CSR is a way of promoting social trends in order to enhance society's basic order, which is defined as consisting of obligations that cover both the legal framework and social conventions (Flack & Heblich, 2007).

### **Impact of Globalization**

Globalization, a word which describing an old process is the interrelatedness of people and businesses throughout the world that ultimately infuses into global cultural, political and economic realms (Ellwood, 2010). Thus, the importance of globalization is having the ability to interchange and interconnect effortlessly with others world-wide in order to conduct business and control guidelines and policies with economic, financial, political and socio-cultural implications.

Globalization may be causing greater poverty and inequality worldwide due to the loss of control at national and international levels (Etzioni, 2004). In order to be an effective change agent, transformational leaders must be aware of this aspect of globalization. Poverty and inequality of globalization causes worldwide problems. The impact of global business and industry critically affects the plight of non-western populations as a whole. This plight is endemic poverty and imbalance in education, healthcare, wealth and living conditions, (Etzioni 2014 and Hickman 2010) that result in enormous profits of global business and industries. Nonetheless, globalization offers great opportunities for advancements in cultural competence, leveraging resources and enhancing social capital and global economy. This results in great implication for leadership, organizational development (Etzioni 2014 and Hickman 2010).

The development of globalization continues to perpetuate encounters between what is held sacred between cultures (Kessler, 2010). In Ellwood's 2010, *No-nonsense Guide to Globalization*, the significant history of economic globalization is revealed. The most pivotal

political, economic and cultural debates today rest on the commonly used but seldom defined concept of globalization (Ellwood, 2010). Globalization for some nations is a modern version of the concept of colonization. Globalization is the current term which describes an old process accelerated by computer technology and dismantling of barriers which in turn has expanded the political and economic power of transnational corporations (Ellwood, 2010). Thus, globalization is an old process rooted in colonialism. Based on the complexities of today's economic interconnectivity, more research is needed to examine global leadership and the massive impact that globalization has on the lives of people worldwide.

### **What Does Global Leadership Look Like?**

It is imperative that transformational leaders have a global worldview. Leadership is exceptionally significant for organizational success in this globalized economy (Ellwood, 2010). As Thomas Friedman stated in 2006, the world is becoming flatter, the expansion of the modern world sets the need for many kinds of leaders (Friedman, 2006). This new world requires leaders who are not only equipped with the traditional skills but also cross-cultural skills to navigate the murky waters of globalization. However, global leadership has no clear-cut definition. Currently, the United States is involved in a U.S. Global Leadership Coalition (U.S. Global Leadership Coalition, 2014). Former Senator Kay Hagan is active in the world network of at least 400 businesses and NGO member organization with leaders from various businesses, faith based and other sectors seeking resources to elevate diplomacy and defense for safety throughout the world (U.S. Global Leadership Coalition, 2014).

In Ellwood's 2010, *No-nonsense Guide to Globalization*, the impact of the United States market crash in 1929 and the war of 1939 on world trade and the global economy are compared to the most recent U.S. recession. This caused a negative impact on the world economy due to global trade, imports/exports and diplomatic foreign affairs. The U.S. economic downturn required global leadership capable of making decisions and policies that resulting in jobs, better healthcare, education and systems that provide for a better quality of life. There is an intimate relationship between a conceptual framework of power, western influence and worldview in relationship to global leadership. Global transformational leadership must have the conceptual framework of world systems of policies that impact and support the exchange of resources within constituencies and business entities.

The International Monetary Fund (IMF) was created for economic stability and world trade; however, since its creation economic policies have created imbalances in wealth and poverty and debt inequity (Etzioni, 2014). Such an imbalanced system is highly unlikely to create better living conditions for people due to the high level indebtedness of industrialized nations. Globalization in this context has been operating among the major economic power brokers and has not yielded the best results from a social and human capital perspective.

According to Etzioni's 2004, *Emerging Global Normative Synthesis*, globalization should have the idealistic intent to equalize the world's resources to democratize systems in order to create better societies. Ellwood's 2010, *No-nonsense Guide to Globalization*, explores the roots of globalization being grounded in colonialism. The western individualistic, highly competitive nature of pursuit of self-interest is an anchor of western ideology and actions. Globalization has largely been a world system focusing on western colonial ideology of free markets, capitalism and wealth creation. This western ideological focus benefits western nations while perpetuating the poorest living conditions and high indebtedness for developing and third world countries. This global imbalance of economic, trade and global systems of policies and guidelines is central to imbalances in world-wide societies. Wars and major economic crashes such as the 2007 U.S.

economic downturn, the World Bank and marketing downfall has a domino effect of failed economic crises globally.

Regulations and guidelines from the World Bank and the International Marketing and Purchasing Group (IMP) which originated in the United States near the turn of the 20<sup>th</sup> century had a huge influence on the global economy policies exasperating the debt levels and poverty of non-western nations. In Ellwood's 2010 *Globalization*, the IMF policies that assign quotas to countries relative to their wealth position in the world's economy shows how the western control over global monetary policies, trade and economic affect globally. These policies affect the economic and political enterprise system for the major, mostly western powers of the world. In essence, the power and influence is prevalent world-wide and controlling the world. World trade, the political and economic systems of globalization can be powerful forces that dictate access to resources, and national wealth. Thus, globalization is a powerful process in which world-wide inequalities, devastation and poor living conditions are created.

The role of the IMF (International Monetary Fund); the World Bank; GATT (trade and tariff regulations); and WTO (World Trade Organization) control the policies and guidelines that rule economic, trade and financial globally (Ellwood, 2010). Even though there have been gains in India, China and Asia, globalization continues to be a powerful influence that produces extreme poverty for over half the world's population (Robinson, 2010). In the chapter, *Corporate Century*, an account of the emerging global economy is unmasked (Ellwood, 2010). The combined sales of the top 200 corporations is 18 times more than the total annual income of 1.2 billion people living in abject poverty worldwide which is 24% of the world population (Hofstede, 2010).

In Ellwood's 2010, *No-nonsense to Globalization*, the impact of transnational globalization power that influences social, environmental and economic consequences transcends cultural and local socio-cultural factors. Local cultures are marginalized and devalued through the westernized corporate push of globalization. Family and community values are disintegrated and the socio-cultural relationships of traditional cultures are replaced by the westernized cultural economic dominance of nation's world-wide (Ellwood, 2010). Issues related to cultural influences and impact of national/ regional /ethnic/and linguistic affiliation; social class and the effects of transnational globalization on culture and nations (Hofstede, 2010) are essential in a study of globalization.

From a conceptual point, culture encompasses belief systems imparted to all from birth (Cabrera, 2012). Thus, the behavior of people, is the smallest part of culture Therefore, Culture is the values, beliefs, ideologies and philosophy by which we formulate our worldview and perspective on people and life which determine most behavior (Bueno, 2012). The acceptance and awareness of culture and belief systems on a global level will assist in developing an overall awareness of the influences and power structures both western and non-western beliefs that shape the world (Bueno, 2012). The video on *Celebrating Cultures* provides a message of acceptance and a worldview that is unique to everyone's culture (Cabrera, 2012). In reviewing existing literature, leadership as well as digital media on globalization, leadership, and the impact of change, it is possible to formulate a frame of the effect of globalization on the entire nation (Black welder 2012). One source of salient information concerning world issues, globalization and the impact of western influence on the rest of the world can be found in the video clip on challenges the world faces globally (Taylor, 2010).

In a study conducted by Ellwood (2010) and Etzioni (2004), a redesign in the policies and guidelines for world economic, political and social considerations for mankind are examined.

The premise of a re-designed global leadership framework conceptualizes international influences on migration, climate change and its effects on democracy from a critical perspective on globalization. A global transformational leader must be a critical thinker that can influence society to reflect and embody cultural sensitivity, and be a model of high moral and ethical adaptability as a leader.

Global transformational leadership involves team work and a learning environment that adopts and embraces change. According to Taylor (2010) a competitive, highly technological interconnected world is important to make decisions for the greater good of all mankind. The old models of education, socio-cultural, political, economic and business models reflect western ideologies, hegemonic beliefs and values. These models are not reflective of the complex transformational leadership needed for a rapidly changing technology driven, and the highly competitive global world of the 21<sup>st</sup> century. In modern times, global economic power has shifted to Asia, Africa and other areas of the globe. This shift reflects a mix of all races that are competing with the western nations for economic, social, and political dominance (Capshaw, 2013). From a global transformational leadership perspective, the 21<sup>st</sup> century needs leaders that foster humanistic, globally awareness to influence change in the societal paradigm. Global transformational leadership must advocate and produce socio-cultural justice, human rights, economic, political, business, and international cultures that work together globally (Robinson, 2010).

### **Considering a Supranationality Approach**

Etzioni (2004) suggests a different approach to the national government process of dealing with and managing world societal issues that are far different from the broken and ineffective “Old System” of transnational communitarian bodies. Etzioni further suggests a global authority approach with supranational political bodies, decision making authority, political loyalty as well as state member’s national attributes. In this system, decision-making would be a responsibility of a transnational governing body following its own values, rules, and policies instead of being led by national authority and government. These bodies would be representatives of citizens, corporations, member units, labor unions all of whom follow rulings of the supranationalities who possess some authority to enforce their own rulings. Membership among the supranationalities would naturally entail some surrender of authority by member nations.

As a communitarian, Etzioni advocates for a “global civil society” in his discourse concerning supranationalities as a manner of grounding good societies, balancing liberty, social order and the role of shared norms in the process of international relations. According to Etzioni (2004), global civil societies can exist by means of super-nationalities asserting community building through shared norms and engaging in moral dialogue.

### **Implications**

A metacognitive understanding of global leadership is important in understanding the impact of globalization on social capital. This order of thinking will generate great leadership significance in terms of policy and political resource management, development and bureaucratic economic systems globally. It is reasonable to consider that global transformational leadership model offers a shared governance perspective of conducting affairs, producing desirable results based upon conceptual framework characteristic of good and effective leadership inclusive of specific leadership characteristics.

Based upon the literature referenced in this study, the researchers recommend the development of a prototype model based upon Etzioni’s (2004) in which local body

representatives form a collaborative partnership with global leadership to solve local problems. Etzioni's (2004) theory of supranationality is based upon Geddes eighteenth century motto, "think globally, act locally." It must be emphasized that global leadership requires practices that result in problem solving, development of new knowledge, systems, and alternative methods of utilizing human and social capital.

### References

- Blackwelder, D. (2012). *Cultural sensitivity*. Retrieved from YouTube:  
<http://www.youtube.com/watch?v=hxEKYT7xJAA>
- Bueno, C. R. (2012). *West and east, cultural differences*. Retrieved from YouTube:  
<http://www.youtube.com/watch?v=ZoDtOB9Abck>
- Cabrera, I. (2012). *Celebrating cultures around the world*. Retrieved from YouTube:  
<http://www.youtube.com/watch?v=kRE6poh1O9c>
- Capshaw, N. C. (2013). Transnational africa and globalization. *Journal of Third World Studies*, 30(2).
- DeVoss, D., Jasken, J., & Hayden, D. (2002). Teaching intracultural and intercultural communication: A critique and suggested method. *Journal of Business and Technical Communication*, 16(1), 69-94.
- Ellwood, W. (2010). *The No-nonsense guide to globalization* (3rd ed.). Oxford: New internationalist Publicatins Ltd.
- Etzioni, A. (2004). The Emerging global normative synthesis. *The Journal of Political Philosophy*, 12(2), 214-244.
- Etzioni, A. (2014). *From empire to community: A new approach to intercultural relations*. New York: Palgrave Macmillan.
- Flack, O., & Heblich, S. (2007). Corporate social responsibility: Doing well by doing good. *Business Horizons*, 50, 247-254.
- Friedman, T. L. (2006). *The world is flat*. New York: Farrar, Strauss and Giroux.
- Hickman, G. R. (2010). *Leading organizations: Perspectives for a new era*. Sage.
- Hofstede, G. G. (2010). *Cultures and orgnizations*. New York: McGraw-Hill.
- Kessler, E. a.-M. (2010). *Cutlrual mythology and global leadership*. Northhampton: Edward Elgar Publishing Limited.
- Kohls, R. &. (1994). *Developing intercultural awareness: A cross-cultural training handbook*. Yarmouth: Intercultural press.
- Morrison, A. (2001). Integrity and global Leadership. *Journal of Business Ethics*, 31, 65-76.
- Northouse, P. G. (2012). *Leadership: Theory and practice*. Sage.
- Robinson, S. K. (2010) *An animate - changing education paradigms*. Retrieved from YouTube:  
<https://www.youtube.com/watch?v=zDZFcDGpL4U&feature=youtu.be>
- Taylor, Mathew. (2010). *RSA animate, 21st century enlightenment*. Retrieved from YouTube:  
<https://www.youtube.com/watch?v=AC7ANGMy0yo>
- U.S. global leadership coalition*. (2014). Retrieved from US Global Leadership:  
<http://www.usglc.org/>
- Weaver, G. (2001). *American cultural values*. Kokusai Bunka Kenshu (Intercultural Training). Gary Weaver & Associates.
- Werther, W. B., & Chandler, D. (2005). Strategic corporate social responsibility as global insurance. *Business Horizons*, 48, 317-324.
- Williamson, D. (2014). Transformational leadership. *Leadership Excellence*, 31(3).