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EASTERN EUROPE CLUSTER

The Eastern Europe cluster in the GLOBE Research Program consisted of Albania, Georgia, Greece, Hungary, Kazakhstan, Poland, Russia, and Slovenia. Only two of these countries, Greece and Russia, are represented in this volume.

The Eastern Europe cluster scored high on Assertiveness, Gender Egalitarianism, and In-Group Collectivism. Its scores on Humane Orientation, Institutional Collectivism, and Power Distance were in the middle range. It scored low on Future Orientation, Performance Orientation, and Uncertainty Avoidance (House et al., 2004).

An outstanding leader in Eastern Europe would be one who combines Team Oriented leadership with Charismatic/Value Oriented leadership, displays fairly high levels of Autonomous leadership, and is also capable of Self-Protective behaviors. The range of variation between the countries of the cluster is quite varied, for example, slightly positive and strong positive endorsement of Participative leadership, to neutral to positive endorsement of Humane Orientation leadership.

There are strong differences between Greece and Russia, the countries represented in this volume. However, high Power Distance and high Family and Group Collectivism seem to be characteristic of this cluster. Most of the countries in this cluster faced significant challenges in the recent past during the transition from communism to market-based economies (Bakacsi, 2002).

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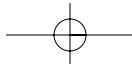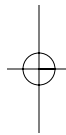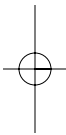
Greece: From Ancient Myths to Modern Realities

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Study Aims and Objectives

Every researcher looking into organizations comes across two main realities that keep recurring all the time: first, the fact that societal culture has a very strong influence on the way firms and their members are operating and, second, that managerial practices, which are normally perceived as reasonable, fair, and worth following, cannot be implemented unless the approprate organizational culture and leadership style exists.

GLOBE's main objective, to identify the effects of societal culture on leadership, organizational practices, and values, is (cf. House et al., 2004), therefore, a most desirable subject for exploration among Greek organizations.

In view of the aforementioned, this chapter focuses on the following objectives:

- First, to help the reader understand modern Greek reality by shedding light on historical aspects of the country, as well as political, economic, and sociocultural elements, and the influence they have on people's social values and personality characteristics.
- Second, to present and discuss the results from the GLOBE study in Greece on perceived and preferred cultural dimensions, as revealed from the empirical research among respondents in the telecommunications and finance sectors.
- Third, to describe and interpret results from the GLOBE study in Greece on leadership and its most desirable attributes, combined with information provided by focus groups and media analysis.

Much about modern Greek reality is deeply rooted in ancient tradition and practice, which was often expressed allegorically in mythology. Are Odysseus's inventiveness, Zeus's power, and Athena's wisdom among the main characteristics Greeks are looking for in their leaders? To what extent does a modern country, strongly oriented toward the future, remain rooted in

TABLE 21.1
Characteristics of Firms in the Sample

Sector	Organization	Ownership	Size of Firms	No. of Respondents
Finance	Bank A	State owned	Large	42
	Bank B	State owned	Large	37
	Bank C	Private Greek	Large	27
	Bank D	Private foreign owned	Medium	32
	Total			138
Telecommunications	Organization of Public Telecommunication Services	State owned	Large	34
	Telecommunication Equipment	Private Greek	Large	24
	Software House	Private Greek	Medium	10
	Cellular Phones	Foreign Subsidiary	Large	15
	Cellular Phones	Foreign Subsidiary	Medium	4
	Software & Multimedia Lab	Private Greek	Small	10
	Total			97
Total				**235**

and draw from its past? I hope that by reading through this chapter, based largely on existing information and interpretations of GLOBE findings, the reader will gain an insight into a country often considered as indecipherable while presenting an integrated and meaningful paradigm, unique in its combination of diverse elements.

Design and Methodology

Greece participated in the GLOBE study from the initial phase, with the sorting of questions and pilot testing of the initial questionnaires, through to the finalized version of the GLOBE questionnaire, which was completed by 235 Greek middle managers (see Table 21.1). The mean age of respondents was 37 years and all of them had at least one level of subordinates. In both sectors, finance and telecommunications, questionnaires were gathered in 1996.

Furthermore, two focus groups were conducted. The first took place in spring 1995, prior to the gathering of the questionnaires, among junior middle managers attending a training seminar in the banking sector that centered on the differences between managers and leaders. The second took place at the beginning of 1996 among employed adult students of an engineering background attending a part-time executive MBA course. Participants were asked to select and comment on their preferred leaders, from the historical/political and business perspective. A media analysis was also conducted on articles describing outstanding business leaders, as well as a factor analysis of the results from the leadership part of the GLOBE questionnaires.

All the preceding, combined with the author's knowledge and experience of her country and existing relevant literature from previous research, have served as the basis for this chapter.

1. THE GREEK ENVIRONMENT

Historical Background

Situated geographically in the southeastern part of Europe and close to Africa and Asia, Greece has a history that cannot be covered in just a few pages. Despite its small size, Greece has played an important role in world history, mainly through its contribution to civilization. The most important period of Greek history is the Classical period (sixth to fourth century BC). Classical Greece is known throughout the world for its development of the arts, the birth of democracy, and the creation and implementation of great institutions such as the Olympic Games. However, the first noteworthy civilizations appear long before that, in the Bronze Age around 3000 BC. These civilizations can be divided into the Cycladic, the Minoan, and the Mycenean. During the Cycladic Civilization, Santorini and other islands of the Aegean Sea became centers of trade due to their location and natural resources. The Minoan Civilization developed in Crete, where one can admire today important remains of its architectural and artistic achievements. The Mycenean Civilization developed in the Peloponese and its discovery helps us understand the epic works, *The Iliad* and *The Odyssey,* written by the great poet Homer, which have most probably been drawn from this era. These early civilizations gradually declined and it is later, during the classical times, that civilization reaches its peak.

During the Classical period (sixth to fourth century BC), Greece was organized into city-states, which were independent and self-governed. The greatest of these city-states were Athens, Sparta, Thebes, and Corinth. During this period, the Greeks colonized many locations in Asia Minor and in the Mediterranean where they developed commerce. In addition, they blossomed culturally and artistically. During the fifth century BC, democracy, the form of government that was 25 centuries later to prevail throughout most of the world was born in Athens. At the same time, the different areas of Greece started to develop bonds through different common celebrations. The most important of these were: (a) the Olympic Games, which took place every 4 years and during which all hostilities between city-states would stop, and (b) the Amphiktyonies, meetings that took place in Delphi or Delos where city-states would discuss common problems and try to solve differences.

At the beginning of the fifth century BC, the Persian Empire, in its attempt to expand to the west, attacked Greece and threatened its independence with a strong army outnumbering by far the forces of Greece. The Persian attack was finally rebuffed after a series of battles in Marathon, Thermopylae, and Plataea, and the sea battle at Salamis. These battles are still alive in the minds of modern Greeks as proof of spirit and bravery. The names of their hero figures, such as Aristides, Miltiadis, Themistocles, and Lykourgos, are quite common birth names among modern Greeks. The most important outcome of the war was the fact that the Greek city-states united for the first time against the common enemy.

The fifth century is known for Athens as the Golden Era of Pericles. During his rule, the Acropolis and the famous temple of Parthenon, dedicated to Athena, Goddess of Wisdom, was built. Pericles made Athens the military, political, and artistic capital of the Ancient Greek world. Unfortunately, peace did not last long. A series of wars between Athens and Sparta, known as the Peloponnesian Wars, broke out and lasted for 27 years. This gave a weakening blow to the unity of the Greeks and led to a decline of both powerful cities, Athens and Sparta.

Soon another great power, Macedonia, emerged. From his headquarters in Vergina, close to Thessaloniki, King Philip and his son Alexander the Great succeeded in uniting continental Greece and began a great campaign in the East, with the purpose of spreading civilization. A huge amount of territory was conquered with Alexander reaching as far as India. He created a huge empire, which could not survive intact after his death (323 BC). His heirs divided the lands but his spirit survived for many centuries. He succeeded in spreading Greek civilization and he is perhaps the only invader in history who won the hearts of the people he conquered. The period until the third century was marked by the presence of many great historians, writers, philosophers and scientists, such as Thoucydides, Xenophon, Socrates, Plato, and Aristotle, who lived and produced immortal works. At the same time, the tragic poets Aeschylus, Eurypides, and Sophocles wrote, among others, the world-known tragedies *Antigone, Electra,* and *Medea.*

After the fall of the Macedonian Empire, the Romans became the new great power and moved to Greece. It was during this time that Christianity was born, which soon became the main religion of the Greeks. The gradual weakening of the Roman Empire led to its division into eastern and western parts and, thus, to the creation of the Byzantine Empire in the eastern part, with Constantinople as its capital (323 AD).

The new capital got its name from its founder, Constantine the Great, who was a great supporter of Christianity and decided to create a new empire independent of the Roman influence. The Byzantine Empire was Greek in character, with Christianity as its main religion. All of the strength of the empire was concentrated in Constantinople where Greek language and culture reigned. Constantinople was to become one of the great world capitals with vast wealth and beauty, the chief city of the Western world until the 11th century AD.

Economically and politically strong, Byzantium repelled the attacks of its numerous invaders. In the sixth century AD, under the great Emperor Justinian, Byzantium reached its peak. He wrote "The Roman Civic Law," a monumental piece of work, and fought to strengthen the borders of his empire and to spread Christianity. The followers of Justinian tried to keep control over the territories of the empire but it was extremely difficult, because at the same time the Arabs were threatening Byzantium with their emerging power. In Mecca, Mohamed created the new religion of Islam and fought against Byzantium with great fervor. Byzantium was then attacked by the Ottoman Sultans. Many territories were lost, as well as control over the areas that held the best soldiers and greatest incomes.

Western European forces organized eight crusades to free the Holy Land but also to take advantage of Eastern wealth. During one of the Crusades, Constantinople was seized. These wars resulted in the weakening of the Byzantine Empire and led to its eventual downfall. The Ottomans seized one city after the other in Northern Greece and the Balkans. Then they attacked Constantinople. On May 29, 1453, Mohammed the Second conquered the "queen of cities," 1,129 years after it had been built by Constantine the Great and after having survived 20 sieges.

The fall of Constantinople is a tragic moment in Greek history as it marked the beginning of four centuries of slavery. The conquering forces of the Ottoman Empire were prepared neither to continue, nor to assimilate, into the existing civilization. The entire East fell back into the dark Middle Ages. This was a deep wound for Hellenism. However, Greek people, humbled and enslaved, kept their faith strong for their future independence during the four centuries of occupation that followed.

This was a period of great suffering for Greece, especially at a time when other Europeans were developing and experiencing the Renaissance, having successfully confronted Turkish invasion, which managed to reach the outskirts of Vienna. The main consequences of

occupation were the destruction of Greek culture, a reduction in the population because of slaughter, kidnapping of children, forced conversion to Islam, and a weakening of the economy due to the burden of harsh taxation.

An important role in the emancipation from Ottoman rule was played by the educated Greeks of diaspora, who had studied in Europe and supported Greece by making its cause known throughout Europe. Led by Adamantios Korais and Regas Feraios, they were the pioneers in creating a supportive movement for the liberation of Greece. At the beginning of the 19th century, a secret society, "Filiki Etairia," was founded in Odyssos, to which many Greeks contributed money and became members. The society took the lead in planning the country's struggle for independence against the Ottoman Empire, which began on March 25, 1821, in the monastery of St. Lavra in the Peloponnese.

The revolution quickly spread throughout Greece and bloody battles started with the Ottomans. The first great victories in Tripoli, Valtetsi, Gravia, and Vasilika raised the morale of the Greeks. At the same time, skilled Greek sailors succeeded in naval victories against the Ottoman navy. With the passing of time, Greece started to hope for the help of the great European powers, which at the beginning were against the country's struggle for independence. The change in European policy followed the change in public opinion, in both Europe and the United States, which was in favor of Greek independence.

The year 1825 was the most decisive; Greece's limited resources were weakening, whereas the Ottomans were reorganizing and accepting reinforcements from Ibrahim in Egypt. Ibrahim seized all of the Peloponnese and, with the help of Kioutachis, he conquered Messolongi where Lord Byron, the British poet, a strong supporter of the Greek cause, fought and lost his life. The descriptions and accounts of the heroic exodus at the end of the siege of Messolongi moved the world and greatly increased feelings of philhellenism. Following the sea battle of Navarino in October 1827, where the naval forces of England, France, and Russia defeated the navies of Turkey and Egypt, Greece was declared an independent country, occupying only a small part of its present territory.

In 1828, Ioannis Kapodistrias, a former foreign minister of Russia, became the first governor of the country with the blessing of the other European countries. He undertook the reorganization of the state. At the same time, the Russo-Turkish war broke out, which led to the defeat of the Turks. In 1832, Prince Otto, a Bavarian prince, became the King of Greece, following an agreement among the great European powers.

There followed a period in which the Greeks were able to liberate part of Thessaly. In 1863, George, a Danish prince, was declared King of Greece. In addition, the Ionian Islands were returned to Greece by the British. In 1866, revolution broke out in Crete, which was still under Turkish rule, for union with Greece. Following victorious battles, Crete was granted self-rule and the use of the Greek language. Finally, with the Treaty of Berlin in 1878, the Turks conceded Epirus and the rest of Thessaly to Greece.

In the meanwhile, a new enemy had appeared in the north, the Bulgarians, who wanted to take control of Macedonia (1890). Following great battles the Greeks expelled the Bulgarians. At the same time, in 1908, the Cretans repelled the Turkish army and declared Crete's unification with Greece.

The Balkan countries united against Turkey and the first Balkan war broke out in 1912–1913. The war had positive results for Greece because Thessaloniki was liberated, and the Balkan countries also largely achieved their goals. However, the Bulgarians and the Serbians had agreed to divide among themselves land that was Greek. The result was the

Second Balkan War between the Greeks and the Bulgarians. When the war was over, Greece had doubled its territory but many Greek lands were not liberated, such as the Dodecanese Islands and Northern Epirus.

In 1914, the First World War broke out in Europe. Greece found itself on the side of the Triple Entente (France, England, and Russia), fighting against Germany, Turkey, and Austria. Greece first engaged in fighting on the Balkan front against the Turks and the Bulgarians. This war led to the defeat of the central axis powers. In 1919, with the signing of the Treaty of Neilly, Bulgaria handed over Eastern Macedonia and Western Thrace to the Greeks. Then in 1920, with the signing of the Treaty of Sevres, the Turks had to render Eastern Thrace and the islands of Imvros, Tenedos, and Smyrna to Greece. The Greek government, under Eleftherios Venizelos, the prime minister, wanted this treaty enforced, but the Turks refused. For this reason, the Asia Minor campaign began. Greek troops were defeated and the result was the destruction and uprooting of 1.6 million Greeks from Eastern Thrace and the coast of Asia Minor, as well as the loss of these territories. With the influx of refugees amounting to an extra one third of the country's population, the impoverished, weakened, and defeated Greek state entered a period of political instability, which led to the dictatorship of Metaxas on August 4, 1936. On October 28, 1940, when Mussolini attacked, Greece refused to surrender, thus entering the Second World War, which was catastrophic for the country as Greece suffered 1 million victims (the highest percentage of casualties for any country involved in World War II).

The siege against Greece lasted 216 days, from October 28, 1940, to May 31, 1941. Of those 216 days, 160 constituted the period of resistance by Greece to the invasion of the Italians in the mountains of North Epirus, 25 days constituted the period of the resistance by the Greek army to the Germans in Northern Macedonia, and 31 days constituted the period of the resistance in Crete. This shocked the world, which did not expect such bravery at a time when other, larger countries did not resist or were defeated in just a few days. It is at that time when Winston Churchill, Prime Minister of Great Britain, said: "From now on, we will say not that Greeks fight like heroes but that heroes fight like Greeks." Although the country was eventually conquered, this resistance forced Hitler to delay his expedition to Russia. This delay contributed largely to Hitler's defeat due to the Russian winter, which his troops were unable to face.

The next 4 years were very difficult for Greece. People suffered, there was no freedom at all, and every family experienced loss as thousands died from famine. Despite these difficult conditions, the National Resistance was organized. It created many problems for the Germans during their occupation of Greece. The climax was the explosion of the Bridge of Gorgopotamos, which blocked the import of German provisions into Northern Africa for many weeks and hence contributed to Rommel's defeat. On October 12, 1944, the Germans, retreating on a number of fronts, left Greece. This was not, however, the end of the difficulties for the country.

Immediately after the end of the Second World War, a civil war broke out in Greece between pro-Russian forces wishing to establish a communist regime and the pro-Western government forces. This lasted for 5 years. At the end, Greece found itself deeply wounded, both physically and in terms of morale. The visible losses were 80,000 dead and 700,000 left homeless. But the most substantial consequence was the ideological, political, and cultural gap that divided the people. However, most of the Greeks, sensing the dangerous direction into which their country was heading, started on a path toward reconciliation and healing.

During the first period after the civil war, Greece joined NATO and with the support of the Americans, Greece took back the Islands of the Dodecanese but not Northern Epirus or Cyprus. The Cypriots, with Archbishop Makarios as their leader, started a fight for independence,

demanding their union with Greece. Cyprus became an independent free state with Britain, Greece, and Turkey as guaranteeing powers. In 1967, democracy was abolished in Greece and a military regime under George Papadopoulos was established, which eventually abolished the monarchy. In 1974, just before the end of the dictatorship, a short-lived military coup threatening to unite Cyprus with Greece provoked a response from Turkey that was far beyond what could be reasonably expected and ended with the occupation of a large section of Northern Cyprus. This part is controlled by the Turks even today, despite various resolutions passed by the United Nations (UN). Information about 2,000 missing Cypriots has been withheld ever since.

In July 1974, following the fall of the dictatorship, Konstantine Karamanlis became for the third time the prime minister of Greece. Under his presidency, on January 1, 1981, Greece became the 10th member of the European Economic Union. In June 2000, the country was admitted into the European Monetary Union and the Euro Zone, effective from January 1, 2001. One year later, on January 1, 2002, Greece changed its traditional currency, the drachma for the euro. Despite its size, Greece is a nation with a great, yet tragic, history that has seen its existence threatened several times. Due to this, its heroes are mostly respected for their achievements in preserving Greek national entity and Greeks seem to draw strength from their example. They take pride in the fact that their culture is known throughout the world. They believe that their civilization and tradition has still a great deal to offer to humanity. However, there is a common feeling that modern Greece, being a small country, cannot live up to its desired image and this leads to disappointment, wounding national pride among Greeks, especially whenever their national rights are not respected.

The Political Situation in Greece

Ancient Greece is the place where democracy was born. Although modern Greece has seen its democracy suffer at times, it has survived two world wars, a civil war immediately after World War II, and various military coups and dictators. Over the last 30 years the state of politics is characterized by an impressive stability and the presidential parliamentary democracy functions smoothly. From 1974, when the military dictatorship fell, Greece has enjoyed its most peaceful and creative period of the 20th century. As the name of the government suggests, the power is shared between the cabinet and the Parliament, which are elected by the people, and the president who is elected by the Parliament.

Internally, the legislative body revolves around two political axes: the center left and the center right. The two main parties, which represent these two sides, the Panhellenic Socialist Party (PASOK) and New Democracy respectively, have had clear differences in their policies for many years. Today, the differences between the two largest parties are small and there are no serious differences as far as the basic choices and the future direction of the country are concerned. Among the most important goals shared by both parties are the decrease in size of the public sector, the curbing of public spending, the improvement in productivity and competitiveness of the economy, the privatization of state-owned businesses, the implementation of large public works for the country's infrastructure, and the continuing integration of Greece into the European Union (EU).

Greek politics appear to be entering a phase of maturity after the departure from the political scene (and from life) of Konstantine Karamanlis and Andreas Papandreou. These were the personalities who ruled public life from the 1950s to the 1990s. After the departure of these "charismatic" politicians, the new party leaders have acted with moderation and realism. Many spoke about the end of politics, as we knew them, meaning that politics have lost their glory and mythic

dimensions, which the leaders of the past had given them. Things are not exactly that way, of course. The truth is that having entered the 21st century, the interest is shifting away from European capitals, including Athens, toward Brussels, which represents the center of EU activity. The economic and monetary unification of Europe has forced the Greek political parties to rethink their goals, with Greek foreign policy, in particular, keeping a strong European orientation.

The main issue in Greek foreign affairs is its proximity to Turkey. In August and September 1999, following the catastrophic earthquakes, which hit both Turkey and Greece, the two countries have become closer offering humanitarian assistance to each other. It appears that this was the beginning for easing tension and solving long-standing political problems, such as the most serious issue facing Greek–Turkish relations, the Cyprus problem. Over the past 30 years, after military invasion by Turkey on the island, the northern part of Cyprus is under occupation, and the island is divided into two parts with the two communities, Greek-Cypriot, and Turkish-Cypriot, living separately.

In December 2002, a plan for the unification of the island by the secretary general of the UN was submitted as a basis for negotiations to solve the long- lasting problems. Although this plan was not accepted by inhabitants in both communities, negotiations are continuing. Cyprus has been accepted as a new member to the enlarged EU in 2004 and since 2003, inhabitants of both parts can visit the other part of the island.

Greek diplomatic relations with the Balkan states are especially friendly and are based on the premise of being good neighbors, providing support when necessary. Greece has always been supportive toward the Balkans whenever they are facing political or economic problems and has received over the last decade more than 1 million economic refugees from Balkan countries, who now live and work in Greece.

The Greek Economy

The spectacular improvements in the macroeconomic indicators, the change in the mentality of the public sector and of business, as well as the opening of new export routes to Eastern Europe and Asia, are the most important achievements in the Greek economy during the last years. International organizations, like the UN, the Organization for Economic Cooperation and Development (OECD), and the International Bank, have ranked Greece as a developed economy, however not among the most economically advanced nations. Greece does not possess a developed heavy industry or a high-tech industrial base. Food, beverages, and textiles constitute the largest portion of manufacturing. It is clear that Greek industry is oriented toward producing goods, which are labor intensive rather than innovative and high-tech. Most economists rightly believe that the main structural problem in the Greek economy stems from the large, slow, and low-performing public sector. The 320,000 public-sector employees are equal to the number of workers in industry but their work is of less value when compared to what they offer the economy.

The large public sector with its heavy bureaucracy and inefficiency receives constant criticism (Papalexandris & Bourantas, 1993). However, its overstaffing has a cultural explanation. The 19th-century Greek state lacked any effective development policy and merely acted as an employment agency for peasants, who had left the countryside in search for work in the cities (Mouzelis, 1978). This was accomplished through a large clientelistic network, under the patronage of highly personalized political parties and using a practice commonly known as *rousfeti.* This is a word of Arab origin, which means personal favor to supporters and differs from bribery (Broome, 1996).

TABLE 21.2
Structure of the Greek Economy

Sector	Share in Employment	Share of GDP
Agricultural Sector	16.0%	8.2%
Manufacturing Sector	22.8%	22.3%
Services Sector	61.2%	69.5%

Note.   From OECD (2002).

Rousfeti often serves to surpass bureaucratic formalities and serves to connect individuals thus offsetting insecurity. Although today staffing in the public sector is strictly limited to objective types of entry procedures, personal relations are still important in dealing with the state, whereas political affiliations influence staffing decisions for higher positions.

Apart from the peculiarities of the public sector, careful study of the structure of the Greek economy shows another important structural problem: until recently, the orientation of the Greek economy toward the production of low-value goods. Greece produced and exported mainly food and cheap garments, whereas it imported cars, industrial equipment, computers, electrical appliances, and other similar items.

The country exhibited a level of consumption that was greater than its production. This was translated to deficit in the trade balance. For years this has caused a devaluation of the currency and an inflationary trend. For the past 12 years, this situation has been changing for the better and has resulted in Greece joining the European Monetary Union. Investment in technology and economic austerity measures applied since 1996 have yielded their fruits, improving the picture of the economy. The Greek economy has expanded continuously since 1993, with growth particularly strong and averaging almost 4% during the 5-year period starting in 1997, exceeding that of the EU by more than 1% (OECD, 2002). Today, inflation is at 3%, the government debt ratio has fallen by 11% from 1996 to 2002, interest rates have fallen substantially, and public and private investments have shown a steady increase since 1996. However, despite improvements in the Greek economy, serious structural problems continue to exist. One of these is the distribution of employment among the various sectors, with a high percentage employed in agriculture (Table 21.2).

In agriculture, the fragmentation of land due to the mountainous regions occupying five sixths of Greece's surface, the lack of infrastructure, and limited scientific support held back agricultural production. It is hoped that all this may be remedied with modern technology, leading to significant improvements in the future. Manufacturing, after some years of stagnation in the 1980s, is now showing some spectacular developments in construction, shipbuilding, and telecommunications infrastructure. In the service sector, some worthwhile developments can be seen in the area of tourism, shipping, telecommunications, and finance, with banks and insurance companies showing continuous growth, offering new modern products and investing in technological equipment and automation. Tourism and shipping have traditionally been, and continue to be, important sources of revenue for Greece. Today, Greece is among the most attractive world destinations, offering luxurious hotels, a rich culture and tradition, sea and mountain resorts, exhibition and conference centers, recreation areas, ski centers, modern marinas, paths for hiking, and other tourist attractions. For many years, Greece has been the world's leading power in shipping. Today, due to the legal

framework, many Greek ships have changed into convenience flags. Yet, there has been an economic recovery in the passenger- and cruise-ship sectors and the Greek fleet is renovated with ships, which are distinguished for their luxury and safety.

To sum up, despite structural problems, continuous change and improvement is taking place in the Greek economy. The extensive privatization, the improvements in the infrastructure of transportation, energy, communication, the environment, and education, the improvement in the macroeconomic indices, and the increase in private investments show that the country is progressing toward its central goal, which is to have equal standing among other advanced countries in the EU.

The Banking Sector

In Greece, over the last few decades banks have played an important role in the development of the country's economy. Two semistate banks, Emporiki and Ioniki, and two private banks, Alpha Credit and Barclays, were included in the sample with the purpose of conducting inter-sector comparisons. (Since the completion of the study, the ownership of Ioniki and Barclays has changed.)

For the past few years, the reorganization of the Greek banking sector, following the trend toward mergers that was already well under way in the international market, has become an important issue. The multifaceted Greek banking system, consisting of many small and medium-size banks, both Greek and foreign on the one hand and some large state banks on the other, has undergone serious changes.

The number of state- and semi-state-controlled banks has been reduced since 1995. The market share of state-controlled banks in total assets of commercial banks fell from 60% in 1995 to approximately 40% in 2001. This is due to the process of consolidation and privatization, which led to larger financial groups and to a higher degree of concentration in the Greek banking sector. The share in total assets of the banking sector for the five biggest banks increased from 58% in 1995 to around 66% in 2001.

Rapid credit expansion has offset losses from narrowing interest margins, and bank profitability has improved substantially in recent years, comparing very favorably with a number of other EU countries. This is so in spite of comparatively high operating expenses and provisions on loans. Altogether, the financial strength of the Greek banking system has improved after the liberalization of the sector. Consolidation and privatization have created larger and more cost-conscious financial groups, and banks have expanded into new financial services. Bank capitalization has improved substantially in recent years and most Greek banks are reported to satisfy the minimum capital adequacy ratio, even after the strong decline in stock prices since the second half of 1999.

Today, there are two great banking conglomerates, both of which are controlled by the state. One is the National Bank of Greece, with many branches all over the country. For the last few years, the National Bank has experienced developments, which have established it as one of the most reputable banks in Europe. The other state bank is the Agricultural Bank, which serves the specific needs of the people in rural areas. Also belonging to the semistate sector is the Emporiki Bank. In the private sector, there are three major banks: Alpha Bank (which has now absorbed Ioniki), EFG Eurobank Ergasias, and the Bank of Piraeus. Over the last few years, the important moves in the banking map have included a number of mergers and acquisitions, as well as the creation of a few smaller specialized banks. At the same time, banks constantly add new products and increase the range of services offered to their customers.

In view of this wave of developments, especially of mergers and acquisitions, the exploration of values and attitudes in the banking sector through GLOBE can be useful for purposes of organizational culture, integration, and leadership.

The Telecommunication Sector

In recent years, drastic changes occurred in the field of telecommunications. Until 1992, there was only one state-owned company, OTE (Organization of Telecommunication of Greece), providing conventional phone services. Today OTE continues to provide a standard (conventional) phone service in Greece, but in 1995 its stock went public in the Athens, London, and New York Stock Exchanges, meaning that now 35% of the company is owned by private investors. As a result of the deregulation of the Greek telecommunications market on January 1, 2001, OTE ceased to be a monopoly and has since been operating in a more competitive environment, as more companies provide the same type of services.

Mobile-phone services started in 1992 with two enterprises, Telestet and Panafon. A little later Cosmote, a subsidiary of OTE, joined the market. Today, Panafon has changed its name to to Vodafone, because it belongs to the Vodafone group, and another company Q-Telecom has entered the market. Telecommunications is not only a dynamic, rapidly developing branch of the Greek economy, but a sector in which the country has shown real technological progress and in which Greece parallels international development, having surpassed every forecast made by economic policymakers.

The most interesting statistic, however, is the number of people who have mobile phones. Today cellular-phone owners amount to 80% of the total Greek population! The great jump came in 1997 when mobile-phone subscribers increased by 87%, which ranked the Greek mobile-phone market as the fourth most developed in Europe, according to statistics published by Mobile Communications International.

The impressive development of the Greek market is based mainly on three factors:

- The variety of products that subscriber mobile phones offer. At this time, every subscriber can choose from various packages according to his or her needs.
- The fact that most Greek businesspeople spend a lot of time out of the office, and for this reason, they need a phone, especially because major Greek cities are large and have serious traffic problems.
- The cultural characteristics of Greeks, who are very fond of going out, have a strong social life, and like to communicate with friends at all times. Therefore phones are used not only for business but also for social purposes.

In the present study respondents were taken from OTE, Telestet, and Panafon, as well as from other companies all falling within the wider classification of telecommunications, such as production of telecommunication equipment and production of software and multimedia applications. The common characteristic of all companies is that both in 1996 when the sample was taken, as well as today, they operate in a dynamic changing and demanding environment.

2. SOCIETAL CULTURE AND THE GLOBE STUDY

Before presenting and interpreting the GLOBE findings on societal culture, some major characteristics of Greek culture are introduced as background information.

Social Values and Patterns of Social Behavior

The great Cretan writer Nikos Kazantzakis refers to "the two great currents which constitute the double-born soul of Greece" (Kazantzakis, 1966, pp. 167–168). By this duality he meant the complex mixture of character constituents that have resulted from Greece's location between East and West and from the combination of classical with modern elements in the Greek national character.

The four centuries of Ottoman rule imparted to Greek institutions a structure radically different from what is the norm of the West. An important feature was the astonishing tenacity of the Greeks in maintaining their ethnic identity through long-lasting foreign dominations. A strong contributory factor in this respect was undoubtedly the importance of religion, the strength of the family institution, and the love of independence.

Importance of Religion. Religion is closely linked with Greek nationality as 97% of Greek nationals are reported to be Greek Orthodox Christians. The Orthodox clergy has played a major role in the revolution for independence and in preserving Greek language, culture, and tradition through centuries of foreign occupation. Links between the Greek Orthodox Church and Greek tradition are believed to be very deeply rooted, dating from the time when the Roman Empire was divided into its eastern and western halves in 395 AD and the Byzantine Empire was established in the eastern part, with Greek as its official language (Armstrong & Markus, 1960). The church with its many scholars, some living in monasteries, played an important role in preserving ancient Greek culture and philosophy. It is believed that the Renaissance in Europe profited by the Byzantine thinkers, mostly associated with the church, who brought ancient Greek works to Europe following the fall of Constantinople in 1453 (Campbell & Sherrard, 1968). Today, important events in a person's life, such as baptism and marriage, are usually celebrated in churches. Also, people celebrate their saint's day (name day) more than their birthday. Indeed, many religious feasts to honor saints involve music, drinking, and dancing, thus acting as occasions for social gathering and reinforcement of social ties.

Strength of the Family Institution. The family institution in Greece has been the social entity that protected its members against unfavorable or hostile elements. In the Ottoman period, it was the head of the patriarchal family who alone dealt with the Turkish overlords when this was necessary. In the majority of Greek families, parents still strive to the maximum of their ability to provide their sons and daughters with property and education, to secure employment for them, or to start a business, hence the large numbers of small family-owned firms.

Most large firms in Greece have started as family firms and, for many years, these larger firms have functioned as large patriarchal organizations, where members of the workforce and staff depended on the benevolence of the owner for their well-being. Although this tendency still somehow exists today, increased company size, social awareness, and questioning of authority make it necessary to find new means for securing cooperation and weakening antagonism, a characteristic often shown in both industrial and peer relations within firms ("Greece—Industrial Relations," 1998).

Love of Independence. Love of independence, the need to express freely and support one's opinion, is a strong characteristic of Greek society. This often results in strong

arguments, as each person feels that only his or her views are correct and cannot be easily convinced to modify them. Skouras believes that this is evidence of an "inflated ego," often resulting in a form of antagonism between members of society.[1] Although Greek society shows elements of collectivism, individualism, a tendency to mistrust, difficulties in sharing or combining efforts for a common goal, and constant verbal conflict over facts and ideas are very frequent. One of the most common sources of conflict in most social situations is the argument over politics, because almost every person has a strong opinion on almost every issue and strongly fights to support his or her views. According to an American study of a small Greek village "where perpetual struggle, principally outside the family, is a part of life," the ultimate aim of this struggle appears to be the assertion of individual identity (Friedl, 1962, p. 83). Individualism often stands as a barrier when it comes to delegating authority or collaborating in teams. However, all of the aforementioned is offset by an important feature that acts as a moderator of in-group conflict, namely *philotimo*. There is no equivalent for this word in English; literally translated, it means love of honor and, as a concept, it implies a self-imposed code of conduct based on trust and fairness. *Philotimo* often helps in overcoming difficulties and encouraging cooperation between workers or staff, which no rule or order could impose. It also means that, if treated "properly," an employee will give more than what is normally expected in order to please his or her employers, "properly" meaning being respected, praised, and shown concern with regard to personal matters. As Triandis (1972) indicates, a person who is considered *philotimos* behaves toward members of his or her in-group in a way that is "polite, virtuous, reliable, proud, truthful, generous, self-sacrificing, tactful, respectful and grateful" (p. 308).

A strong belief in independence makes those who work in the private sector willing to work for themselves. The phrase "I want to be my own boss" is commonly heard among young people who, after working for a few years as employees, start their own small business. About half of the labor force is self-employed and 90% of Greek firms have fewer than 10 workers (Papalexandris, 1997).

Overall, the readiness of Greeks to engage in entrepreneurial activities is further strengthened by the considerable degree of social mobility in Greece. With no line of separation between classes, there is high expectation and much opportunity for success. There is no limit to the opportunities for people to advance and Greeks tend to compete fiercely to grasp these opportunities before anyone else does. This explains also the preference for ventures that allow a high margin of profit (trade, shipping) and the willingness to seek opportunities abroad (Papalexandris, 1995).

The desire to advance socially and secure social recognition, together with the love for learning and self-fulfillment, also explain the great value Greeks attach to higher education, which was traditionally a prerequisite for success, social status, and economic prosperity (Dimaki, 1974). Higher education in Greek universities is free for those who can pass the national admission exam. However, the number of candidates exceeds the available places for admission and, for students who are not admitted to the Greek universities, the Greek family is ready to sacrifice important sums of money for their education, either abroad or in private colleges in Greece. Also, it is quite common for the family to finance children's postgraduate studies abroad. In general, Greek independence is balanced by collectivism in many other domains, such as personal relations, family, and even employee–employer relationships.

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[1]Written communication by Prof. T. Skouras, Athens University of Economics and Business, who acted as one of the referees for this chapter.

TABLE 21.3
GLOBE Results on Greek Societal Culture

Culture Dimensions	Society "As Is"			Society "Should Be"			Differenced[d] "Should Be"– "As Is"
	Mean[a]	Band[b]	Rank[c]	Mean[a]	Band[b]	Rank[c]	
Performance Orientation	3.20	C	61	5.81	C	40	2.61
Future Orientation	3.40	C	51	5.19	B	48	1.79
Assertiveness	4.58	A	9	2.96	C	57	−1.62
Institutional Collectivism I	3.25	D	61	5.40	A	5	2.15
In-Group Collectivism II	5.27	B	35	5.46	B	41	0.19
Gender Egalitarianism	3.48	A	27	4.89	A	15	1.41
Humane Orientation	3.34	D	59	5.23	B	48	1.89
Power Distance	5.40	A	21	2.39	D	52	−3.01
Uncertainty Avoidance	3.39	D	57	5.09	A	17	1.70

[a]Country mean score on a 7-point Likert-type scale. [b]Bands A > B > C > D are determined by calculating the grand mean and standard deviations across all society "As Is" and "Should Be" scales respectively for the GLOBE sample of countries. These means and standard deviations are used to calculate low, medium, and high bands of countries (GLOBE standard procedure, cf. Hanges, Dickson, & Sipe, 2004). [c]The rank order for Greece relative to the 61 countries. [d]Absolute difference between the "Should Be" and "As Is" scores.

Against this overall country background, results obtained from the GLOBE study on societal culture are interpreted in the next section.

GLOBE Results on Perceived and Desired Dimensions

Results from GLOBE on the societal level of culture in Greece are presented in Table 21.3. This table shows the mean scores and ranks of the various dimensions of culture, as respondents believe that they currently exist and should be, as well as the differences between them.

Societal cultural differences between practices, "As Is" responses, and values, "Should Be" responses, are interpreted here in a similar way as Bourantas, Anagnosteli, Mantes, and Kefalas (1990) have argued for organizational culture. They consider the discrepancy between organizational practices as perceived by managers ("As Is") and their personally preferred culture or values ("Should Be") to indicate a desire for change within organizations.

Performance Orientation.   Performance Orientation refers to the degree to which the society encourages and rewards individuals and groups for high performance. In this section, Greece has an especially low "As Is" score of 3.20 (with the maximum being 7.00), ranking it last among 61 countries. On the "Should Be" dimension, Greece's score of 5.81 ranks on the 40th position. There is a substantial gap between what is happening now ("As Is") and what should be happening ("Should Be"), although both are low in relation to the other cultures studied.

Middle managers perceive the recognition granted to high performance in their society to be low, whereas they believe this should be much higher. A number of explanations can be offered here:

- Greek managers seem to resent ("Should Be") the perceived general tendency ("As Is") toward mistrusting those who achieve individual goals and reach high levels of success. This seems similar to the "tall poppy" syndrome reported in Australia (chap. 9, this volume). The "tall poppy" syndrome refers to a dislike of those who excel and are above others, especially when success leads to arrogance. Thus, although Greeks strive for achievement, they often refuse recognition to those performing well. Contrary to this they very often think of themselves as victims of this lack of recognition, having a feeling of being betrayed by society in general.
- More straightforwardly, the results may also indicate that Greek managers want their society to become more performance oriented.
- Results may also reflect the general tendency of most Greeks for self-criticism, which stems to a large extent from a high need for progress and excellence, which everyone would like to see but, due to the lack of infrastructure or the general framework, finds difficult to achieve. The drive and desire for excellence among Greek managers can be seen in the high achievements of overseas Greeks, for example, in the United States, who "work within a system that encourages and supports individual initiative" (Broome, 1996, p. 96).

Over the last few years, as shown by economic figures things have started to change in certain segments of the economy. The concepts of productivity and free trade, already prominent in the private sector, are entering in the public sector while, at the same time, there are more professional managers with scientific background offering their services in various posts in organizations controlled by the state. At the same time, competition is causing a change in the philosophy of management and is forcing companies to make constant improvements in order to attain better results. Thus, it seems likely that overall the Greek management shows more acceptance of performance orientation and sees higher value in recognizing high achievements publicly.

Future Orientation.   Future Orientation is defined as the extent to which a society encourages its members to plan for the future and to take long-term perspectives. Greece's "As Is" score (3.40) positions low (Rank = 51, Band C) among the 61 GLOBE countries. The "Should Be" score (5.19) ranks on the 48th position, which differs somewhat from the perceived Future Orientation because it puts Greece in Band B.

It seems that Greece follows the general tendency of all countries in the GLOBE study by showing a desire for more Future Orientation. However, the Greek culture has always been characterized by its "here and now" attitude, mainly due to the environmental instability, wars, and the resulting insecurity. What is missing is the sense of belief in the future and the systematic approach to a long-term program that will look ahead and prepare action plans to meet future needs. It seems that wars, threats, and various calamities that Greeks have faced over the years make them reluctant to plan too far ahead. To this, should be added the frequent changes in legislation, practiced over the past years by the state, and the general mistrust about what lies ahead, possibly due to the country's geopolitical position. According to Broome (1996), the Greek approach to time is considerably different from that found in the United States or Western Europe. There is little advance planning unless it is imposed from the outside. On a personal level, if you ask a Greek what he or she will do over the next few years, you may receive the following answer "Who knows? I may not even be alive then."

Until recently this phenomenon could be observed at all levels of Greek culture, with politicians and businesspeople in the forefront. As a result, the talent for business and the intelligence, which distinguish Greeks, was rather channeled to short-term plans. Trade has

been a preferred activity over manufacturing and short-term profit was more appealing than long-term investment (Alexander, 1968). Over the last few years, there have been efforts in large Greek organizations to implement strategic planning and to get ready to anticipate and face the future, by building alternative solutions for unpredictable changes. Thus, many Greek firms have invested abroad, in both Eastern and Western countries, hoping for long-term benefits. This is largely due to globalization and the competition faced by the operation of multinational firms in Greece. Furthermore, because Greece is a member of the EU (and recently joined the European currency), detailed planning ahead of time, in order to participate in projects and get access to available funds, is necessary. This forces state administration to adjust their practices and become more future oriented. It is worth noting that Greeks are among the most pro-European of all EU country nationals—a clear indication that despite their unwillingness to engage in routine planning, they look to the future with hope.

Assertiveness. This dimension refers to the degree to which members of the society are encouraged to be tough, dominant, and aggressive. Greece positions 9th (Band A) in the "As Is" and 57th (Band C) in the "Should Be" ranking. The apparent difference in ranking is very high. Apparently, the respondents see the Greek society to be very high on dominance and toughness and seem not satisfied by that.

Greece has been involved in several wars over the years, either in response to a foreign invasion or in order to liberate occupied territories. This has led people to act in a confrontational and aggressive way, mostly to safeguard their rights. However, people believe in the Christian spirit of loving peace and the motto of "Love thy neighbor as thyself," which is something strongly encouraged by parents and teachers in childrearing. Among schoolchildren, it is not the person who shows aggression who is most respected, but rather, the child who can help schoolmates in meeting difficult assignments and teachers' requirements or the child who will defend verbally his or her classmate to the teacher, even if the latter is a wrongdoer.

In the organizational setting, competition and the need for efficiency make aggressive behavior an everyday practice. However, back-stabbing or judging strictly your colleagues or subordinates is not encouraged whereas solidarity is well desired. This shows that most people resent the perceived aggression and long for a less confrontational environment.

As Broome (1996) describes, in order to motivate employees to put extra effort into a project, it is necessary to appeal to their *philotimo* or "love of honor" by showing trust in their abilities, kindness, and concern about their personal problems. The allowance of non-work-related activity on the job, and the time often spent by managers in order to learn about their employees' family concerns and problems, can create more loyalty and a sense of obligation, thus leading to higher degrees of productivity whenever needed. Kindness and concern about people rather than about products will bring much better results, because keeping to the norms and being tough and strict can create an adversarial relationship with very negative results. It appears that less aggression is what all countries participating in the GLOBE study around the world desire and Greece, despite the perceived practices, is among the countries with a strong desire for lower levels of aggression.

Institutional Collectivism. Institutional Collectivism refers to the extent to which a society encourages and rewards collective action. Here, the Greek society has a very low score (3.25) and is in the 61st position (Band D). The "Should Be" score is very high, 5.40, which places Greece 5th among all 61 countries (Band A). This difference is the highest of all nine GLOBE dimensions for Greece.

Although respondents perceive Greek society as high on individualism, it would not be wise to characterize Greek culture as such, based on these findings. The gap indicated by the results of this dimension brings forward the wish to return to older times, when concern for others was more important than individual success. Greeks have learned to take initiative, and have a strong entrepreneurial spirit. However, they do not easily work well with others, especially in organizational settings. It is common for those in position of power to take all the responsibility and delegate only to a limited extent, because their subordinates are neither trained nor encouraged to work in teams. Team spirit is reached only in cases of emergency. In Greek history, there are instances where prominent Greeks have overcome their differences joining together when important decisions had to be reached. However, it seems that once the danger was over, the need to act as a team faded and individuality prevailed again.

An important characteristic in Greek societal culture is the distinction between in-group and out-group, which affects significantly the ways in which Greeks relate to others (Triandis, 1972). The in-group usually includes family, relatives, and friends and there is a lot of protection, trust, support, and cooperation between its members. The out-group is often viewed with hostility and relations with out-group members are often characterized by suspicion and mistrust. According to Doumanis (1983), in traditional Greek communities social relationships were polarized, being either positive or negative with no room or neutral gradation in between the two. This explains the lack of cooperation between management and employees or between state officials belonging to different political parties. However, any stranger or foreigner is a potential in-group member and receives excellent treatment because of the emphasis tradition places on *philoxenia* or friendliness to strangers.

As Herzfeld (1987) observed, one finds in the mosaic of Greek culture a mixture of the traditional and modern that cannot easily be separated. Although the largest percentage of the Greek population lives in urban centers, such as Athens, Thessaloniki, and Patras, most Greeks have their roots in the rural communities. Thus, although leading the life of a modern city dweller with fast and busy schedules and little time for team spirit and collectivism, they identify with their own or their parents' village community and long for the type of institutional collectivism that prevailed there. The first thing two Greek strangers do when they first meet is try to find out their place of origin. If they happen to come from the same geographical area or happen to know someone from each other's area, this can form enough of a basis for cordial social relations. Strong or influential members of a village, who have "made it" in large cities, often become a source of jobs or contacts that lead to employment and it is still common to find in large organizations high percentages of employees coming from the same province that happened to be the owner's or the top manager's province.

The "Should Be" results of GLOBE confirm the research, which was carried out in Greece by Hofstede 15 years ago (Hofstede, 1991). Greece was among the countries showing a strong desire for collectivism. This was apparently due to the fact that respondents in Hofstede's research, all belonging to the same firm, felt as members of the in-group that they had developed solidarity among themselves. The "Should Be" Collectivism scale also reflects the critical attitude toward antagonism and distrust often evident in Greek society.

On the societal level, as a great portion of the population has moved to the cities and relationships have become more impersonal, Collectivism even at the inner group is perceived as low although it is highly desirable among respondents. As we can see in the study, the coefficient on what the situation "Should Be" is especially high and places Greece at Rank 5 in this dimension. Therefore, Greeks seem both to miss both Collectivism and to realize that they have to work together in order to be successful as Europeans and develop team spirit if

they want to develop as a country. It is therefore the task of top managers to transform the organization into a big extended family, in order to make their people feel as members of the inner group and achieve the results of teamwork. In fact, most executive training in modern Greek firms today aim at improving teamwork and systematic efforts have already brought promising results, as expressed by many consultants working in that field (Broome, 1996).

In-Group Collectivism.   This dimension describes the degree to which individuals express pride, loyalty, and interdependence in their families. On the "As Is" dimension, Greece shows a medium to high score of 5.27 and ranks 35 among the GLOBE countries (Band B). The rank Greece holds in the "Should Be" score is 42 (Band B). The difference between the current and desired state of affairs is negligible (0.19). It seems that on the issue of family pride, respondents feel that the Greek society is on the right track.

The bond of family has an unbreakable connection to the development of Greek society. Throughout the tradition of centuries and with the passing of different forms of family, from the patriarchal family found in continental Greece to the matriarchal family found in the Greek islands, the family bond has constituted the first and strongest societal group through which individuals develop their personal identity.

In-Group Collectivism is expressed in the form of most small to medium-size Greek businesses of the past decades. The majority of these businesses preserve their family character throughout their life and, very often, the motivation for establishing them stems from the need to create a safe working environment for members of the family. There are many examples of companies in Greece that have developed while preserving their family nature. These companies face the serious problem of transition, for example, when the founder grows and when some other member of the family taking over is not necessarily able to keep the business alive.

Note that the Greek family includes not only parents and children. The elderly are always included as well as aunts, uncles, cousins, nephews, and nieces, and relationships with in-laws are also important. Younger members of the family enjoy a high degree of support from the family and older members enjoy in turn a lot of care in their late years. It is very common for mothers of young children to spend evening hours tutoring their children and for grandmothers to baby-sit for their grandchildren, while their daughters or daughters-in-law are out at work. Also, in times of illness, there are always family members who will take a turn at the sick person's bedside. Perhaps the support provided by the family partly explains the facts that Greece has the longest mean life expectancy in Europe, the lowest suicide rate in Europe, and a very low percentage of children born outside marriage.

The family in Greece manages to replace the gap in organized state services in the area of education, health, day-care centers for children, and care for the elderly. At the same time, it serves as a means to control behavior of its members. As described by Gage (1987) in a discussion he had with a criminal lawyer, the latter had told him that almost all his clients involved in a crime were more concerned about their family's reaction than about their judge's verdict.

In conclusion, we must mention the fact that the family bond has been going through a difficult period throughout the world and this has inevitably touched Greece. The relationship between family members is becoming detached, divorce rate is increasing, and this phenomenon is especially important for the Greek society, if we take into account that the Greek society is largely supported by and draws its strength from the family institution.

Gender Egalitarianism.   This dimension measures the extent to which role differences between the different gender are minimized. Greek society scores comparatively high on this

dimension (3.48, 27th, Band A), although restrictions placed on women, due to their dual role in work and family settings, are commonly evident (Papalexandris & Bourantas, 1991). With its "Should Be" score of 4.89, Greece ranks 15th among other GLOBE countries and again in Band A.

One would expect less Gender Egalitarianism because the Greek society held until recently a traditional and more inflexible position regarding the independence of women and their involvement in important aspects of economic and political life. However, anthropologists have argued that the Greek society affords Greek women a lot of power at home, and it is true that women have held a most important place in communities where men were absent for long periods of time, due to emigration, work at sea, or wars. Traditionally in the presence of men, women were expected to serve and make men feel like masters in the home. Young women would often marry according to their parents' will and they would gain status after bearing children, whereas the mother-in-law was a most important figure in rural communities.

Ethnographer Irvin Sanders (1962), who studied rural parts of Greece in the early 1960s, reported that when he asked a villager how many children he had, he replied "two children and one girl," referring to the preference for sons. As fathers needed to provide daughters with *prika* or dowry in order for them to get married, daughters were often considered as financial burdens. Today, the dowry system does not exist and equal treatment is given to both male and female children, who share the overprotectiveness and financial sacrifices of their parents and are strongly encouraged to study and make progress in their lives.

Although the presence of women in top levels of the hierarchy is still limited, according to Dubisch (1986), most of the power of Greek women remains out of public display. Women have demonstrated that they can play an important role within Greek society as professionals, academics, and executives, in both the public and the private sectors. Women outnumber men gaining entrance to universities, women managers have been very successful in the services sector and, over the next few years, trends show that they will be an important part of the business world. Still, the largest proportion of responsibility with respect to childrearing and housework is carried out by women, who seem to manage particularly well in most cases, largely due to the support of the extended family (parents and close relatives) still prevailing in Greece.

Humane Orientation.   Humane Orientation is defined as the effort and practices that a society shows in support of human beings including caring, generosity, concern, and friendliness. Greek society scores 3.34, which positions it very low (59th, Band D) among the 61 GLOBE countries. The "Should Be" score is 5.23 and puts Greece on 48th position in Band B. The difference can be interpreted such that the respondents feel that in the Greek society there should be more generosity, concern, and friendliness among people.

One must however look closer at the Greek society in order to understand the respondents' views. A person not familiar with Greek culture may gain the impression that Greek society is actually low on Humane Orientation. The fact is that it is much lower than what respondents would like it to be and this high desire for humanism is deeply rooted in Greek traditional values, which respondents see as being threatened in an era of commercialization and cut-throat competition.

One of the most well-known traditional Greek values has been the offer of *philoxenia* or hospitality. According to Fermor (1958), *philoxenia* is based on a genuine and deep-seated kindness, the feeling of pity and charity toward a stranger who is far from home, as in ancient Greek the word *xenos* means both stranger and guest. Greek hospitality especially in smaller communities is one of the reasons that many tourists keep coming back to Greece. The visiting foreigner or the newly met person is considered a potential friend until he or she proves the opposite.

Of course, this contradicts the already mentioned antagonism and distrust often shown by Greeks. The explanation can be found in the distinction between in-group and out-group described by Triandis (1972). In spite of the apparent contradiction, the independence and individualism of Greeks coincide with the strong loyalty and even sacrifice for the in-group or for appropriate others. According to Hart (1992), who studied rural Greece, individuality is admired whereas autonomy, which disregards needs of family or community, is condemned.

As Broome (1996) describes, closely related to hospitality is generosity, or the overwhelming spirit of giving that accompanies true friendship in Greece. A person may make real sacrifices to help a friend in need. However, if something goes wrong in the relationship or the person joins a conflicting interest group, the situation may change drastically and strong antagonism may develop.

An example from the recent past shows the difference between Greek culture and the West in Humane Orientation. In 1993, during the campaign for parliamentary election, one of the two major candidates was in bad health and apparently unable to rule the country as before. The opposite party, following advice by foreign consultants, used this as an argument against their opponent. Contrary to what foreign advisers had believed, the weak candidate did not lose any of his supporters, who felt very sympathetic toward him, and he finally won the election.

It is true that Greeks of all social levels have traditionally been humanitarian and supportive toward their fellow men. It is still common for poor people to survive on neighbors' support, and charity donations are very common, even from people with limited financial means. Almost all major educational institutions, hospitals, and public buildings owe their existence to donations from diaspora Greeks and there is a widespread tradition to help the needy around the world. Greece at present supports 1.5 million economic immigrants from poor neighboring countries and also helps those from the Third World ones. At the same time, the state is expected to contribute to its citizens' welfare, something that it cannot do to a satisfactory degree, thus creating dissatisfaction and unrest. In general, people fear that the impersonal nature of life in urban centers will deprive them of their cultural qualities of caring for each other. It is a fact that, over the last few years, with increasing population and alienation in large towns, people feel uneasy. Not knowing your neighbor and not being able to know whether or not to trust him or her is something against traditional values. We believe that this change is reflected in the low score perceived in Humane Orientation. Furthermore, in work settings the need to increase competitiveness seems to threaten existing employee-friendly practices, tenure, and supportive labor measures and this is something people resent in general.

Overall, one may conclude that, as in the general GLOBE results, Greek respondents show a great desire for a stronger Humane Orientation and this desire makes them see the present situation as worse than what an outsider or an objective observer would perceive it to be. Thus, higher expectations and a longing for what is universally considered good is evident across respondents and explains the gap between the "As Is" and the "Should Be" findings.

Power Distance.   This dimension describes the extent to which a society accepts and endorses authority, power differences, and status privileges. Greece has a comparatively high "As Is" score of 5.40 (21st, Band A) and a very low "Should Be" score of 2.39 (52nd, Band D). According to Hofstede (1991), a large Power Distance coincides with might prevailing over right—the powerful having privileges and the ability to use force over subordinates. This is something found for powerful people (influential in politics, the media, or business) in

countries all over the world, which most respondents consider as undesirable and unfair. A person who is not familiar with Greek society may conclude from the Greek "As Is" score that it is a hierarchical society, where the ordinary people's opinions are not considered and where ordinary people are kept at a distance from the powerful. However this is not the case. Greek people have the tendency to challenge, question, and criticize authority and react fiercely whenever they feel that their rights are violated. In fact, industrial relations have traditionally been a difficult area for large firms and union leaders fought strongly whenever their views were not taken into consideration. So, it might well be that the "As Is" Power Distance is perceived to be comparatively high; however, it is believed that due to the desire of Greeks for a more egalitarian and participatory society, the "Should Be" scores for Power Distance are extremely low. Holden (1972) states in his book on Greeks, that they are indeed not only natural participators but compulsive egalitarians: Rank, class, or status mean little to them. According to Broome (1996), Greeks are not the least intimidated by status or hierarchy and they believe they have the solution to all company or state problems. Every individual has a strong opinion about how things should be done and doesn't hesitate to let that opinion be known.

Today, the tendency toward globalization requires the involvement of the individual and his or her conscious participation in the common vision. Greek management is still characterized to a large extent by formal relationships, which no one approves of and everyone questions. A different type of employee involvement is evident in some modern organizations and the perspective of spreading this to other organizations and institutions of Greek society is highly desirable and strongly demanded.

Uncertainty Avoidance.   This dimension refers to practices adopted and encouraged within the framework of a society in order to avoid the uncertainty existing among its members, often at the expense of experimentation and in favor of strict rules and strong legislation. Greece scores 3.39 (57th, Band D) on the "As Is" dimension and 5.09 (17th, Band A) on the "Should Be" dimension,

Respondents perceive a very low level of Uncertainty Avoidance in their society and desire it to be substantially higher. Greece seems to lack preventive measures for coping with critical situations (wood fires, floods, road accidents, crimes, etc.). The Greek state has been often accused for improvisation in solving problems and a lack of planning for facing emergency situations, which cause panic and are met with great difficulty and often without success.

The results for Uncertainty Avoidance match the results for Future Orientation. Many in the Greek society seem reluctant to plan ahead, because they feel uncertain about the future and there is a common attitude of "who knows what lies ahead?" According to Hofstede (1991), Greece showed high ranking in the Uncertainty Avoidance index. This is only in agreement with the GLOBE "Should Be" score for Greece. Individuals in High Uncertainty Avoidance cultures are more anxious and also more expressive, where people appear busy, emotional, aggressive, and active. This description coincides with the impression one gets from watching Greeks. Greeks tend to react to uncertainty and unpleasant situations with sociability. Talking, eating, drinking, dancing, discussing the world's problems, and telling jokes seem to provide a release from tension and anxiety. In order to fight uncertainty, Greeks were and are still attracted to state jobs, which in the past offered tenure and are still considered as more secure. Thus, voters exercised great pressure on politicians to obtain them. Although the heavily staffed state sector allows little room for such practices any longer,

political parties have for many years secured votes in exchange for the certainty offered by a tenured job in the state sector.

Hofstede (1991) also found that countries with high Uncertainty Avoidance, in an attempt to moderate uncertainty, have a complicated system of laws and rules as citizens show mistrust for their country's institutions. This is true for Greece, where the complicated legal framework, lending itself to various, often unexpected interpretations is something that, although designed to fight uncertainty, adds to the general feeling of uncertainty together with constant mistrust about state institutions. Here we must notice that our respondents were mostly managers in secure jobs, so they would welcome lower levels of uncertainty. At the same time, risk taking, innovation, and experimentation are common among a considerable number of businesspeople, who choose to engage in entrepreneurial activities. This comes as no surprise if one takes into consideration Hofstede's distinction between Uncertainty Avoidance and risk avoidance. Many entrepreneurial firms are created at high risk, mostly to satisfy the individualism of their founders, but also because people who have a high motive to assume entrepreneurial risk have in fact high levels of tolerance to uncertainty. Research among people employed in the state sector when compared to those employed in less secure, more demanding jobs, has shown that people attracted to more secure jobs, as is the case with most of our respondents, have different personality traits and somehow higher security needs (Bourantas & Papalexandris, 1999).

It seems that for Greece, the high score of perceived Uncertainty Avoidance does not hinder large parts of the population from engaging in entrepreneurial activity. Greece has the highest percentage of entrepreneurs within the EU (Papalexandris, 1997). Broome (1996) believes a lot of safeguards against uncertainty are provided by the extended family and friends/members of the in-group. Insecurity caused by the societal environment and the lack of infrastructure can be met by establishing personal connections, and Greeks invest a lot of time and effort in that direction.

Summary of Findings on Societal Culture

Summarizing the findings, we can conclude the following about perceptions of societal culture by our respondents.

- They are not satisfied with the performance orientation of their society.
- They wish that things should be planned more carefully.
- They are not satisfied with the high levels of assertiveness shown.
- They show a longing for more collective ways of life that was the rule in the past but is now threatened by rapid urbanization and modern ways of life.
- They value family life and gender equality.
- They also long for a more caring society, which was the rule in the past.
- They resent power distance, which they perceive as high.
- Finally, they perceive their society as highly uncertain and would like this situation to improve.

These general findings are discussed in combination with results on leadership at the end of the following section of this chapter.

3. GLOBE AND LEADERSHIP

Literature Review on Leadership in Greece

The word *leadership,* literally translated as "igesia" in Greek, is a word usually used to describe the top-rank officials in large institutions such as the army, ministries, or political parties. Only during recent years, and after extensive use in executive seminars and business courses, has the term acquired the meaning it has in the English language.

On the contrary, the term *leader,* when used alone as a noun, for example, "he is a leader," refers to the person who has some kind of special quality or charisma to guide people, whereas when used in combination with another word, for example, "the leader of the party," simply refers to the person who is on top of the hierarchy.

The distinction between leaders and managers is somewhat difficult for those not having studied management. In fact, there is no corresponding translation for *manager* in Greek language. For higher levels, the word most often used is *diefthintis,* meaning director. Indeed, many managers still carry out their jobs in a more directive and controlling approach than is commonly found in Western companies. Research in the mid-1960s showed that autocratic management was a consequence of the family structure and the lack of separation between ownership and management (Alexander, 1968).

Today, even in family-owned companies, which could be characterized as patriarchal, very rarely does the directive style mean harsh treatment to employees. According to Broome (1996), the successful Greek manager is expected to take care of employee needs as they arise, showing an interest in their family problems, because for most Greeks, the family is more important than work. The personal relationship with employees and the ability of the manager to develop and maintain personal connections with both subordinates and colleagues is often what distinguishes a leader from a manager, especially at the middle levels of hierarchy.

As already mentioned, very important at this level is the ability of the leader to appeal to the *philotimo* or "love of honor" of his or her employees and create conditions that allow employees to show their creativity, diligence, and dexterity, while creating a system that encourages and supports individual initiative. One must take into account that Greeks are very hard-working people, when the situation requires it, and it is the personal quality of diligence, not work itself that is important (Lee, 1959). Meaningless and routine work is viewed with disdain and this explains the low productivity of the public sector, which is nevertheless sought by employees because it offers job security. Yet many people, showing lower productivity in lower paid jobs of the public sector, will take an extra job to support their family. Recent statistics have shown that Greeks work the longest working hours per year in the EU. (International Labour Organizaton [ILO], 2003).

Very important is the ability to treat each employee as a person. As stated by Broome (1996), "In Greece you must manage persons, not personnel." As already mentioned, Greeks are both very individualistic and independent. According to Fermor (1958, 1966), an English author who fought in Greece during World War II and has studied Greek culture extensively, "Every Greek may be said to comprise a one-man splinter-group"; in fact, the Greek word for person, *atomo,* comes from the word that was believed by ancient Greek scientists to be the indivisible unit of the universe. In the work environment, employees are always inclined to fight against perceived limitations on their personal freedom, independence, and individual rights.

In view of all this, being granted the attribute "leader" in a Greek organization is not a simple task but a great achievement. Greeks do not like to be told what to do without proper explanations. They dislike orders and are not at all intimidated by status. They face difficulties in cooperating and are very quick to question authority and mistrust superiors. Therefore, only the person who can win approval, encourage teamwork, and be recognized as superior due to his or her qualities, skills, fairness, and integrity, can be characterized as a leader. Such a person can achieve levels of performance from his or her group that far excel what would be considered as normal by international standards.

This overall picture of Greek leadership is further analyzed with the help of data from media analysis, focus groups findings, and factor analysis of leadership results from GLOBE.

Media Analysis

In this section, we examine the concept of leadership and the special practices, which are considered as characteristic of a successful manager/leader according to media analysis. For the needs of GLOBE, we carried out media analysis in a series of magazines and newspapers with economic contents.

The magazines used have permanent columns on leaders, who are selected due to their success and their contribution to the high performance of their firm. These media were *Economicos Tachydromos, Epilogi, Industrial Review, Capital,* and *Know How.* The newspapers were *Naftemboriki, To Vima,* and *Express.* The 2-month period covered by the study commenced January 1, 1998 and ended March 1, 1998. The main objective was the identification and collection of expressions assigning characteristics to well-known managers/leaders, in order to arrive at the ideal profile according to the media.

At this point, we must stress the difficulty we faced in identifying leadership characteristics among persons described. The Greek press gives special emphasis to what top managers, both professionals and entrepreneurs, have done. Therefore, the classic presentation of top managers starts with their studies and continues with the field they have chosen and how they have developed in their career or in their business. This presentation is given without any special mention to their personality, behavior, and practices, which contributed to their success. Thus, no valuable information on leadership qualities of managers could be drawn. In some cases, where special reports were made on important business personalities, the qualities mentioned were that they were self-made or were able to take over and expand a small family business. The ability to overcome obstacles of the external environment and to identify new business opportunities was also stressed. Entrepreneurial ability was considered important for top managers and, if they had succeeded in staying for many years in business, this was also attributed to their humanistic feelings and supportive behavior to their employees, which had secured their loyalty and commitment.

Apart from these top managers making the headlines, the list of managers' characteristics according to the articles is presented in Table 21.4.

From the 150 top-managers that were in the analysis, every one was characterized by more than one adjective. As we can see from the result of the research, the basic characteristic of the successful Greek manager is experience: 30.14% referred to the experience of the managers. Other characteristics that were mentioned were intelligence and decisiveness, innovation, administrative ability, risk taking, and the ability to inspire.

Most important for the overall understanding of Greek leadership are the results from the two focus groups, which follow.

TABLE 21.4
Media Analysis Results

Characteristics	Rank	Number of Times Mentioned	Percentage %
Experienced	1	88	30.14
Intelligent	2	27	9.25
Decisive	3	25	8.56
Innovative	4	19	6.51
Good administrator	5	18	6.16
Risk taker	6	14	4.76
Inspirational	7	11	3.73
Enthusiastic	8	9	3.08
Forecaster	8	9	3.08
Independent	8	9	3.08
Cooperative	11	7	2.40
Encouraging	12	6	2.05
Sincere	12	6	2.05
Problem solver	14	5	1.71
Improver	15	4	1.37
Positive	15	4	1.37
Well-prepared	15	4	1.37
Fair	18	3	1.03
Diplomatic	18	3	1.03
Unifier	18	3	1.03
Mind stimulator	18	3	1.03
Unique	18	3	1.03
Calm	23	2	0.68
Clear, concrete	23	2	0.68
Consultative	23	2	0.68
Orderly	23	2	0.68
Mediator	23	2	0.68
Morale booster	28	1	0.34
Formal	28	1	0.34
Total		**292**	**100 %**

Focus Groups on Leadership

Here, we present the results of two focus groups. The first was conducted among executives attending an executive part-time MBA program and working mostly as mechanical and

electrical engineers. The discussion aimed at selecting the most important leader from both the historical/political and the organizational perspective. The second was conducted in a Greek semistate bank. The discussion covered the respondents' perception of characteristics possessed by a manager versus those of a leader.

First Focus Group.   The two persons selected as outstanding leaders were E. Venizelos, a political leader, and A. Onassis, a business leader.

Eleftherios Venizelos is considered the principal political leader of modern Greece. As the country's prime minister at the beginning of the 20th century, he had the vision to liberate all parts of Greece, which were still under Turkish occupation. He won victoriously the two Balkan wars and started the Asia Minor expedition counting on the support of Western allies. When the latter withdrew their support, the Greek army were defeated; consequently Greece was forced to accept 1.6 million Greek refugees from the coast of Asia Minor. Yet his political insight, diplomatic talent, ability to mobilize his people, and commitment to the vision of freedom for the homeland have won him perhaps the top position among political leaders of modern Greece.

Aristotelis Onassis was born at the beginning of the century in Smyrna situated in Asia Minor. After the loss of Asia Minor, he was forced to emigrate and subsequently started his business ventures trading tobacco in Argentina. He soon developed a fleet of whalers, which he then turned into cargo ships and later into tankers of very large tonnage. In 1956, when the Suez Canal was blocked, he was able to carry oil fast, by transporting it around Africa with his huge oil tankers, and this made him a billionaire. His legendary affair with the famous opera singer Maria Callas and his marriage with Jackie, the widow of U.S. President John Kennedy, occupied the headlines for many years. He was the founder of the Greek airliner Olympic Airways and left a huge fortune after his death, including a large medical center in Athens, a scholarship foundation for students in higher education, and the Onassis world prizes for people showing outstanding achievements in the area of humanities, arts, and sciences. His intelligence, business intuition, global awareness, risk taking, ability to adapt and take advantage of unexpected events, together with his love for the homeland, place him at the top of business leaders in the eyes of Greeks and have won him also a position among the best known business leaders of the world.

In general we can conclude that charismatic leaders receive high recognition in Greece and this happens in general after their death, as the tendency to criticize and find faults with others stands in the way. Some unobtrusive measures such as statues, street names, banknotes, and monuments all point to the heroic figures of the past. These are leaders who inspired their people in the struggle for independence, political or state leaders and scientists with international reputation. Businesspeople are less represented although there is much oral conversation surrounding those who started with poor means and made it to the top.

Second Focus Group.   All the participants agreed that there are important differences between a manager who tries to carry out his or her duties correctly and a leader who creates a team, prepares its members for action, and gets them all to work together. The differences, which were stressed, are presented in Table 21.5.

The conclusions reached from this focus group describe the leader as someone with vision, inspiration, and the ability to be persuasive. He or she is a person who can motivate others and present new ideas, which can be materialized. The leader is thought to be a charismatic person with a strong personality, who is able to win the acceptance not only of his or her subordinates but also of his or her superiors.

TABLE 21.5
Differences Between Managers and Leaders

Manager	Leader
• Puts emphasis on results.	• Puts emphasis on results and on people.
• Plans, organizes, and controls the different branches.	• Gets results through the trust she or he has won.
• Assigns tasks and directs in the best possible way.	• Motivates his or her team to do their work in the best possible way.
• Assigns power and responsibilities.	• Motivates not by giving orders but by persuading his or her employees.
• Dictates his or her will by giving orders.	• Persuades by giving example to others.
• Does not have the ability of the leader to stimulate his or her team.	• Creates the ideal environment and climate in order to motivate his or her people.
• Acts as the conductor who directs an orchestra with his or her wand.	• Differentiated from the other members of the team by his or her ability to help in the work.
• It is possible that she or he is good at his or her job without being a leader, like a good basketball player who does not necessarily make a good coach.	• Is the conductor but communicates with the orchestra without using the wand.
• His or her opinion dominates.	• Gains the admiration of those around him or her.
• Functions within already existing limits.	• Has vision.
• Takes initiatives and has ideas that cannot always be applied because she or he cannot get the rest of the team to collaborate.	• His or her opinion does not dominate.
• Attributes importance to bureaucratic details.	• Offers new ideas at difficult moments.
• Pays special attention to scheduling and control.	• Has the ability to persuade, to impress and influence others to accept his or her ideas.
• Not necessarily flexible and multifaceted and often avoids risk.	• Psychologically supports his or her team.
• Can use threats such as firing.	• Able to transform unproductive teams into successful, productive ones, making them realize that this is the correct way to work.
	• Often insubordinate, going against the rules and taking risks.
	• Talented and with a strong personality that helps him or her lead others, spread his or her vision and create enthusiasm.

Globe Results on Leadership

GLOBE used 21 leadership dimensions derived from a factor analysis of the entire GLOBE sample (see Table 21.6). Respondents were asked to give a score on a 7-point scale declaring the extent to which each of 112 leadership characteristics is hindering or contributing to effective leadership.

Among positive dimensions, diplomacy ranks the highest among Greek respondents, something quite expected because the ability to negotiate, to find a balance between opposite trends, to survive in changing circumstances, and to take advantage of unexpected events requires a great deal of "diplomatic" skills, which business leaders must by all means possess.

TABLE 21.6
Country Mean Scores for Leadership Dimensions and Subdimensions

Dimensions *Subdimensions*	*Mean Score*	*Rank*
I. Charismatic	***6.01***	***13***
1. Performance Orientation	5.82	48
2. Visionary	6.19	24
3. Inspirational	6.25	25
4. Integrity	6.27	20
5. Self-Sacrificial	5.42	10
6. Decisive	6.18	9
II. Team Oriented	***6.12***	***3***
7. Team Integrator	5.76	10
8. Collaborative Team Oriented	6.19	12
9. Administratively Competent	6.18	8
10. Diplomatic	6.01	2
11. Malevolent (reverse score)	1.55	53
III. Self-Protective	***3.49***	***29***
12. Self-Centered	2.10	31
13. Status-Conscious	5.12	10
14. Conflict Inducer	3.62	47
15. Face Saver	3.05	23
16. Procedural	3.74	40
IV. Participative	***5.81***	***10***
17. Autocratic (reverse score)	2.14	51
18. Nonparticipative (reverse score)	2.25	52
V. Humane	***5.16***	***18***
19. Humane	5.02	22
20. Modesty	5.28	20
VI. Autonomous	***3.98***	***22***
21. Autonomous	3.98	23

The other three dimensions ranking high in the Greek sample describe a leader as administratively competent, decisive, self-sacrificial, and a team integrator. In all the aforementioned dimensions, Greece ranks among the first 10 countries in the sample of 61 countries participating in GLOBE. Greece also ranks high in the dimensions of collaborative team orientation, integrity, modesty, and humane orientation. The only dimension in which Greece shows a low position (48th out of 61 countries) is that of performance orientation, even though the score is 5.82 on a 7-point scale. Greek leadership is perceived to be lacking in this dimension, something already found at the societal culture level.

Greek leadership ranks low in the malevolent behavior, as well as in nonparticipative, autocratic, conflict inducer, and procedural behavior. However, relatively high scores appear in status consciousness, self-centered, and autonomous behavior. These dimensions have largely to do with a leader's "ego."

Factor Analysis on GLOBE Results for Greece.[2]   Regarding leadership factors derived from the second-order factor analysis of the 21 first-order factors, Greek leadership ranks highly, such as in Team Orientation (3rd position), Participative (10th position),and Charismatic leadership (13th). In the remaining three factors, Humane Orientation, Autonomous, and Self-Protective Leadership, Greece ranks in the midrange, at the 18th, 22nd, and 29th position, respectively. Overall, very encouraging is the emphasis given to participative and collaborative leadership behavior, which seems to gain ground in modern companies and is the only way for offsetting strong individualism in the work environment.

The next step in the exploration of Greek leadership was to conduct a second-order factor analysis, in order to arrive at distinguishable types of leadership concepts. Six factors that explain approximately 50% of the variance were identified. They serve as basic indicators of Greek leadership concepts. Between sectors (finance and telecommunications) no differences in factor structure are apparent. In Table 21.7, the rotated factor matrix of the total Greek sample is shown. Only variables with loadings higher than 0.30 are included under the factor in which they showed the highest value—provided they had a difference of at least 0.10 to the next highest loading.

According to the results of this analysis, we can characterize the six factors observed as described in Table 21.8. In Factor 1, we have at first the ideal charismatic leadership characteristics that were found as most desirable in both the media analysis and the focus groups. A charismatic leader in Greece is a morale booster and has vision, intuition, intelligence, and dynamism. These characteristics are held by the two prominent political and business personalities the first focus group identified as outstanding leaders. In Factors 2 and 3, two types of negatively valued leadership profiles are obtained. Whereas Factor 2 denotes ruthless and tyrannical attributes, Factor 3 comprises dictatorial, elitist, self-centered, and individually oriented attributes. The remaining three factors all denote positive characteristics at least to some extent. Factor 4 describes human-oriented, supportive, generous and, generally speaking, low-profile leadership that is carefully following procedures. Here we can think of a leader that treats his or her employees fairly, combining a just and cautious behavior with

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[2]The GLOBE scales were designed to measure organizational- or societal-level variability (Hanges, Dickson, & Sipe, 2004). The scales were *not* intended to meaningfully differentiate among individuals within a particular society. However, even though the scales were not constructed to provide such information, in some cases it is interesting to assess whether similar factors differentiate individuals within a society. Country-specific factor analysis is intended as an exploration of the themes captured by GLOBE in a new domain, that is, individual differences within a society. It should be noted that, because of the within-society restriction of the GLOBE scales true-score variability (which was based on between-society differences), the loadings of the GLOBE scale's items on within-society factors should be lower than between societies (cf. Hanges, Dickson, & Sipe, 2004). Furthermore, one should not interpret the within- society factor analyses as replications of the GLOBE factor structure. And the absence of a GLOBE factor within a society should not be automatically interpreted as the factor being irrelevant to the people in that country. Rather, a factor may fail to emerge within a society even when that theme is extremely critical because there was no variability in how the individuals from a single society rated the items (e.g., they all rated the items a 7). Factor analysis requires variability and so a factor could fail to emerge because it is extremely critical or completely irrelevant to the people within a society.

TABLE 21.7
Rotated Factor Matrix

| | FACTOR | | | | | |
	1	*2*	*3*	*4*	*5*	*6*
Morale Booster	.644					
Intuitive	.637					
Dynamic	.561					
Team Builder	.561					
Willful	.546					
Encouraging	.543					
Visionary	.520					
Confidence Builder	.498					
Asocial	−.493					
Hostile	−.482					
Win-Win Problem Solver	.472					
Clear	.472					
Decisive	.464					
Communicative	.461					
Collaborative	.459					
Calm	.452					
Integrator	.452					
Prepared	.400					
Convincing	.378					
Enthusiastic	.366					
Ambitious	.366					
Performance Oriented	.362					
Loner	−.339					
Intellectually Stimulating	.322					
Dependable	.311					
Sincere		−.680				
Inspirational		−.638				
Tyrannical		.625				
Self-Interested		.619				
Trustworthy		−.585				
Just		−.561				
Egocentric		.527				
Vindictive		.505				
Nonexplicit		.489				
Secretive		.482				
Improvement Orientated		−.470				
Positive		−.466				
Ruthless		.466				
Bossy		.454				
Provocateur		.436				
Evasive		.409				
Irritable		.350				

(*Continued*)

TABLE 21.7   (Continued)

	1	2	3	4	5	6
			FACTOR			
Ruler			.612			
Elitist			.532			
Egotistical			.463			
Nonegalitarian			.448			
Dictatorial			.443			
Domineering			.417			
Cynical			.404			
Individually Oriented			.365			
Cunning			.355			
Micromanager			.352			
Autonomous			.333			
Honest				.540		
Compassionate				.512		
Fraternal				.474		
Cautious				.470		
Class-Conscious				.464		
Modest				.464		
Patient				.445		
Procedural				.436		
Tender				.432		
Formal				.432		
Generous				.405		
Group Oriented				.378		
Logical				.365		
Self-Sacrificial				.365		
Self-Effacing				.330		
Loyal				.326		
Foresight					.748	
Plans Ahead					.711	
Motive Arouser					.595	
Able to Anticipate					.585	
Status-Conscious					.341	
Avoids Negatives					−.315	
Administratively Skilled						.480
Orderly						.458
Excellence Oriented						.433
Good Administrator						.428
Intragroup Conflict Avoider						.412
Intelligent						.397

Note.   Extraction method: maximum likelihood. Rotation method: Varimax with Kaiser normalization.

TABLE 21.8
Description of Factors

Factor	Leadership Characterization
1	Charismatic/Ideal Leader
2	Ruthless-Tyrannical Leader
3	Egotistical-Elitist
4	Honest-Compassionate-Fraternal
5	Careful Planner
6	Administratively Skilled

kindness and attention to employee needs. Factor 5 describes leadership attributes of planning ahead, foresight, and anticipating changes, which overall denotes future orientation. Factor 6 describes administrative skill, excellence orientation, intelligence, and reducing intragroup conflict.

Experience, one leadership characteristic very frequently met in the media analysis, is not included in the dimensions of the GLOBE study because it was not included in the 112 leader descriptions in the questionnaire. For Greek management, it means experience in dealing with management problems, external threats, and opportunities, having served for many years in a leading position, and having good knowledge of the Greek business environment.

At this point, we may conclude that the six leadership dimensions that resulted from the factor analysis seem to cover to a large extent Greek reality as already described, with most characteristics, however, loading as in the case of GLOBE's international results on the first factor, that of the ideal, charismatic leader.

4. CONCLUSIONS

Leadership and Societal Culture

The picture that emerged from the research on leadership is quite consistent with results from societal culture. A society where longing for collectivism, family values, and humane orientation is high normally respects leaders who treat employees fairly, are good team integrators, have integrity, are not tough, can raise morale, but are at the same time kind and pay attention to employee needs.

Concurrently, a society perceived as high in uncertainty values diplomacy, experience, administrative competence, and performance orientation, but they are also perceived as missing. Low-profile, modest leaders are also accepted because power distance is perceived as high and is not accepted in general. Charismatic leadership is also recognized in a society that values achievements of the past and is full of stories about heroic figures. In addition to the aforementioned, all the negative dimensions of leadership, such as autocratic, nonparticipative, or malevolent behavior, are strongly resented as could be expected and as found from the evidence across all countries in the GLOBE study.

Implications for Foreign Managers Working in Greece

Societal patterns of behavior influence the Greek work environment and leadership concepts. The foreign manager/leader in Greece should remember that leadership means:

- To spend a lot of time with members of his or her group.
- To spend time on establishing personal connections with peers and subordinates, as good human relations will speed up operations and improve communications and overall performance.
- To use a participative leadership style, listening to suggestions and inviting comments from employees.
- To avoid criticizing everyday reality as Greeks are eager to criticize their society but reluctant to listen to others doing so.
- To not expect much formality and attention to detail, making sure to constantly insist on deadlines if she or he wishes to keep a time schedule.
- To keep a firm position after reaching a well-informed decision and make clear that although the leader considers others' opinions, the responsibility rests with the leader.

Limitations and Suggestions for Further Research

This study of Greek societal culture and leadership is only a first step into what could become an in-depth survey of contemporary Greek societal and organizational culture. In order to have a full picture of the existing situation, a much larger sample would be necessary as well as subsamples of employees from different educational and employment backgrounds.

Despite those limitations, future research into the organizational settings of various organizations, in both the public and private sector, could pinpoint at particular differences and help leaders adjust their style accordingly. Something worth trying could also be a repetition of the survey so that differences that occurred since the GLOBE data were gathered could provide valuable information on changes over time.

Epilogue

Many cultural anthropologists and sociologists have stressed the duality and the various elements comprising the Greek mosaic. In his excellent book on Greece, Broome (1996) mentions several of these contradicting dualities. Some of them are:

- The geographical location between East and West and the simultaneous proximity with both sides.
- The orientation toward the past as a source of strength for heading into the future.
- The tendency to leave Greece for distant lands combined with the great tenacity in keeping ethnic identity.
- The common critical and pessimistic attitude with the great desire to enjoy life and engage in social activity.
- The urbanization of the Greek population combined with love for the place of native birth, with which most people keep close ties.
- The persistence of the traditional family institution and the independence young women enjoy lately.
- The close link with a religion that, although close to old tradition and early rituals, is full of feasts, music, and dancing and offers an informal atmosphere to members of its community.
- The love and support granted to members of the inner group and the rivalry and antagonism shown to out-group members.
- The resistance to imposed behavior and the voluntary self-sacrifice, when appeal to a person's philotimo is made by someone perceived as fair, friendly, and trustworthy.

- The fear of the unknown and the need to challenge the future by being venturesome, traveling abroad, and exploring new lands.
- The love of friendship and close ties and the enjoyment in engaging in continuous argument over political issues, constant criticism, and debate over facts and views.
- Flexibility as shown by the adoption of modern lifestyles and rigidity as shown by keeping family and religious traditions.

Perhaps the following statement, written by Holden (1972), best describes these characteristics of Greek culture:

> Greek identity as a whole is best seen as a constant oscillation between just such opposites as these. The spirit and the flesh, ideal and reality, triumph and despair—you name them and the Greeks suffer or enjoy them as the constant poles of their being, swinging repeatedly from one to the other and back again, often contriving to embrace both poles simultaneously but above all, never reconciled, never contented, never still. This perennial sense of tension between diametrically opposed forces is the essence of their existence-the one absolutely consistent feature of their identity since Greek history began. In the phrase of the Cretan novelist, Kazantzakis, they are double-borne souls. (pp. 27–28)

Although these remarks appear impressionistic and cannot be directly supported by the quantitative findings of this study, the author of this chapter believes that they reflect the cultural environment of Greece and could serve as guidelines for anyone wishing to work and live there. Managers and people of foreign origin should remember that Greece is a country with a complex past history where ancient myths blend with modern reality. This has led to a vast and diversified pool of values, attitudes, and behavioral patterns, from which individuals draw to form their own character and personality. Herzfeld (1985, 1987), an anthropologist who has conducted several ethnographic studies in Rhodes and Crete, describes Greece "as a country that falls disconcertingly between the exotic and the familiar." One can find traditional attitudes as expressed by the Orthodox Church along with the spirit of exploration expressed by Odysseus; the thunder power of Zeus blending with humane, egalitarian behavior; Athena's wisdom going hand in hand with haphazard, ad hoc solutions; and people longing for strong collectivism while sticking to their individualism. One may find people strongly desiring and considering appropriate for society what they themselves would be reluctant to practice, while also having high unrealistic expectations and tending to blame others or society for not being able to fulfill them. All this explains the strong gaps found between the "As Is" and "Should Be" GLOBE dimensions in societal culture.

To the modern world, Greece means classical antiquity, pictures of the sea, the sun, and the Greek islands, and Zorba, the famous Greek movie character, dancing and expressing his joy of life. In reality, it is all of these. It is a warm, sociable, vivid, argumentative society with people who can show high levels of performance, friendliness, collectivism, and support to each other as well as low motivation to achieve, antagonism, and strong individualism, depending on the circumstances. Being an effective leader in Greece can be both very challenging as one develops flexibility and deeper understanding of the appropriate characteristics and very difficult if one ignores them.

In Greece, as in any other part of the world, the leader-to-be can be compared to an explorer in social reality who sets off to find out about his or her peers, employees, and superiors, while also learning about him or herself. Because to "now thyself," according to ancient

Greek philosophers, was the optimum achievement. And there is no better way for becoming a leader than through self-knowledge and knowledge of your people, who can serve as a mirror glass where you can observe unknown parts of yourself.

Having arrived at the end of this short description of societal culture and leadership in Greece, I wish to thank Bob House, his scientific team, and all GLOBE contributors for providing me with the stimulus to look again with a fresh eye into my country and gain deeper insight into my past and present.

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