

Relationship between leadership behaviour and values

Relación entre el comportamiento de los líderes y sus valores

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Abstract

Values are guiding goals between situations in the life of the individual, grouped into levels of motivation. The objective of the work is to study the relationship between leadership styles and values. The instruments, “Leadership practices inventory” of Kouzes & Posner and “Values administrator” of Scheller were applied to 400 SME employees in Bogotá. No significant correlations were found between groups, but it is proven that leaders preferred value is honesty.

key words: leadership styles, leaders, values, behavior

Resumen

Los valores son metas orientadoras entre situaciones de la vida del individuo, agrupadas en niveles de motivación. El objetivo del trabajo es estudiar la relación entre estilos de liderazgo y los valores. Se aplicaron los instrumentos “Inventario de prácticas de liderazgo” de Kouzes & Posner y el “Administrador de valores” de Scheller a 400 funcionarios de pymes en Bogotá. No se encontraron correlaciones significativas entre grupos, pero se comprueba que el valor preferido entre los líderes, es el de la honestidad.

Palabras clave: estilos de liderazgo; líderes; valores; comportamiento.

1. Introduction

Continuous change is the only real truth about man’s nature, and such instability is the only quality that can be pronounced about it: Failing systems are those that believe in human’s nature permanence rather than in its growth and development. This constant movement humankind is immersed in today, invigorated by the rapid scientific and technological advancements, causes diverse external and internal transformations in organizations and in society, in general. But this transformation cannot be positively developed if it lacks well-defined leadership, with a broad convincing and inclusive strategy. The variation emphasizes the growing importance leaders have at all levels as key actors in an organization (Lowe et al., 1996).

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Understanding humankind, its characteristics and behaviours involves a series of topics of great interest to social sciences that prompt the study and further analysis of the interpretative causes of humankind actions as well as the likely solutions and conflicts present. For leaders, it is crucial to know and understand their value orientation as it would guide their conduct and attitude; in the end, their leadership style within an organization (Sosik, 2005). Humankind undertakes its work for different reasons: for the possibility to obtain fair retribution, prestige, and, other times, even fear: fear to lose his/her job, fear to scolding, or fear to the unpleasant consequences caused by his/her not undertaking it. However, the most effective reason people undertake their work is the passion they feel for what they do, so they just do it (Sanchez, 2000). A good leader, if a true leader, makes their people achieve what they have not achieved before, thus obtaining group, not individual success. This provides a sense of direction and justification to the business and company of interest, and also sets out the final grounds and criteria staff members would follow to truly undertake their deep-rooted traditions weaken; thoughts, proposals, norms and behavioural models are rapidly modified. Therefore, it is necessary to compare values, leadership and leader's styles (Chan & Drasgow, 2001) in the search for achieving extraordinary results (Bass, 1985). In this sense, the comprehensive knowledge of an individual's single values and value systems are the best indicator of how the individual would behave throughout his/her existence.

In general, today's society shows gross breakdowns and significant differences that affect people's morale. It is also undeniable how such environs affect economic, scientific, technological, and industrial settings worldwide. In spite of this fact, there are not enough studies that enable to somehow identify the relationship levels between values and leaders' styles. Only few authors like Sosik (2005), Krishnan (2001, 2002), and Giberson et al (2005) have shown some partial results since they take into account leaders of a very particular type within organizations and even contradictory one another, in some cases.

1.1. Leadership

There are many schools or theoretical orientations that have attempted to address the analysis of leadership; some common characteristics in the various conceptualizations have been found, though. In general terms, the theses of most theoretical schools that have worked on leadership agree that this type of leadership may be defined as a natural influencing process taking place between a person (the leader) and his/her followers. This influencing process may be explained based on followers and through the context in which it occurs (Antonakis et al., 2004). Lord & Maher (1991) argue that leadership is an attributive process that results from social perception; its essence is being perceived by others as a leader. The implicit theories of leadership define the beliefs around how leaders must behave to be considered as such and what is expected from them (Eden & Leviatan, 1975; Munford et al., 2000; Wofford & Goodwin, 1994).

It is reasonable to ponder upon the concept of leadership as part of the approximation to the link between values and leadership styles, whose first studies date from the mid-20th century. The issue of leadership and leaders is relevant within organizations in both the manufacturing and services fields. Yukl (2006) suggested that one way to address leadership is by studying its behaviour or what leaders do since followers respect leaders primarily for their behaviour than for their skills.

Leadership covers a wide field and includes a broad range of theories, definitions, assessments, descriptions, prescriptions, and philosophies. Also, leadership has been studied from different disciplines and perspectives like the historic one (Bergamini, 2009; Johnson, 2009), the psychodynamic theory, the organizational development theory as well as the sociological theory (Yukl, 2002; Kroeck et al., 2004).

Perceptions of Leadership

Perceptions of leadership may come to life under two alternative processes: first of all, by recognizing a leader when there is an adjustment between the characteristics of the individual and the implicit notions from the

recipients, and, second of all, from the results coming from the leader, that is, his/her success and failure (efficiency) (López Zafra, 1998). The basis for establishing leadership attitudes is a set of selected attitudes used by Kraus & Chantale (2012) in their studies, as follows: Need for accomplishment, Perceived internal control, Self-esteem, Innovation, Responsibility, Risk taking, Effort, Planning and Self-knowledge.

Dominating paradigm in the study of leadership

The dominating paradigm in the study of leadership is based primarily on three research movements that describe the theoretical evolution. First of all, considering the most static models based on leaders' characteristics – for example, the Great Man Theory (Carlyle, 1993) that focuses on the leader's personal characteristics and personality traits, considering that leaders are important in history, and that leadership is innate. Then, taking into account behavioural models like the ones from Ohio University (Stogdill et al., 1962) that focus on those leader's behaviours that make possible the exercise of influence and/or power (the Michigan studies and Blake's managerial network belong to this moment). Lastly, situational models with a contingency approach to leadership that aim to link a behaviour to a specific context, thus considering the situation, including the contingency model (Fiedler, 1967), the theory of the leader-follower exchange (Schriesheim et al., 1999), the theory of the leader-member exchange, the path goal approach (Evans, 1970); Fiedler, (1967); House, (1971); House & Dessler, (1974); House & Mitchell, (1974), and the leader participation model (Vroom & Yetton, 1973).

More recent approaches, for example, charismatic leadership, transformational/transactional leadership, and situational leadership models (Hersey & Blanchard, 1969) consider environment and personal variables for their analysis (Yukl, 2002), thus adding the role the follower plays when acknowledging the effective manifestation of leadership phenomena (Melo, 2004). Regarding charismatic leadership, Gibson et al. (1996) argue that it displays a series of characteristics: from the leader (vision, rhetorical skills, trust and image building, personalized leadership); from followers (identification with the leader and the vision, rising of emotional levels, subordination desire to the leader), and from the situation (that may appear in crisis or task-interdependence situations). According to Avolio et al. (2009), the transformational leadership model, one of the most studied models, examines those managerial behaviours that transform and inspire the followers to go beyond expectations, thus transcending personal interests for the sake of the organization. Afterwards, Bass and Avolio (1994) built the theory of transformational leadership on the basis of House (1977) and Burns' (1978) concepts, who, in turn, sets out the difference between transactional and transformational leadership. Transformational leadership is the basis for this study.

Leaders with transformational characteristics bring about changes in their followers by making them aware of the importance and value of the results obtained after performing the assigned tasks. Most theories consider the leader's features and conduct as situational variables, thus creating a broader perspective than do the other models described above (Yukl & Van Fleet, 1992). Additionally, the leader encourages followers to transcend their personal interests in support of the organization's goals. This builds trust and respect on the followers who are, then, motivated to reach higher than originally expected. With these properties in mind, transformational leadership is usually considered broader and more effective than the transactional type (Lupano Perugini & Castro Solano, 2005).

1.2. Values

In recent times, leadership-based values have become an interesting topic whose main focus lies on the influence of values on leaders' behaviors (Brown & Finstuen, 1993; Schwartz, 2004). Values may be understood as that desirable ideal (spiritedness, generosity, etc.), as something that highlights and creates deep roots. Values may also be understood as something valued by others or everyone, as something that is incorporated to life, not simply an ambition, a desire, in the collective ideal (Yarce, 2009, p. 42). The word value originates from the Latin

term “*valére*” (strong, able to, do it on one’s own), which, in turn, comes from the Greek word “*axios*” (worthy, with a price, worthy of admiration). It is from this point that axiology arises as the science or philosophy of values, a trend that originated in the early XX century, having Max Scheler as its greatest exponent (Yarce, 2009, p. 42). It is perhaps Spranger (1928) who introduced this topic to Sociology, distinguishing six ‘types of men’: (theoretical, economic, aesthetic, social, political, and religious), depending on the prevalence of any type of value over the globality of behavior and the life of the subject (Serrano, 1984).

A value is a person’s willingness, similar to an attitude, but more essential and, often, more underlying than such an attitude (Rokeach, 1981, p. 100). Having and discovering values is to talk about something vital, not abstract, and inviting it into everyone’s life rather than putting them apart from it (Yarce, 2009, p. 42). Consequently, it is an abstract value, no subject, no object or particular situation. Values are also organized in constellations or value systems, which can be analyzed and understood from three different perspectives: anthropological, sociological and psychological.

Personal values: main findings

When personal values are discussed, they refer to a person’s individual characteristics and shapes regarding attitudes and behavior beyond their intellectual abilities. This allows people to recall some personal values that, afterwards, contribute to establishing their own differentiation with others. Such a differentiation empowers the recognition of existence. In the search for a particular behavior, individuals are internally pushed by values and, although people may opt for behaving inconsistently with their values, these values, through time, would develop predictable behavior preferences that reflect their hierarchical value system, hence the importance of studying such a topic. Diverse authors like Kluckhohn (1951); Rokeach (1968); Ros & Gouveia, (2001), and Gouveia, (2003) have contributed to analyzing personal values finding out that, for example, people differ only in the importance given to each value (Rokeach, 1973). This value may be directed to the principle used to leading the behavior (values) as a criterion (Johnson, 2002: 19; Illies & Reiter - Palmon, 2008: 253).

Values are individual and stable characteristics (Braithwaite & Scott, 1991, Meglino & Ravlin, 1989) used as behavior guidelines, affecting both people’s choices (Epstein, 1989; Rohan, 2000) and the problematic solutions they create (Brophy, 1998). Values are the grounds that direct a person’s behavior (Schwartz, 1996), while culture shapes value development (Sarros & Santora, 2001). A person’s values are hierarchically organized according to its relative importance with regard to the individual (Smith et al., 2002; Schwartz, 2001), and are known as a system of values. The range of values (value system) may capture the configuration of a person’s sole value Krishnan, (2001). Values reflect what is particularly desired and not desired (Kluckhohn, 1951). Rokeach (1968) and Schwartz (1996) consider that values guide behavior and even take it into account when defining values, while McShane & Glinow (2005) argue that values can only be assumed to guide behavior when other situational factors are considered. In fact, since values may be linked to behavior at different situational levels, it is hard to think of a situation that does not imply value conflict at some level (Meglino & Ravlin, 1998). As for Schwartz (1999), he states that personal values are criteria or goals representing, in the form of conscious goals, the answers that all individuals and societies must provide to three universal requirements: individuals’ needs as biological organisms, the requirements of coordinated social interaction, and the requirements for the proper functioning and survival of groups, and that also transcend particular situations organized by their relevance, thus useful to guide a person’s life (Cuadrado et al., 2003).

Since values are also described as socially desirable (Schwartz, 1996), it can be inferred that what people say they value (exposed values) may differ from what they really value (values in-use). Exposed values are indicated to establish a public image individual want to show, but they do not necessarily guide individual behavior. In contrast, values in-use are those values currently exhibited or turned into individual behavior (Meglino & Ravlin,

1998). Based on each individual's value structure, certain situations would activate specific values and, thus, more powerful values would easily activate, making them more influential (Staub, 1989).

Schwartz (1994); Schwartz & Bilsky, (1987, 1990); and Schwartz & Boehnke (2004) continued Rokeach's work by proposing a more ambitious theory of values, which includes both the content and structure of value systems. Schwartz (1994, 2001), in particular, suggests a universal theory over both the structure and content of human values, defining values as desirable goals, regardless of the situation, that vary in importance and that are useful as principles in a person or other social entity's life. It is in this sense that Schwartz (1994); Schwartz & Bilsky (1987, 1990); and Schwartz & Boehnke (2004) propose a structure of value that incorporates 10 types of value (each composed of various individual key values): (a) self-direction, (b) stimulation, (c) hedonism, (d) achievement, (e) power, (f) security, (g) conformity, (h) tradition, (i) benevolence; and (j) universalism. The type distribution in the circular structure even makes two bipolar dimensions: *Openness to Change* contrasts with *Conservation* (independence to make and think what one wants/maintaining shapes and customs), *Self-Transcendence* with *Self-Being* (preoccupation about others provided they are equal/search for personal success and domain).

Four high-order dimensions are structured: (a) openness to change (self-direction and stimulation), (b) conservatism (tradition, conformity, and security), (c) self-being (achievements and power), and (d) self-transcendence (universalism and benevolence). Values fall on one another in this structure and look compatible (power and achievement, for example), while values that are crossed each other are considered competitors (power and universalism, for example). These four dimensions may be conceptualized as two motivational continuums: openness to change and conservatism make the poles of a continuum, while self-transcendence and self-improvement make the poles of the other (Schwartz y Boehnke, 2004). Hedonism was assumed to fall somewhere between openness to change and self-adjustment. Considering that the structure proposed by Schwartz (2001) is based on basic requirements for human existence, it tends to be universal. While being the same structure, individuals and groups differ in the relative importance given to their values, thus creating different axiological priorities. Schwartz (2001) points out that individuals may seek antagonistic values, but in different contexts. Individuals need to opt for, in a very same action, an opposed value and use their axiological priorities for such purposes.

1.3. Relationship between leadership styles and values

Kouzes & Posner (1993) argue that processes and leadership practices, though fundamentally immoral, are affected by values since the leaders themselves are the very same, moral or immoral. With the intention of linking values to leadership styles, Kouzes & Posner (1987) developed a questionnaire to ask associates what makes leaders different from those who are not, what they value the most in themselves, and suggest to do so with the Leadership Practices Inventory (LPI) in order to evaluate the five practices of leadership: challenging the process, inspiring a shared view, enabling others to act, acting as a model, and encouraging others. These represent actions directed by leaders through which they fulfil extraordinary things, that is, reaching out-of-the-ordinary achievements. The results were confirmed in a further study (1993), thus defining exemplary leadership as the art of mobilizing others to want to struggle for shared aspirations, guiding their research towards leading practices (Kouzes & Posner 1997). This model provides theoretical and practical grounds over leadership behaviors, which have been collected for over 20 years by the above-mentioned authors – indeed, thousands of leaders have taken part of this study. The premise this study is based on has a link between these behaviors that leaders show and what they consider successful leadership. The studies carried out by Kouzes & Posner are framed within the description of transformational leadership developed by Bass (1985 and 1999).

According to Popa (2012), “the success or failure of an organization is directly connected to the leadership style and the relevance of the founder's beliefs, values, to the current opportunities and constraints confronting the organization at a specific moment”, implies that there is a relationship between leadership and values.

Vigoda-Gadot (2006), mentions that Bass (1985) states “employees choose to perform tasks out of identification with the leader or with the organization. This relationship results in the employees’ basic agreement with the norms to which they are required to perform. Bass suggests that transformational leadership can create identification with and internalization of desirable values”. This statement clarifies that the leader can model guiding values for his/her followers.

2. Methodology

For this research, the Leadership Practice Inventory (IPL) instrument and the Scheller values analyzer instrument (2001) were used, which were applied to 400 professionals, men and women, in Bogotá; under the hypothesis that the hierarchy of values that a person has, influences the leadership styles they exercise. The value analyzer (ADV) is a simple, non-psychometric instrument for measuring the preferences of individuals. The ADV was created as an educational and self-assessment tool. This instrument has been designed to gain deeper knowledge about what are the most important values of a person. Analyzer exercises are provided in such a way that participants can systematically examine their values for the purpose of self-learning or group discussion. Like other self-assessment instruments, the ADV is not intended to be a comprehensive and unique tool. The best way to analyze personal values is to use different instruments and compare their results. Therefore, it is not correct to assume that the results of this test will contain all the information necessary for you to interpret what your values are, but that they can serve as a solid reference for further analysis. The ADV rates 21 values of each person.

3. Results

Table 1 shows the initial descriptive statistical results of the relationship between leadership practices and behavior according to the value analyzer according to the leader's behavior. 400 instruments were validated for SME employees.

Table 1
Most Preferred Results of Frequency in Values

	Frequency	%
Achievement	42	10,53%
Recognition	3	0,75%
Challenge	11	2,76%
Cooperation	5	1,25%
Creativity	14	3,51%
Friendship	11	2,76%
Honesty	115	28,82%
Independency	14	3,51%
Instruction	2	0,50%
Intimacy	7	1,75%
Organization	4	1,00%
Pleasure	13	3,26%
Quality	4	1,00%
Prestige	2	0,50%
Responsibility	32	8,02%

	Frequency	%
Safety	3	0,75%
Spirituality	95	23,81%
Tranquility	16	4,01%
Variety	2	0,50%
Wealth	4	1,00%
	399	100%

Source: Authors

In the analyzed sample, the values most frequently considered in the ADV were: "Honesty" first, with 28.8%, followed by "spirituality", with 23.8% and "achievement" with 10%. While the values that the professionals put in last place with greater frequency were "Wealth", "variety" and "prestige", with 31%, 15% and 11% respectively. When analyzing the correlations between values and leadership practices, the one that evidences the highest average, both in those listed first, and in those classified last in the ADV, is the practice of leadership "empowering others to act"; with values ranging between 7.4 for the value of "quality", understood as: "maintain a high standard of work, make few mistakes" and 8.5 for "recognition", understood as "being appreciated and rewarded for their efforts", in the group of values first. In the group of values classified last, the values ranged from 8.7 for "security" and 7.7 for the value's "friendship" and "pleasure".

Table 2
Less Preferred Results of Frequency in Values

	Frequency	%
Achievement	1	0,25%
Recognition	12	3,01%
Challenge	13	3,26%
Cooperation	5	1,25%
Creativity	6	1,50%
Specialization	9	2,26%
Friendship	8	2,01%
Honesty	2	0,50%
Independency	9	2,26%
Instruction	17	4,26%
Intimacy	10	2,51%
Organization	5	1,25%
Pleasure	15	3,76%
Quality	9	2,26%
Prestige	43	10,78%
Responsibility	1	0,25%
Safety	7	1,75%
Spirituality	26	6,52%
Tranquility	9	2,26%
Variety	61	15,29%
Wealth	124	31,08%
Total	392	100%

Source: Authors

In the analyzed sample, the values less frequently considered in the ADV (Table 2) were: "Achievement" first, with 0.25% and "Responsibility", with 0.25% and "Independency" with 0.5%.

Table 3
Correlations

		Most Preferred Values	Less Preferred Values
CHALL	Pearson Correlation	-,013	-,060
	Sig. (bilateral)	,798	,238
	N	399	392
VISION	Pearson Correlation	,000	-,080
	Sig. (bilateral)	,997	,113
	N	399	392
ENABLING	Pearson Correlation	-,021	-,091
	Sig. (bilateral)	,676	,071
	N	399	392
MODEL	Pearson Correlation	-,003	-,054
	Sig. (bilateral)	,959	,283
	N	399	392
ENCOURAGE	Pearson Correlation	,068	-,065
	Sig. (bilateral)	,177	,201
	N	399	392

Source: Authors

Where it is shown that there is no statistical correlation between values and leadership, see table 3. However, it is observed from the results in the table that the most preferred value is that of honesty and secondly is Achievement and later, it is responsibility.

Table 4
Relationship between the average of each of the practices and the values

Values		Chall	Vision	Enabling	Model	Encourage
Achievement	Media	6,9683	6,8924	7,8136	7,3931	7,2781
	N	42	42	42	42	42
	Desv.	1,39639	1,40293	1,35519	1,33344	1,55266
Recognition	Media	7,8300	7,7233	8,5000	8,0567	8,3900
	N	3	3	3	3	3
	Desv.	1,32288	1,23229	,44034	,67715	,25534
Challenge	Media	7,6200	7,4836	8,0745	7,3182	7,5009
	N	11	11	11	11	11
	Desv.	1,13801	1,24139	1,26886	,99849	1,16715
Cooperation	Media	7,4980	6,8020	8,4340	8,1680	8,0000
	N	5	5	5	5	5
	Desv.	,88976	1,44055	,44859	,87385	1,32927
Creativity	Media	7,7264	7,6193	8,3229	7,8807	7,7500
	N	14	14	14	14	14
	Desv.	1,30774	1,42771	1,05108	1,41233	1,50528
Friendship	Media	7,3327	7,3164	8,2727	7,6973	7,9245
	N	11	11	11	11	11

Values		Chall	Vision	Enabling	Model	Encourage
Honesty	Desv.	1,02057	1,02898	1,03418	,96303	1,08892
	Media	6,9378	6,9741	8,1331	7,6258	7,5581
	N	115	115	115	115	115
Independency	Desv.	1,35399	1,36227	,86432	1,14132	1,26431
	Media	7,0471	6,6893	7,8700	7,4286	7,0821
	N	14	14	14	14	14
Instruction	Desv.	1,08628	1,09715	1,05300	,86201	1,59339
	Media	5,3350	6,3350	7,7500	7,0000	7,1650
	N	2	2	2	2	2
Intimacy	Desv.	,94045	,94045	,11314	,00000	,23335
	Media	7,3343	7,9543	7,7857	7,6443	7,8800
	N	7	7	7	7	7
Organization	Desv.	1,61251	1,63955	1,22079	1,32783	1,37554
	Media	6,5000	6,7500	7,7075	7,4175	7,5400
	N	4	4	4	4	4
Pleasure	Desv.	1,37935	1,37208	1,61727	1,62395	1,37952
	Media	6,9354	6,6008	7,8969	7,1662	7,5254
	N	13	13	13	13	13
Quality	Desv.	1,05146	1,00316	1,06735	,99290	,95498
	Media	7,1225	7,0825	7,4175	8,3300	7,7900
	N	4	4	4	4	4
Prestige	Desv.	1,27236	,84251	,74150	1,08012	1,02003
	Media	6,8350	6,0850	8,0000	7,1700	7,2500
	N	2	2	2	2	2
Responsibility	Desv.	,94045	,82731	,94752	2,12132	,35355
	Media	6,8341	6,9153	8,0150	7,6872	7,7350
	N	32	32	32	32	32
Safety	Desv.	1,27117	1,46313	,94770	1,11641	1,13630
	Media	7,2200	6,6667	8,0567	7,9467	7,4967
	N	3	3	3	3	3
Spirituality	Desv.	1,51040	1,25831	,41789	,25423	,76376
	Media	7,1336	7,1373	7,9614	7,6141	7,7507
	N	95	95	95	95	95
Tranquility	Desv.	1,34896	1,24757	,91180	1,14610	1,35191
	Media	6,9800	6,7094	8,1044	7,0512	7,4581
	N	16	16	16	16	16
Variety	Desv.	1,33961	1,82052	1,14908	1,05498	1,50682
	Media	7,9150	7,3300	8,2500	8,0800	8,1650
	N	2	2	2	2	2
Wealth	Desv.	1,53442	1,41421	1,06066	1,06066	1,88798
	Media	7,4175	7,8750	8,0825	7,1675	7,3750
	N	4	4	4	4	4
	Desv.	,77448	,62915	1,17608	,89526	,51417

Values		Chall	Vision	Enabling	Model	Encourage
Total	Media	7,0636	7,0333	8,0258	7,5710	7,5990
	N	399	399	399	399	399
	Desv.	1,30919	1,33429	,99235	1,14273	1,30406

Source: Authors

The practice of leadership with a lower average, among the values classified first and lastly, is "to inspire a shared vision", with values between 7.9 for the value "intimacy", whose definition in the instrument is "to share companionship or deep affections with someone" and 6.3 for the instruction defined in the instrument as "possessing new knowledge or obtaining new information and sharing it with others"; for the group of values scored first. In contrast, in the group of values scored last, the means were presented between 6.6 for "spirituality" and 7.8 for "quality".

4. Conclusions

The congruence between the values and the characteristics of the leadership reinforces what found by Pedraja-Rejas & Rodríguez-Ponce (2008) and Kouzes and Posner (1993) in relation to the importance of the congruence of values, with the transformational leadership and the success of the organizations. As mentioned by Nader & Castro (2007) who relates the transformational leaders to collective labor practices, links them to values of "self-transcendence and openness to change".

There is no correlation between leadership behavior and values. Even though, the value that leaders rank as first is honesty that does not mean that they do not use other values when they act as leaders. Further studies are needed to understand and contrast when a leader uses or not a value to behave.

The three more preferred values in order are honesty, spirituality, and achievement. The second value, spirituality is explained because Colombia is self-called Catholic. And the third value, achievement, proves the definition of leadership according to Kouzes and Posner.

The three less preferred values start with wealth, followed by variety and prestige. It is interesting that these three values in some way contrast the three more preferred values in behavior.

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