

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/258168291>

Culturally contingent leadership behaviour: An analysis of leadership as characterized by Andrea Camilleri's Inspector Montalbano

Article in *Leadership* · August 2012

DOI: 10.1177/1742715012441872

CITATIONS

8

READS

516

1 author:



Patrick Furu

Hult International Business School

16 PUBLICATIONS 556 CITATIONS

SEE PROFILE

Culturally contingent leadership behaviour: An analysis of leadership as characterized by Andrea Camilleri's Inspector Montalbano

Leadership

8(3) 303–324

© The Author(s) 2012

Reprints and permissions:

sagepub.co.uk/journalsPermissions.nav

DOI: 10.1177/1742715012441872

lea.sagepub.com



Patrick Furu

Hanken School of Economics, Finland

Abstract

The interplay between culture and leadership styles has been widely acknowledged in both academic research and practitioner-based literature. While it has been established that culture influences leadership styles, it is clear that other contextual factors also determine the appropriate leadership approach. The contingency theory of leadership posits that effective leadership behaviour is contingent on a number of contextual or situational factors, and yet there is little agreement on exactly how these factors influence leadership effectiveness (Lorsch, 2010). This study attempts to fill that void by analysing leadership as depicted in Italian author Andrea Camilleri's Inspector Montalbano novel series. The main contingency factors herein identified are key organizational activities, cultural context, the source of leader influence and the leader–follower relationship. The empirical material consisted of 11 novels in which 803 leadership situations were identified and analysed. The findings add to our understanding of leadership as a contingent phenomenon by linking a contingency theory of leadership with leadership's cultural context.

Keywords

leadership styles, culturally adapted leadership, contingency theory, Montalbano, Andrea Camilleri

Introduction

The idea that the cultural context influences what is perceived as effective leadership has received attention recently (Carl et al., 2004; Dorfman, 2004; Javidan et al., 2010). The interplay between culture and leadership styles has been acknowledged in both academic research (e.g. Chhokar et al., 2007; House et al., 2004; Mobley et al., 1999)

Corresponding author:

Patrick Furu, Hanken School of Economics, PO Box 479, 00101 Helsinki, Finland

Email: patrick.furu@hanken.fi

and practitioner-based literature (e.g. Birkinshaw and Crainer, 2002; Puffer, 1996). Some of the literature attempts to discuss common leadership traits or competencies required for leading cross-culturally (e.g. Mobley et al., 1999; Hazucha et al., 1999). Others seek to highlight characteristics of a certain culture or nation's dominant leadership style that are supposedly suitable for successful leadership in a variety of cultures. In fact, Birkinshaw and Crainer (2002) act as examples of this latter approach when they claim that the predominantly Swedish leadership style of football coach Sven-Goran Eriksson is a potential model for future leadership in any culture. Eriksson's style of leadership is described as thoughtful, consensus-based, democratic, open, adaptable and delegatory. The validity of the claim that this leadership style is inherently Swedish has been supported by rigorous academic studies (Holmberg and Åkerblom, 2007; Jönsson, 1995). The interesting question, however, is why there have not been more studies on Italian leadership styles and their applicability. Most studies on leadership in the Italian context are focused on leadership in politics (e.g. Campus and Pasquino, 2006; Cavalli, 1998), whereas leadership in other types of organization has been more or less overlooked.

Several leadership theories suggest that there are certain characteristics and behaviours that are effective regardless of the context of leadership. Bass (1985) identified four types of universal and primary leadership behaviour capable of engaging followers and thereby transforming organizations. This theory of transformational leadership contrasts with a purely transactional form of leadership concentrating on objective-focused management that uses rewards and punishments to drive certain objectives. A stream of transformational leadership theory evolved, focusing on charismatic leadership as an effective way to influence and engage (Conger and Kanungo, 1987). This theory contended that charisma is not only a vital characteristic of the leader, but also a quality of the interplay between the leader and follower (Conger and Kanungo, 1987). Following the idea that leaders (and followers) may adapt their behaviours to suit the situation at hand, Hersey and Blanchard (1969) developed what is known as the situational leadership theory (see also Vecchio, 1987).

It would seem only logical that leadership style is contingent on the situation and the context in which leadership is exercised. In fact, there is evidence of people having implicit leadership models, and that these models or theories are at least partially dependent on culture (Dorfman et al., 2004; Javidan et al., 2010). Furthermore, the contingency theory of leadership argues that it is the relationship between leadership style and the leader's task and situation that is in need of alignment (Fiedler, 1963). While there has been no consensus about what these situational factors could be (Lorsch, 2010), it is clear that the cultural dimension is a factor. Thus, we need to study how cultural factors influence leadership behaviour and the ways in which this behaviour and style of leading is effective.

Analysing leadership in a cultural context can be carried out in various ways. In order to appreciate the richness of the implicit and unspoken cultural knowledge and its subtleties, we need methods that preserve a multifaceted description of the phenomenon at hand. One suggested method is to analyse novels as if they were field data, albeit with some precautions. For instance, DeVault (1990) proposes the use of 'lay' readings to interpret and understand organizations, while Czarniawska-Joerges (2009: 357) argues that 'reading novels through the glasses of an organization theoretician might produce [...] novel insights into the practices of organizing'. In fact, fiction has been used recently in studies of organizations to understand, among others, the representational practices of organization theorists (De Cock, 2000), the relationship between organization and literature (Czarniawska-Joerges, 1995, 2009; De Cock and Land, 2006), the ethics and responsibilities of the researcher-author

(Rhodes and Brown, 2005) and the development of complex social and organizational concepts and phenomena (Sliwa and Cairns, 2007). Moreover, novels can be a useful source for locating and analysing organizational phenomena such as leadership behaviour and experience in different cultures and traditions, since in novels 'knowledge and experience are neither decontextualized nor simplified' (Czarniawska-Joerges and Guillet de Monthoux, 1994: 8). Thus, novels may indeed be a fruitful source for the study of leadership in the context of Italian culture. This idea is not new, however, as Olivetti Manoukian (1994) is known to have previously studied Italian organizational life through the analysis of three classical Italian novels.

The purpose of this paper is to analyse how leadership behaviour is both adapted and contingent on the cultural context, the activities or objectives of the organization and the persons to be led or influenced. It develops a theoretical argument based on culturally contingent leadership behaviour and seeks to understand how both cultural and situational factors influence leadership effectiveness. For the empirical analysis, the paper employs leadership encounters and situations in the Italian cultural context as depicted in Andrea Camilleri's Inspector Montalbano novel series. The analysis focuses on different understandings of the concept of being 'Italian' as seen from the southern part of the country, Sicily in particular, as well as its implications on leadership styles and leadership behaviour.

The paper begins by establishing the theoretical framework, then moves on to explore cultural differences in the management of organizations, and analysis of these differences. After providing an account of the methodology and the source of empirical material, the paper focuses on the analysis of the Montalbano novels and what we might stand to learn from them about a contingency theory of leadership. The paper concludes with some practical and theoretical implications and suggestions for further research.

Background

The theoretical framework for this paper is focused on four key concepts related to leadership behaviour. These are the main *activities* of the organization, the *cultural context* in which the organizational activity and leadership is carried out, the leader's source of *influence* in guiding the organization in its activity, and the nature of the *leader-follower* relationship. These four factors constitute the key components of a modified contingency theory of leadership (Fiedler, 1963; Lorsch, 2010) where leadership effectiveness is dependent on the particular situation at hand. Thus, in order to understand effective leadership behaviour, we must focus on key contingency factors such as the four mentioned above.

Contingency factor: Main organizational activities

Contingency theory posits that the more uncertain the tasks or activities, the more the leadership style needs to be adapted to the situation. The main organizational *activities* under study here are detective work and solving crimes. However, many of the concrete activities that are carried out are only adjacently related to crime solving. For instance, a job fielding phone calls from people who enquire about authorizations to run their business is a straightforward task entailing very little uncertainty. Hence, there are clear guidelines for that task.

Crime-solving is an endeavour involving much uncertainty. Fundamentally, it is based on processing information and knowledge, in other words organizational knowledge

management (Nonaka and Takeuchi, 1995). The task of the leader is to therefore organize the activity in a way that facilitates the effective solving of crimes. Indeed, recent studies suggest that managing knowledge properly leads to higher performance (Collins and Smith, 2006; Goll et al., 2007; Tanriverdi, 2005; Tanriverdi and Venkatraman, 2005; Thornhill, 2006). Consequently, one of the leadership tasks in the police precinct is to encourage the sharing of knowledge between organizational members (Lee et al., 2010; Politis, 2001; Srivastava et al., 2006) and thus effectively utilize existing knowledge (Sieloff, 1999).

The leader of organizations engaged in knowledge exchange is important as a facilitator of knowledge sharing and socialization. There are several studies showing how leadership and trustful relationships can contribute to greater knowledge sharing at the team and organizational level (e.g. Farrell et al., 2005; Lee et al., 2010; Srivastava et al., 2006). One stream in this literature is the focus on shared or distributed leadership (Carson et al., 2007; Ensley et al., 2006; O'Toole et al., 2002). Recent findings suggest that distributing influence, namely sharing leadership responsibilities within a team, contributes to higher levels of trust and consequently to greater knowledge sharing (Lee et al., 2010). In other words, this seems to indicate that leadership sharing increases the sharing of knowledge within the organization.

Contingency factor: Cultural context

Italy is not a homogeneous culture (Barański, 2001). As a nation, it consists of several layers of cultural heritage, as well as unique regional histories and traditions. Nonetheless, in order to understand the relationship between the nation's culture and the leadership exerted within it, one must take a closer look at culture as a concept.

A well-known definition of culture is that it is 'the collective programming of the mind that distinguishes members of one group or category of people from others' (Hofstede and Hofstede, 2004: 6). A more action-oriented and organizationally focused conceptualization of culture as proposed by Trompenaars and Hampden-Turner (1997: 6) reads as follows: 'Culture is the way in which a group of people solve problems and reconcile dilemmas.' Both of these conceptualizations have common implications for leadership.

In order to understand how differently people from various cultures are programmed to approach problem-solving, Trompenaars and Hampden-Turner (1997) propose a framework to capture the essence of these differences. The 1951 sociology classic 'Toward a General Theory of Action' from Parsons and Shils, identified five dimensions describing people's relationships: 1) universalism versus particularism, 2) individualism versus communitarianism, 3) neutral versus emotional, 4) specific versus diffuse and 5) achievement versus ascription. For our purposes, namely the analysis of Italian leadership, the first two dimensions in particular are relevant.

Universalism refers to the principle that the same rules and codes of conduct are applicable for all people in a similar situation. In its pure form it presupposes the existence of a truth that can be discovered, defined and applied in any situation. Particularism, on the other hand, gives much attention to unique circumstances and personal relationships. According to Parsons and Shils (1951), a person can relate to a phenomenon or situation either in terms of some specific relationship she or he has with it (i.e. particularism), or in terms of some general rule (i.e. universalism). In essence, the universalism-particularism dichotomy captures the inclination of people and cultures to either prefer a particular relationship and its interests over a more general rule, or vice versa.

According to Trompenaars and Hampden-Turner (1997), in a society where individualism prevails, people regard themselves primarily as individuals. In these societies, the individuals are regarded as independent, self-directed and autonomous. Furthermore, duty, honour and deference to authority are less prominent for those with individualist tendencies than communitarian ones. Communitarianism is a 'prime orientation to common goals and objectives' (Trompenaars and Hampden-Turner, 1997: 50). In communitarian societies people think of themselves primarily as part of a group or collective. They consider the community's interests first, before self-interest.

Contingency factor: Influence

Drawing on work from Max Weber (1968), Lorsch (2010) presents the premise that there are three main sources of influence for a leader: positional power, charisma and competence. Positional power is the ability to reward or reprimand others based on one's organizational position. That is, bosses are able to exert power, for instance, in the form of giving orders to their subordinates. Charisma is often referred to as a personality characteristic of a leader, but it is also a perception by the follower (Conger and Kanungo, 1987; House, 1977). In short, charisma is a 'personal quality of a leader that attracts followers to him or her' (Lorsch, 2010: 418). The third source of influence is the perceived competence of the leader. Simply put, people are likely to follow leaders who appear to know what they are doing. This seems to be particularly true for knowledge organizations, where one is unlikely to succeed as a leader unless one demonstrates competence in the role (Lorsch, 2010).

Contingency factor: Leader–follower relationship

The fourth contingency factor deals with the relationship between the leader and the follower. Followers have different expectations and perceptions of leaders, which influence the leading style of the leader (Schyns et al., 2008). The more uncertain the task and the more knowledge and competence that is required from both the followers and leaders, the greater is the expectation for involving followers in the decision-making (Lorsch, 2010). Furthermore, followers differ in their need to identify emotionally with their leader. The greater the need, the more they are likely to be attracted to the leader's charisma. In sum, the better the alignment between the leader's goals and sources of influence and the expectations of followers, the better are the chances of leadership effectiveness (Lorsch, 2010).

The author Andrea Camilleri

The author of the Inspector Montalbano novel series, Andrea Camilleri, was born in 1925 in Porto Empedocle (Agrigento), Sicily. He started his career in 1942 directing theatre plays. He began university studies two years later in the Faculty of Literature Studies, which gave him the confidence to start writing poems and short stories. Since the early 1940s, Camilleri has directed, produced and written more than 100 theatre productions, including several works by, among others, Pirandello, Beckett, Strindberg and TS Eliot. In addition to the theatre, he has directed and produced numerous dramas for the radio and television. His career also includes teaching at the Experimental Centre of Cinematography in Rome between 1958 and 1970, and 20 years as Chair of Directing at the National Academy of Dramatic Arts 'Silvio D'Amico' from 1977 to 1997.

It wasn't until 1978 that Camilleri made his debut as a novelist with the historic novel *Il corso delle cose* (*The Course of Events*). He continued publishing a number of novels during the 1980s and 1990s, but none was a commercial success, although they contained many of the same literary elements for which Camilleri later received praise. It was not until 1994 that Camilleri wrote the first of what would become a long series of detective novels. *La forma dell'acqua* (*The Shape of Water*) introduced the character of Inspector Montalbano, a Sicilian detective in charge of a small police force in the imaginary Sicilian town of Vigàta.

Drawing upon his vast experience and his historical and cultural knowledge of both Sicily and Italy at large, Camilleri was able to reach what Olivetti Manoukian (1994: 202) calls 'an exceptionally fine level of interpretation' of the life and the culture of specific social groups. With the Montalbano series, Camilleri reached a commercially successful publishing track. He has since become one of the most commercially successful contemporary fiction writers since the 1990s (Dombroski, 2000; Gordon, 2005). This public success can also be seen as an indication of Camilleri's ability to capture something particular about the intricacies of the culture and leadership of an organization balancing between demands from the North and the South.

Inspector Montalbano

The Montalbano series is written in a mixture of Italian and Sicilian. However, the text incorporating Sicilian phrases and grammar is written in such a way that it is understood by Italian speakers. Although it is series of detective novels staged in the Sicilian context, Camilleri uncompromisingly confronts many contemporary political and social problems. The novels were translated into English by Stephen Sartarelli. The translation of the Montalbano novels did not start until the year 2000, after five novels had already been published in Italian and gained popularity among the Italian-speaking public (see Table 1).

The translator Sartarelli has attempted to maintain the mixture of Italian and Sicilian dialect in the dialogues. In addition, he has added notes at the end of each of the novels, which give short explanations regarding many of the peculiarities of Sicilian and Italian society depicted in the novels.

Table 1. Inspector Montalbano novels.

	Original title	Year	English title	Year	No of pages
1	La forma dell'acqua	1994	The Shape of Water	2002	244
2	Il cane di terracotta	1996	The Terracotta Dog	2002	333
3	Il ladro di merendine	1996	The Snack Thief	2003	292
4	La voce del violin	1997	The Voice of the Violin	2003	257
5	La gita a Tindari	2000	Excursion to Tindari	2005	286
6	L'odore della notte	2001	The Scent of the Night	2005	228
7	Il giro di boa	2004	Rounding the Mark	2006	274
8	La pazienza del ragno	2004	The Patience of the Spider	2007	271
9	La luna di carta	2005	The Paper Moon	2008	270
10	La vampa d'agosto	2006	August Heat	2009	275
11	Le ali della sfinge	2006	The Sphinx's Wings	2009	277

The extent to which a police precinct shows similarities to other types of organizations, such as for-profit corporations, can be questioned. However, leadership in the police forces has been studied within the same frameworks as any other type of organization (e.g. Hawkins and Dulewicz, 2009; Steinheider et al., 2006). In fact, it has been found that knowledge sharing is important in crime investigations and that leadership can facilitate knowledge sharing practices (Berg et al., 2008). However, there is agreement in the fact that it may be difficult to get police officers to share knowledge openly (Luen and Al-Hawamdeh, 2001), as appears to be the case in Montalbano.

Methodology: Text analysis

The analysis of the 11 English Montalbano novel translations focuses primarily on the leadership encounters of its main character. In other words, the dialogues between Inspector Montalbano and his subordinates, colleagues and superiors form the primary empirical data for the analysis. The descriptions of Montalbano's character as well as the translator's notes are also central to the analysis.

The argument for selecting Andrea Camilleri's Inspector Montalbano as the key subject for the analysis of Italian leadership is threefold. Firstly, it provides a window into Italian leadership as observed from, but by no means limited to, the South. Although the North and 'Northern Italian leadership' may be depicted as somewhat simplistic, the material still covers organizational phenomena from several parts of Italy. Secondly, the use of a highly experienced author's portrayal of a character and his leadership offers a particularly pertinent understanding of how that leadership is influenced by the cultural context. In fact, one could argue that the novels in themselves are an artefact of that culture. While the novels do not necessarily represent what could be called 'high culture', they may still offer us a good basis for analysing Italian leadership, as there is 'much to learn even from works which do not aspire to the highest literary standards' (Czarniawska-Joerges and Guillet de Monthoux, 1994: 8). As such they are valuable in understanding what that culture represents. Thirdly, the material is broad, as there are 11 novels offering a vast number of leadership situations embedded in a cultural context. Therefore, one is not limited to only few observations on which to base the leadership analysis. The latest translation, *The Track of Sand (La pista di sabbia)*, was published in late 2010 and is thus not a part of the empirical material.

The empirical material consisted of 11 novels, making for a total of 3007 pages of text (on average 273 pages per novel, varying from 228 to 333).¹ A total of 803 specific situations relevant from a leadership point of view were identified. The length of these situations ranged from eight words to several pages. On average, one novel contained 73 analysable leadership situations.

The 11 novels were analysed in the following way. Upon the first reading, the focus was on the story as well as on identifying and earmarking the leadership encounters. A leadership encounter was identified as any description of a situation in which Inspector Montalbano engaged in a dialogue with his subordinates, colleagues and/or superiors. In addition, several portrayals of Montalbano's personal character and explanations of the cultural and societal context were earmarked for further analysis. This first reading resulted in a tally of approximately 750 leadership encounters and situations deemed potentially relevant for understanding Montalbano's leadership approach.

In the second reading, the focus was on coming up with broad concepts or categorizations that capture the significance of the leadership encounters and contextual descriptions.

The second reading resulted in the categories of ‘practical encounters’, ‘encounters with a superior’, ‘encounters with colleagues’ (persons not reporting to Montalbano but working in the police forces), ‘essential leadership encounters’, ‘character descriptions’ (exhibiting Montalbano’s personality and temper). In addition, there were initially two categories named ‘respect’ (situations where people express, implicitly or explicitly, their respect for Montalbano or vice versa) and ‘obscurities’. The former of these categories was merged with ‘character descriptions’, while the latter was dropped in the further analysis. The total number of situations used in the analysis rose at this point to 803.

The second phase revealed that the majority of the situations dealt with routine tasks, such as asking the subordinates to carry out straightforward tasks like checking some facts or calling in a person to be interrogated – in general, giving orders. This resonates with Mintzberg’s early finding of managerial work as preferring issues that are ‘current, specific, and ad hoc, and that are presented in verbal form’ (Mintzberg, 1971: 97). Altogether 46% of the identified situations were of this type. The ‘essential leadership encounters’ comprised approximately 20% of the situations. ‘Encounters with a superior’ amounted to 12%, ‘encounters with colleagues’ to 5% and ‘character descriptions’ to 11% of the situations. The remaining 6% fell into the category ‘obscurities’. Table 2 summarizes the categorization of the identified situations.

In the third phase, the identified passages were reread with regard to the conceptual framework to further clarify the leadership characterizations. The aim of this process was to distinguish recurring behaviours and phenomena that typify different aspects of leadership in the novels.

Inspector Montalbano and contingent leadership

Contingency factor: Main activity

A look at the statistical representation of the data (see Table 2) shows that the majority of Montalbano’s leadership encounters and situations deal with routine tasks that are not essential towards solving complex crimes. In these cases the organizational activity (the first contingency factor) and the task is certain, thus requiring little processing of new knowledge. In practice, Montalbano reverts to simple order giving, which is an efficient way to get routine things done. In these situations Montalbano is predominantly using his positional power to influence the course of events. Irrespective of the person he is commanding, Montalbano’s leadership style is strikingly consistent. The following passage illustrates this:

Table 2. Categorization of leadership situations.

Category	Frequency	Relative frequency
Practical encounters	368	46%
Essential leadership encounters	161	20%
Encounters with a superior	98	12%
Encounters with colleagues	39	5%
Character descriptions	89	11%
Obscurities	48	6%
Total	803	100%

'Catarella, get [...] off the line and get me Fazio on the double. Fazio? In one hour, at the latest, I want you all at the office. Got that? All of you. If anybody's missing, I'll be furious.'
(Camilleri, 2003a: 114)

When the task becomes more complex and the crime to be solved requires active processing of existing information and knowledge, Montalbano more than often shuts his team out. He wants to find out things on his own, relying on his 'clinical eye' (*occhio clinico*), i.e. his intuition, to solve challenging puzzles (Vitale, 2001). While it is true that a police inspector needs to be careful about with whom he shares information and knowledge, Montalbano repeatedly makes it known that he trusts his men. It is therefore a recurring dilemma in the novels that the inspector does not share his ideas with his trusted team for the benefit of perhaps solving the crimes more efficiently. His subordinates, however, know that he is hiding information from them.

[Fazio:] 'Chief, you wouldn't be cooking up some brilliant scheme now, would you?'
'No, no, don't worry!'
'Bah!' said Fazio, getting up.
In front of the door, he stopped and turned around.
'Look, Chief, if you want, I'm free tonight and –'
'Jesus, what a pain! You're obsessed!'
'As if I didn't know you.' Fazio muttered, opening the door and going out.
(Camilleri, 2006: 203)

It is clear that Montalbano's relationship with Fazio is one of mutual respect. Nevertheless, he wants to keep their professional relationship somewhat distant. This might be justified by a cultural explanation, in which the leader's need to retain power explains the need to keep subordinates at a comfortable distance.

Contingency factor: Culture

The second contingency factor, culture, is evident in almost all the key leadership encounters.

'Chief, you said you know [Inspector] Lozupone well. But do you know who he's married to?'
'No.'
'Dr Latte's daughter.'
'Ah.'
Not bad, as news went.
Dr Lattes, chief of the commissioner's cabinet, [...] was a man of church and prayer. [...]
'Do you know what political formation Spitaleri's [a real estate developer] brother-in-law is with?'
'You mean the mayor? Mayor Alessandro is with the same party as the regional president, which happens to be the same party as Dr Lattes, and he's the grand delegate of the Honourable MP Catapano, which is saying a lot.'
Gerardo Catapano was a man who had managed to keep both the Cuffaros and the Sinagras, the two Mafia families of Vigàta, on good behaviour.
Montalbano felt momentarily demoralized. How could it be that things never changed? *Mutatis mutandis*, one always ended up caught in dangerous webs of relations, collusions between the Mafia and politicians, the Mafia and entrepreneurs, politicians and banks, money-launderers and loan sharks.

What an obscene ballet! What a petrified forest of corruption, fraud, rackets, villainy, business!
(Camilleri, 2009a: 112–113)

Camilleri expresses through the voice of Inspector Montalbano the helplessness behind any endeavour to transform the Sicilian/Italian society into a true democracy. His claim that ‘Italy was still servile’ (Camilleri, 2009b: 113) means that much still needed to be done to obliterate the ‘dangerous webs of relations’ standing in the way of progress.

The passage above is part of a conversation between Montalbano and one of his men, Sergeant Fazio, whose judgment and thoroughness he respects. It highlights the cultural context of Sicilian organizational life, where business cannot be separated from the public sphere, even politics and law. Specific to Sicily, and to a large extent Southern Italy, organized crime is ever present, despite extensive attempts to eradicate it. As stated in the book, politicians, public officials, businessmen, banks and criminals are all intertwined in ‘webs of relations’ that are complex, impenetrable and deeply rooted in the structure of society.

Montalbano’s task of investigating and solving crimes with his squad is embedded in this particular Italian context. To be effective in his task, he needs to be proficient in reading these highly tacit and often hidden webs of relations that contain not only knowledge about who’s who in the societal order, but also bases for understanding how the system functions. Considering the sheer magnitude and depth of these webs makes Montalbano disillusioned about the possibility of change.

Montalbano’s appreciation for the complex webs of relations is an indication of his ability to ‘read’ the particular social situations. In a sense, applying strict *universal* rules, such as the law, to all situations and all crimes, cannot coincide with this *particularist* approach that respects the specific personal relationships that go before any applications of universal rules. There is a clear clash of mindsets and values between the modern legislation originating in the North, in other words Milan, and the traditional way of doing things that is based on personal relationships in the South. This clash can be seen in the following passage, a discussion between Montalbano and store owner Ingrassia:

‘I don’t see what the cavaliere’s political beliefs have to do with the case we’re discussing.’

‘They have everything to do with it! Because when I used to be involved in politics, he was my enemy.’

‘You’re no longer involved in politics?’

‘What’s to be involved in anymore! With that handful of Milanese judges who’ve decided to ruin politics, commerce and industry, all at the same time!’

(Camilleri, 2002b: 42)

The mention ‘Milanese judges’ refers to a nationwide judicial and police operation in the early 1990s known as ‘Clean Hands’ (*mani pulite*). The initiative sought to attack the widespread corruption that was destroying Italy’s political system as well as the web of relations between some politicians, business executives, organized crime and extremist political groups. After a series of prosecutions, and even some suicides, the operation eventually led to the demise of the dominant Christian Democratic Party. Furthermore, due to the clean-up operation, even the Socialist and Social Democratic parties were dissolved, leading to a massive reconstruction of the Italian political and economic structure (Camilleri, 2008).

Universalism vs. particularism. As was noted earlier, the novels cite frequent clashes between the particularistic values of the Sicilian context, and the universalistic expectations of the

official policies, most of them emanating from the North. In most of the Vigàta police force (i.e. Montalbano's team) investigations, there are several issues related to a particularistic mindset. In this view, particular personal relationships have priority over some general rules of behaviour. This way of thinking and behaving is deeply embedded in the kind of society in which Montalbano operates. As a native Sicilian, Montalbano knows very well how to navigate the complex sets of relationships in his region – an essential skill for getting things done. He is a man of the law, and furthermore someone who enjoys universal respect for his integrity. Thus Montalbano is able to operate in both worlds, incorporating the 'universal' policies from the police headquarters to activities in Vigàta, adapting them into the local context at times.

'I was told to send you thanks,' the commissioner began.

'Oh, really? On whose behalf?'

'On behalf of the bishop and our minister. Monsignor Teruzzi was pleased with the Christian charity – those were his exact words – which you, how shall I say, put into action by not allowing any unscrupulous, indecent journalists and photographers to paint and propagate lewd portraits of the deceased.'

'But I gave that order before I even knew who it was! I would have done the same for anybody.'
(Camilleri, 2002a: 33)

The dialogue between Montalbano and his direct superior shows the interplay between, on the one hand, the particular relationships – honourable people in high standing – that influence decision-making, and on the other hand, the universal principle that all people should be treated equally ('I would have done the same for anybody').

A Sicilian police inspector is in a sense a good symbol for the clashes between the universalistic and the particularistic principles. As a formal representative of the law, Montalbano must not only obey the universal rules and regulations, but also enforce those rules and act as a good example within his jurisdiction. At the same time, however, he is a product of his own culture and traditions, which in this case includes the preference for granting special treatment to people with the right kind of relationships, in other words particularism. In fact, the entire Montalbano novel series could be interpreted as focusing on this precise dilemma.

Individualism vs. communitarianism. Montalbano is himself an anomalous character within his own Sicilian context. Namely, there is a contradiction between the communitarian values of the surrounding society and the highly individualistic lonely spirit of Montalbano. Although he is not self-absorbed in the pursuit his own interests, he is nonetheless out for himself only. When it comes to solving cases, Montalbano holds all the pieces of the puzzle and only he can put them together. He may ask or command members of his team to gather information and find missing pieces for him, but in the end it is Montalbano himself who solves the case. This individualistic trait does not mean that he seeks to take the credit, however. In fact it is quite the contrary. When the Commissioner tells him that it will be impossible not to promote him, he panics: 'The prospect terrorized him' (Camilleri, 2002b: 36).

The Sicilian way of life, on the other hand, is highly reliant on community and family – the core elements of their society. Therefore people must be constantly mindful of the possible repercussions for not just people under investigation, for instance, but also their family, relatives and friends. In terms of Montalbano's leadership, this often causes situations that call for exceptions to the rule.

Galluzzo's [one of Montalbano's police officers] brother-in-law was a newsman with *Televigàta* who covered local crime, and Montalbano imagined the family squabbles that might break out if Galluzzo weren't to tell him anything.
(Camilleri, 2002a: 20)

This communitarianism is closely related to Olivetti Manoukian's (1994) analysis, when she concludes that 'family' and 'faith' are important concepts in understanding an essential element of Italian organizations and management. Specifically, the concept of family has a much wider meaning and connotation in Italy than in more individualistic societies.

In the eyes of the Northern legislators ('the Milanese judges'), the non-transparent operating practices in the particularistic and communitarian environment of the South make little sense. Hence, they attempt to change it and improve it by introducing transparency and regulations as well as increasing individual accountability. Although the Montalbano series suggests that the people in the North of Italy adhere to more individualistic values, this is to be taken with some caution as undeniably, the novels are written from the Sicilian perspective. When the Northern Italians are depicted as individualists, it is mainly in comparison with the Sicilians and yet a cross-cultural study found Italy scoring quite high on individualism (Hofstede and Hofstede, 2004).

In the Sicilian culture, the reliance on family and the community to take care of its members is visible in the following exchange between Montalbano and a garbage collector:

'What did you expect to get out of it?'

'We were hoping maybe he could find us other jobs, or help us win some competition for surveyors, or find us the right job, so we wouldn't have to work as stinking garbage collectors any more. You know as well as I do, Inspector, you can't sail without a favourable wind.'

(Camilleri, 2003a: 93)

Contingency factor: Source of influence

The frustrated lament of the store owner Ingrassia from page 16 conveys that what used to be a recipe for successful behaviour in the conjoined worlds of political, commercial and industrial life in Sicily is no longer useful. In other words, knowing the right people and how to play the game no longer has the same power. This deep-rooted way of operating entails a great deal of tacit knowledge in the form of knowing the right connections and traditions. As tacit knowledge is something that cannot be expressed with ease, one needs to show it via one's behaviour, in other words exhibit competence.

Montalbano's competence is to be a bridge-builder between the two types of knowledge, as he understands both sides and is able to convincingly argue both ways. This gives him a great deal of influence, not only over his subordinates, but also with different persons in the community. The following conversation illustrates the respect Mafia boss Tano the Greek has for Montalbano:

'Tell me the truth.'

'At your command, Inspector.'

'Why did you choose me?'

'Because you, as you are showing me even now, are someone who understands things.'

(Camilleri, 2002b: 22–23)

There are numerous passages in the Montalbano novels where the tacit, subtle aspects of social situations clash with the drive and need for explicit accounts of those same situations. Written reports, files and questionnaires – attributed to the new rules from Milan – are symbols of this requirement for explicitness. Montalbano is often faced with the anxiety of trying to comply with his superiors' orders and supply them with clear, explicit and transparent reports of incidents in his district. Many of these incidents involve a great deal of tacit knowledge that is nearly impossible to describe in written form without sounding ridiculous.

'Hello? What can I do for you, Commissioner?'

'Montalbano! Have you any idea?'

'Of what?'

'What? You don't have any idea?'

'Of what?'

'You didn't even deign to answer!'

'Answer what?'

'The questionnaire!'

'About what?' Uttering any more syllables than that would have been painful.

'The questionnaire on personnel, which I sent you a good two weeks ago! It was extremely urgent!'

'It was filled in and dispatched.'

'To me?'

'Yes.'

'When?'

'Six days ago.' A whopping lie.

'Did you make a copy?'

'Yes.'

'If I can't find it, I'll let you know and you can send me the copy.'

'Okay.'

When he hung up, his shirt was dripping. 'Do you know anything about a questionnaire on personnel that the commissioner sent here about two weeks ago?' he asked Fazio.

'I remember giving it to you.'

'So where the hell did it end up? I have to find it and fill it in. He's liable to call back in half an hour. Let's look for it.'

(Camilleri, 2009a: 182–183)

At a certain point they realized that it was exactly the same as the one from the previous year, with the same questions, in the same order; only the date in the heading had changed. They made no comment. They no longer had the strength to say what they thought about bureaucracy.

(Camilleri, 2009a: 238)

Montalbano's clear aversion to all 'bureaucracy' can be attributed to two phenomena. Firstly, it is evident that bureaucracy is the symbol of a more transparent, explicit way of operating. This can be seen as a feature of the anti-corruption campaign, but also as a belief in the system that builds on greater transparency in order to further democratic ideals. Secondly, this negative attitude towards bureaucracy is also a hallmark of hero detectives, irrespective of nationality. Nevertheless, the focus in both alternatives is on the fascinating tacit, hidden, implicit knowledge seen as the pivotal clue to solving crimes.

In terms of the third contingency factor, namely influence, Montalbano shows that he utilizes all three sources. For simple, straightforward tasks, Montalbano uses his positional

power to tell the policemen what he wants them to do. When it comes to dealing with colleagues from other departments or his superiors, Montalbano reverts to competence as the source of influence. When he is unable to be perceived as competent, in particular by colleagues in other departments, he relapses into sarcasm and even obscenities. It is evident that Montalbano is also perceived as having charisma, as this encounter with the office manager Catarella shows:

‘What makes you so excited?’
 ‘Everything ‘bout you, Chief.’
 (Camilleri, 2006: 204)

Contingency factor: Leader–follower relationship

Montalbano leads a knowledge organization. The key to solving the cases is knowledge, be it tacit, explicit, systemic or cultural. In this type of organization, the leader is usually an expert leading other experts. In order for knowledge sharing to take place, the leader needs to create an atmosphere of trust. Indeed, it is clear that Montalbano is highly trusted by his employees. They look up to him when it comes to the intricacies of solving the cases at hand. The deep respect and close relationship between Montalbano and his team is established in the following discussion between Montalbano and his second-in-command, Mimi Augello:

[Augello:] ‘If you want to leave, go ahead and leave. But not right now. [...]’
 ‘And why not?’
 ‘Because it would be an insult.’
 ‘An insult to whom?’
 ‘To me, for one [...] To Catarella, who’s an angel. To Fazio, who’s a classy guy. To everybody who works for the Vigàta Police. To Commissioner Bonetti-Alderighi, who’s a pain in the arse and a formalist, but deep down is a good person. To all your colleagues who admire you and are your friends. To the great majority of people who work for the police and have nothing to do with the handful of rogues at the top and the bottom of the totem pole.’
 (Camilleri, 2006: 16)

There is, however, a downside to the admiration that the others hold for Montalbano. That admiration can keep the other police officers from utilizing their full competence and reaching their potential. Instead, they learn to expect a stroke of genius from their respected Chief. There are cultural explanations for this. The further south one moves in Italy, the higher the respect for authority and superiority in the region. Moreover, the police force has traditionally been hierarchical, where higher rank has meant more power, authority and influence. Still, in an organization such as the Vigàta Police, the respect and trust of the employees must be earned.

It is clear that Montalbano adapts his leadership style to each of the key persons in his team. The three persons Montalbano has the most encounters with are Catarella, Augello and Fazio. Catarella is a naive office manager who is a big fan of his boss, and Montalbano has found a way to give Catarella tasks that suit his competence. In some cases, however, Montalbano is able to use Catarella’s competence to complement his own deficiencies, such as the use of computers. In this area, the inspector is a technophobe, whereas Catarella is fluent in the use of technology.

Montalbano's relationship with his second-in-command, Augello, is a mixture of personal friendship and professional boss–subordinate relationship. For this reason, there are often aggravated discussions between them. The following quote reveals this:

[Augello:] 'Salvo, you know I've always thought of you as my father—'
 'Where'd you get that idea?'
 'Where'd I get what idea?'
 'That I'm your father. If it was your mother who told you, she's a liar [...]'
 'Salvo, I didn't say you were my father, I said I thought of you as a father.'
 (Camilleri, 2006: 14)

As with any parent–child relationship, there are bound to be quarrels. Augello locks horns with Montalbano more than any other of his subordinates and yet Montalbano trusts Augello to take charge of the precinct when he himself is away. However, possibly due to the mixing of familial feelings with a professional relationship, Montalbano acts sometimes childishly as a leader towards Augello.

[Augello:] 'You know, Salvo, I'm sure I say my share of stupid things, but when you come out with one, it's always a whopper.'
 'Bah!' repeated Montalbano, unconvinced he'd said anything stupid.
 'So, what about our dead man, the one in the lift? What can you tell me about him?'
 'I'm not going to tell you anything. That dead man's mine. You took the Tunisian, I'm taking the guy from Vigàta.'
 Camilleri, 2003: 36

Fazio is the detective that Montalbano regards as most intelligent. Whenever something requires more complicated investigation or analysis, Montalbano calls for Fazio. Much of their relationship is based on trust and intuition. Each of them holds the other's professional competence and personal integrity in high regard. The following quote explains their working relationship:

[Fazio:] 'So I figured out what it was that you wanted me to do, and I did it.'
 'And what did I want you to do?'
 'To raise a ruckus, make a lot of noise. I went to all the houses in the neighbourhood and asked every person I ran into. Have you seen a little boy like so? Nobody'd seen him, but now they all know he ran away. Isn't that what you wanted?'
 Montalbano felt moved. This was real friendship, Sicilian friendship, the kind based on intuition, on what was left unsaid. With a true friend, one never needs to ask, because the other understands on his own and acts accordingly.
 (Camilleri, 2003a: 203)

Several key concepts are integrated into this encounter: focusing on what needs to be done in order to solve the crime, Montalbano does not even need to articulate what he wants Fazio to do. Instead, Fazio, fully in concord with a superior whose competence (i.e. source of influence) he trusts and respects, discerns on his own what his boss needs from him. Although there is a hierarchical gap between them, there is a strong sense of friendship involving a lot of tacit understanding and intuition, which forms the basis of their leader–follower relationship.

The ways in which Montalbano earns the trust and respect of his squad are quite simple, but fully in line with his character. First, he conducts the investigations and solves to the

cases commendably, setting an example for the rest – a clear leadership quality. Second, he always stands up for, supports and looks after his team, in every single case. This is how he reacts to news of the mistreatment of four of his men by a colleague from another precinct:

‘I’m calling you from the commissioner’s office, and he’s very upset over the KGB-style treatment you gave my men. He promised me he’d write to the interior minister this very day.’ [...] His lie had the same effect on the man as a baton to the head. [...]

‘Now, I demand that you write a letter, addressed to me, praising my men to the skies. And I want it by tomorrow. Goodbye.’

‘Do you think if I write the letter, the commissioner will let it drop?’

‘To be perfectly honest, I don’t know. But if I were you, I’d write that letter. And I might even date it yesterday. Got that?’

(Camilleri, 2002b: 56–57)

Conclusions

There are a number of important implications resulting from the analysis of Inspector Montalbano and his leadership. The primary issues concern the theoretical implications of the contingency framework, the consequences of the cultural context of leadership, the managerial implications of the analysis, as well as the limitations of the analysis.

Theoretical implications

This study set out to address the connections between leadership style and the cultural and situational contexts, in other words the contingency factors. The rich data material reveals a number of interesting dimensions that are potentially relevant for our understanding of leadership behaviour. However, to craft a model with contingency variables that differentiate a wide array of leadership situations requires focus, as the ‘model easily becomes complex’ (Lorsch, 2010: 416). For this reason, the number of relevant contingency factors chosen was kept to a minimum. Following previous studies on the contingency theory of leadership, this study uses the factors of organizational activity/task, source of leader influence and the leader–follower relationship as main variables. One factor that has not received as much attention in previous research is the cultural context. This study attempts to increase our knowledge of how the cultural context affects leadership style in different organizational tasks, sources of leader influence and leader–follower (or leader–superior/leader–colleague) relationships. In the light of the analysis of Inspector Montalbano, it appears that leaders use different sources of influence when dealing with different tasks (e.g. complex crime investigation, bureaucratic procedures) and different types of followers (or colleagues/superiors) with different cultural settings (Sicilian vs. Northern Italian). Even with just four contingency variables, the model is still able to explain a lot of variation in leadership behaviour.

Cultural context

Several aspects of culturally contingent leadership emerge from the analysis. The first observation is that we are dealing with dichotomies that divide Italy into North and South. This division goes back to the ‘southern question’ (*la questione meridionale*) introduced by Antonio Billia in 1873 and taken up by Gramsci in the 1960s about the division of the Italian peninsula in terms of economic and political activity. One must, however, be cautious

Table 3. A comparison of the leadership cultures.

	'The North'	'The South'
Nature of knowledge	Explicit	Tacit
Approach to rules	Universalist	Particularist
Approach to other people	Individualist	Communitarianist
Source of progress	Transparency	Tradition
Communication style	Low context	High context

about taking that distinction too literally or too far. Table 3 summarizes these dichotomies. The analysis shows that leadership is always placed in a cultural context. In this case, the context is both the cultural setting of the small town of Vigàta in Sicily and the police precinct. While the material provides a perspective on North Italian leadership, it is nonetheless written from a firmly Sicilian point of view. Even so, it provides vivid illustrations of the leadership context and the traditions that influence leadership behaviour to a great extent.

The analysis shows that there may be an Italian leadership style found in the South that can to some extent bridge the inherently tacit, non-transparent, traditional, particularistic and communitarian leadership style with the opposing explicit, transparent, universalistic and individualistic style. There are also similarities between the tacit knowledge and the high context communication style introduced by Hall (1967). In a high context culture, many things are left unsaid, and the few uttered words carry a lot of meaning. In contrast, a low context culture is characterized as one where the value of a single word is less and thus one needs to be very explicit in communication. The kind of leadership that Montalbano represents would fall under the high context culture.

A critical reflection of Montalbano's leadership style tempts one to ask: what is missing? How could Montalbano be more effective at his job? Compared to, for example, the Swedish style of leadership (Birkinshaw and Crainer, 2002) Montalbano seems to lack the ability to truly let his team in on all the information and treat them as equals. He seems to be clinging to his hierarchical position and its attendant power. In some part this can be explained by the nature of the work in question and the hierarchical, masculine and conservative nature of police forces the world over, as it certainly resonates with the kind of leadership found in similar types of organization; but when looking at the research on knowledge sharing and leadership in knowledge-intensive work, there is evidence of a positive relationship between creating an open, trustful and reciprocal atmosphere on the one hand, and an effective, motivated team on the other. Hence, it would appear that Montalbano would stand to benefit from increasing the level of reciprocal trust and openness in his force.

Managerial implications

There are a number of implications arising from the analysis for practising managers. It has been known for quite some time that simple tasks can be managed in a straightforward manner, whereas complex, uncertain tasks require engaging followers in joint problem-solving. However, the findings of this study suggest that a leader must also pay attention to cultural factors and follower expectations in accomplishing the task. Even in the case of a simple, concrete task, the leader has to understand the context. If followers expect particular

treatment because they are a part of an in-group (particularism), or if they have expectations, for instance, concerning the leader's competence or social standing, the leader's actions can be ineffective if he or she does not acknowledge this. Furthermore, mere demonstrations of competence, like that of professional service firms, will not gain follower respect if the leader is unable to connect and create a working relationship with the followers, or if the leader violates cultural norms (e.g. acts individualistic in a communitarian setting or particularistic – favouring particular persons – in a universalistic context). As a rule of thumb, a leader should *listen* to those he or she is leading. According to Lorsch (2010), '*Listening* is fundamentally a matter of gathering information, not necessarily of direct conversation' (p.420).

Limitations of the study

This study has, naturally, certain limitations. First, the empirical material is based on fiction, namely a series of detective novels, meaning that the conclusions of this study would obviously need to be tested on organizations and leaders that truly exist in the physical world. On the other hand, there is research evidence that has shown that fiction can be an illuminating source of empirical data on organizations, and thus one should not be afraid to use it.

Second, there are those that claim that the author Camilleri is in fact reinforcing stereotypes of different kinds. For instance, the view of northerners in the novel is inherently one-sided, particularly as the descriptions of characters from the North are not developed in the novels. In the same vein, many other groups of people such as immigrants, Swedish women and even Sicilians are characterized as having mainly one-sided, stereotypical qualities. Nevertheless, Hofstede and Hofstede (2004) claim that cultural profiles are very similar to the stereotypical views people hold of people from other cultures. In any case, the analysis of Montalbano's leadership must take into account that he does not have a fully developed cultural awareness and understanding. Therefore, one should not draw too broad generalizations about the cultural contingencies based on one person's leadership behaviour.

Furthermore, both Montalbano and his leadership style are creations of Camilleri. To fully understand Montalbano's leadership style would require an analysis of the connections between Camilleri's personal views and his fiction. Both the author and his character Montalbano are known for their cynicism and use of irony. These traits are one characteristic of Montalbano's leadership style, and as such introduce the topic of the leader's personality as a factor of leadership. This is an area that has not been addressed in this study, but is an area for future research.

A third limitation is the 'lay' reading (DeVault, 1990) of the novels that forms the basis of the scientific analysis. No supporting literary theories are employed to aid in the analysis as this is not a study about literature, but a study about leadership and organizations portrayed in literature. A fourth limitation is the use of English translations of the original novels. Beyond coinciding with the language skills of the study author, the reasoning behind using the translation was that the source language should match the language of the journal in question.

Note

1. The page numbers in this paper refer to the paperback editions by Picador, UK.

References

- Barański ZG (2001) Introducing Modern Italian culture. In: Barański ZG and West RJ (eds) *The Cambridge Companion to Modern Italian Culture*. Cambridge: Cambridge University Press, 1–16.
- Bass BM (1985) *Leadership and Performance Beyond Expectations*. New York: Free Press.
- Berg M, Dean G, Gottschalk P and Karisen J (2008) Police management roles as determinants of knowledge sharing attitude in criminal investigations. *International Journal of Public Sector Management* 21(3): 271–284.
- Birkinshaw J and Crainer S (2002) *Leadership the Sven-Goran Eriksson Way: How to Turn Your Team into Winners*. Mankato, MN: Capstone.
- Camilleri A (2002a) *The Shape of Water* (trans. Stephen Sartarelli from the Italian title: *La Forma dell'Acqua*). London: Picador.
- Camilleri A (2002b) *The Terracotta Dog* (trans. Stephen Sartarelli from the Italian title: *Il Cane di Terracotta*). London: Picador.
- Camilleri A (2003a) *The Snack Thief* (trans. Stephen Sartarelli from the Italian title: *Il Ladro di Merendine*). London: Picador.
- Camilleri A (2003b) *The Voice of the Violin* (trans. Stephen Sartarelli from the Italian title: *La Voce del Violin*). London: Picador.
- Camilleri A (2005a) *Excursion to Tindari* (trans. Stephen Sartarelli from the Italian title: *La Gita a Tindari*). London: Picador.
- Camilleri A (2005b) *The Scent of the Night* (trans. Stephen Sartarelli from the Italian title: *L'Odore della Notte*). London: Picador.
- Camilleri A (2006) *Rounding the Mark* (trans. Stephen Sartarelli from the Italian title: *Il Giro di Boa*). London: Picador.
- Camilleri A (2007) *The Patience of the Spider* (trans. Stephen Sartarelli from the Italian title: *La Pazienza del Ragno*). London: Picador.
- Camilleri A (2008) *The Paper Moon* (trans. Stephen Sartarelli from the Italian title: *La Luna di Carta*). London: Picador.
- Camilleri A (2009a) *August Heat* (trans. Stephen Sartarelli from the Italian title: *La Vampa d'Agosto*). London: Picador.
- Camilleri A (2009b) *The Sphinx's Wings* (trans. Stephen Sartarelli from the Italian title: *Le Ali della Sfinge*). London: Picador.
- Campus D and Pasquino G (2006) Leadership in Italy: The changing role of leaders in elections and in government. *Journal of Contemporary European Studies* 14(1): 25–40.
- Carl D, Gupta V and Javidan M (2004) Power Distance. In: House R, Hanges P, Javidan M, Dorfman P and Gupta V (eds) *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies*. Thousand Oaks, CA: Sage, 513–563.
- Carson JB, Tesluk PE and Marrone JA (2007) Shared leadership in teams: An investigation of antecedent conditions and performance. *Academy of Management Journal* 50(5): 1217–1234.
- Cavalli L (1998) Considerations on charisma and the cult of charismatic leadership. *Modern Italy* 3(2): 159–171.
- Chhokar JS, Brodbeck FC and House RJ (eds) (2007) *Culture and Leadership Across the World: The GLOBE Book of In-Depth Studies of 25 Societies*. Mahwah, NJ: Lawrence Erlbaum.
- Collins CJ and Smith KG (2006) Knowledge exchange and combination: The role of human resource practices in the performance of high-technology firms. *Academy of Management Journal* 49(3): 544–560.
- Conger JA and Kanungo RN (1987) Toward a behavioral theory of charismatic leadership in organizational settings. *Academy of Management Review* 12(4): 637–647.
- Czarniawska-Joerges B (1995) Narration or science? Collapsing the division in organization studies. *Organization* 2(1): 11–33.

- Czarniawska-Joerges B (2009) Distant readings: Anthropology of organizations through novels. *Journal of Change Management* 22(4): 357–372.
- Czarniawska-Joerges B and Guillet de Monthoux P (eds) (1994) *Good Novels, Better Management*. Reading: Harwood Publishers.
- De Cock C (2000) Reflections on fiction, representation, and organization studies: An essay with special reference to the work of Jose Luis Borges. *Organization Studies* 21(3): 589–609.
- De Cock C and Land C (2006) Organization/literature: Exploring the seam. *Organization Studies* 27(4): 517–535.
- DeVault ML (1990) Novel readings: The social organization of interpretation. *The American Journal of Sociology* 95(4): 887–921.
- Dombroski RS (2000) *Italy: Fiction, Theater, Poetry, Film since 1950*. Middle Village, NY: Council on National Literatures.
- Dorfman P (2004) International and Cross-Cultural Leadership Research. In: Burnett BJ and Shenkar O (eds) *Handbook for International Management Research*. Ann Arbor, MI: University of Michigan Press, 265–355.
- Ensley MD, Hmieleski KM and Pearce CL (2006) The importance of vertical and shared leadership within new venture top management teams: Implications for the performance of startups. *Leadership Quarterly* 17(3): 217–231.
- Farrell JB, Flood PC, MacCurtain S and Hannigan A (2005) CEO leadership, top team trust and the combination and exchange of information. *Irish Journal of Management* 26(1): 22–40.
- Fiedler FE (1963) *A Contingency Model for the Prediction of Leadership Effectiveness*. Champaign, IL: University of Illinois Press.
- Goll I, Johnson NB and Rasheed AA (2007) Knowledge capability, strategic change, and firm performance: The moderating role of the environment. *Management Decision* 45(2): 161–179.
- Gordon RSC (2005) *Introduction to Twentieth-Century Italian Literature: A Difficult Modernity*. London: Duckworth.
- Hall ET (1967) *Beyond Culture*. Garder City, NY: Anchor Press.
- Hawkins J and Dulewicz V (2009) Relationships between leadership style, the degree of change experienced, performance and follower commitment in policing. *Journal of Change Management* 9(3): 251–270.
- Hazucha JF, Hezlett SA, Bontems-Wackens S and Ronnqvist A (1999) In search of the Euro-manager: Management competencies in France, Germany, Italy, and the United States. In: Mobley WH, Gessner MJ and Arnold V (eds) (1999) *Advances in Global Leadership, Volume 1*. Stamford, CT: JAI Press, 267–290.
- Hersey P and Blanchard K (1969) Life-cycle theory of leadership. *Training and Development Journal* 23: 26–34.
- Hofstede G and Hofstede G-J (2004) *Cultures and Organizations: Software of the Mind*. New York: McGraw-Hill.
- Holmberg I and Åkerblom S (2007) “Primus inter pares”: Leadership and culture in Sweden. In: Chhokar JS, Brodbeck FC and House RJ (eds) (2007) *Culture and Leadership Across the World: The GLOBE Book of In-Depth Studies of 25 Societies*. Mahwah, NJ: Lawrence Erlbaum, 33–74.
- House RJ (1977) A 1976 theory of charismatic leadership. In: Hunt JG and Larson LL (eds) *Leadership: The Cutting Edge*. Carbondale, IL: Southern Illinois University Press, 189–207.
- House RJ, Hanges PJ, Javidan M, Dorfman PW and Gupta V (eds) (2004) *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies*. Thousand Oaks: Sage.
- Javidan M, Dorfman PW, Howell JP and Hanges PJ (2010) Leadership and cultural context: A theoretical and empirical examination based on project GLOBE. In: Nohria N and Khurana R (eds) *Handbook of Leadership Theory and Practice: A Harvard Business School Centennial Colloquium*. Boston, MA: Harvard Business School Press, 335–376.

- Jönsson S (1995) *Management Style Seen as Sedimentation Caused by Change and Stability: The Case of Sweden*. GRI Reports 1995: 3. Gothenburg: Gothenburg Research Institute.
- Lee P, Gillespie N, Mann L and Wearing A (2010) Leadership and trust: Their effect on knowledge sharing and team performance. *Management Learning* 41(4): 473–491.
- Lorsch J (2010) A contingency theory of leadership. In: Nohria N and Khurana R (eds) *Handbook of Leadership Theory and Practice: A Harvard Business School Centennial Colloquium*. Boston, MA: Harvard Business School Press, 411–429.
- Luen TW and Al-Hawamdeh S (2001) Knowledge management in the public sector: Principles and practices in police work. *Journal of Information Science* 27(5): 311–318.
- Mintzberg H (1971) Managerial work: Analysis from observation. *Management Science* 18(2): B97–B110.
- Mobley WH, Gessner MJ and Arnold V (eds) (1999) *Advances in Global Leadership, Vol. 1*. Stamford, CT: JAI Press.
- Nonaka I and Takeuchi H (1995) *The Knowledge-Creating Company: How Japanese Companies Create the Dynamics of Innovation*. Oxford University Press: New York.
- Olivetti Manoukian F (1994) Power, time, talk and money: Organizations in Italian literature. In: Czarniawska-Joerges B and Guillet de Monthoux P (eds) *Good Novels, Better Management*. Reading: Harwood Publishers, 199–233.
- O’Toole J, Galbraith J and Lawler EEIII (2002) When two (or more) heads are better than one: The promise and pitfalls of shared leadership. *California Management Review* 44(4): 65–83.
- Parsons T and Shils EA (eds) (1951) *Toward a General Theory of Action*. Cambridge: Harvard University Press.
- Politis J (2001) The relationship of various leadership styles to knowledge management. *Leadership and Organization Development Journal* 22(8): 354–364.
- Puffer SM (1996) *Management Across Cultures: Insights from Fiction and Practice*. Cambridge, MA: Blackwell Business.
- Rhodes C and Brown AD (2005) Writing responsibly: Narrative fiction and organization studies. *Organization* 12(4): 467–491.
- Schyns B, Kroon B and Moors G (2008) Follower characteristics and the perception of leader-member exchange. *Journal of Managerial Psychology* 23(7): 772–788.
- Sieloff CG (1999) “If only HP knew what HP knows”: The roots of knowledge management at Hewlett-Packard. *Journal of Knowledge Management* 3(1): 47–53.
- Sliwa M and Cairns G (2007) The novel as a vehicle for organizational inquiry: Engaging with the complexity of social and organizational commitment. *ephemera* 7(2): 309–325.
- Srivastava A, Bartol KM and Locke EA (2006) Empowering leadership in management teams: Effects on knowledge sharing, efficacy, and team performance. *Academy of Management Journal* 49(6): 1239–1251.
- Steinheider B, Wuestewald T and Bayerl P (2006) When twelve heads are better than one: Implementing a shared leadership concept in a police agency. *Academy of Management Annual Meeting Proceedings* L1-L6.
- Tanriverdi H (2005) Information technology relatedness knowledge management capability, and performance of multibusiness firms. *MIS Quarterly* 29(2): 311–334.
- Tanriverdi H and Venkatraman N (2005) Knowledge relatedness and the performance of multibusiness firms. *Strategic Management Journal* 26(2): 97–119.
- Thornhill S (2006) Knowledge, innovation and firm performance in high- and low-technology regimes. *Journal of Business Venturing* 21(5): 687–703.
- Trompenaars F and Hampden-Turner C (1997) *Riding the Waves of Culture: Understanding Cultural Diversity in Business*, 2nd edn. London: Nicholas Brealey Publishing.
- Vecchio RP (1987) Situational leadership theory: An examination of a prescriptive theory. *Journal of Applied Psychology* 72(3): 444–451.

Vitale A (2001) *Il Mondo del Commissario Montalbano*. Caltanissetta: Terzo Millennio Editore.

Weber M (1968) *Economy and Society: An Outline of Interpretive Sociology*. New York: Bedminster Press.

www.andreacamilleri.net

Patrick Furu is Assistant Professor of Management and Organization at the Hanken School of Economics, as well as Academic Director at Hanken & SSE Executive Education. He has previously been the Director of MBA at Hanken, as well as a visiting researcher and lecturer at Copenhagen Business School and Uppsala University. Patrick's research focuses on knowledge creation and transfer in large corporations. Recently he has also studied leadership of knowledge work and innovation. He has extensive experience in consultancy and executive education for management concerning strategies, change processes and competence development. He has worked with several large international corporations. Patrick has board work experience in SMEs.