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The Good Bloke in Contemporary Australian Workplaces:
Origins, Qualities and Impacts of a National Cultural Archetype in Small For-Profit Businesses

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A Dissertation

Submitted to the PhD in Leadership and Change Program of Antioch University
in partial fulfillment for the degree of
Doctor of Philosophy

July 2019

This dissertation has been approved in partial fulfillment of the requirements for the degree of PhD in Leadership and Change, Graduate School of Leadership and Change, Antioch University.

Dissertation Committee:

- Elizabeth Holloway, PhD, Committee Chair
- Tony Lingham, PhD, Committee Member
- Stephen Bygrave, PhD, Committee Member

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Abstract

This study explored the nature and significance of a common but widely misunderstood phrase encountered in Australia: The Good Bloke. Underlying this enquiry was awareness, based on the researcher's personal and professional experience, that the idea of a Good Bloke powerfully influences individual perceptions of leaders in Australian small-to-mid sized for-profit firms. The study commenced with an exploration of the origins and history of the phrase, tracing it to the 1788 arrival of a disproportionately male Anglo-Celtic population was composed significantly of transported convicts. The language and mores of this unique settler population evolved for two centuries based on relationships, primarily among males, where Good Bloke characteristics were key to success and survival. This research entailed a qualitative phase leading to a detailed quantitative analysis. The qualitative Phase Included semi-structured interviews and focus group research to broadly identify ostensible characteristics and qualities of the Good Bloke. A survey was administered to 354 Australians. Results were subjected exploratory and then, confirmatory factor analysis, yielding three main factors of a Good Bloke: being relatable, fair/inclusive, and affable. A major additional finding was that while both men and women manifest these qualities, the Good Bloke still has an inherently gendered nature, a legacy of Australian history. A second survey of 301 Australians from small to medium enterprises was followed by structural equation modelling to explore the connection between Good Bloke factors and employees' experiences of engagement, satisfaction, and commitment. Implications are discussed for the Good Bloke ideal's continuing relevance, including appreciation of differential impact on gender and other categories that make many contemporary Australians less readily perceived as Good Blokes. I conclude that the term Good Bloke can have a constructive role in Australian culture. The key challenge is exploring how the positive nuances associated with the term become incorporated into the development of future generations whilst acknowledging and addressing the term's

limitations, in order to support fuller and more meaningful inclusion in Australian business and society. This dissertation is available in open access at AURA: Antioch University Repository and Archive, <http://aura.antioch.edu/> and Ohiolink ETD Center, <https://etd.ohiolink.edu/>

Keywords: Australia, Authenticity, Factor Analysis, Employee Engagement, Gender in the Workplace, Good Bloke, Leadership, Structural Equation Modelling,

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Chapter I: Introduction

The primary objective of this study is to understand the underlying characteristics and perceptions around the meaning of the Good Bloke as these relate to leadership practice in an Australian context. This thesis explores the perceptions of the characteristics of the Good Bloke as experienced by men and women in Australia in their interactions with leaders in their professional lives. The intent of the study is to explore the constructs of the Good Bloke and to create a model for the Good Bloke as it relates to leadership practice in for-profit small-to-medium enterprises in Australia.

The Good Bloke as a Subject of Study

“Good Bloke” is a colloquial expression that is used within Australian society to describe in very admiring tones, an individual to others who may or may not know that person. The term is subjective in nature and is used to affirm the individual’s positive qualities; it is a term of acceptance, equality and praise. As I will discuss, in looking back to Australia’s history it can be seen as a national archetype, in the sense of being a model of admired values and behavior. Given the way the term is used, I was curious to see if a link existed between the constructs identified through research on meanings of Good Bloke, and perceptions of leadership integrity and authenticity from an Australian perspective, particularly in relationships in a work context.

By examining the evolution of the Good Bloke archetype and its associated constructs from a historical perspective, this study aimed to explore if this value could be viewed from a new, contemporary context of Australian society, one that is inclusive of all Australians regardless of ethnicity and/or gender, and if there are similarities between the term and present constructs of leadership, in particular, integrity, authenticity, and relational social capital.¹ My

¹ *Relational social capital* refers to the quality of the human connections within a group that can be relied on in everyday conduct of organizational affairs (Bolino, Turnley, & Bloodgood, 2002).

purpose in this exploration is to support leaders to develop new insights in terms of creating, developing, and leading, not only within the cultural dynamics of Australian society, but also in other Western societies. More significantly, this dissertation is about unlocking the framework of the Good Bloke to support more meaningful conversations at an organizational level whilst supporting leaders to be their best selves at work.

The Relevance of Russell Ward in Defining National Identity

Much research has been undertaken regarding the definition of the national identity of Australia as it relates to European settlement, in particular, the British settlement. Although the focus of these studies has differed significantly, the underlying theme of the research has remained consistent: What are the mores that shape Australian society and how did these evolve? In his seminal work, *The Australian Legend*, Russell Ward (1958) argued that the pastoral workers of the early to mid-1800s shaped and formed many of the national identity and mores of Australia. At the time of its release, Ward's work was seen as timely but controversial. It was controversial in that it marginalized the role and influence of the indigenous population in the shaping of Australian national identity; it also went so far as to assume that the Australian national character was derived almost exclusively from the efforts of men, implying that women had a limited or nonexistent role in shaping the mores of the country during its formative years.

Given the evolution of modern Australia and the diversity of its population as compared to the Anglo-Celtic population that arrived in 1788, it seems that as a nation we are still debating our national identity and cultural mores. Miriam Dixon (1999) noted that in the 1980s, Australia was obsessed with the concept of its national identity; she argued that this obsession evolved from a new perspective and that the mores identified and romanticized by Ward were no longer relevant in today's Australia. Dixon posited that the mores proposed by Ward (1956) regarding

the Australian character, no longer have currency in today's multicultural society. She argued that the work of Ward profiles a male chauvinist, a racist and historically flawed perspective in terms of painting an idealistic and romantic view of the Australian character. Dixon challenged modern Australians to join a public debate regarding the extent to which the Anglo-Celtic core culture, as profiled by Ward in his doctoral thesis *The Ethos and Influence of the Australian Pastoral Worker*, is applicable, given the contemporary role of women and the influence that the indigenous population and multiculturalism have had in shaping the country's national identity during the last century.

Dixon's (1999) views on the relevance and applicability of Ward's work in terms of highlighting specific characteristics of the Australian national character, have been challenged by other historical scholars. Ward's work remains the classic interpretation of the Australian national culture and that although the passage of time and abrasions of criticism have weakened its historical claims, its imaginative power endures (Davison, 2012, p. 249).

Hirst's (2007) views, in the wake of the Bali bombings—an event that claimed 202 lives, including 88 Australians—could be seen to support Davison's (2012) claims. Hirst noted that the Australian mores identified by Ward (1956, 1958), were openly evident through the behavior and conduct of the hundreds of volunteers who descended upon the hospital to lend assistance to the wounded and dying in the wake of the bombings. He cited David Marsh, a doctor working in the Australian ward and praising the volunteers: "I think it's what Aussies do. There were well over a hundred there, all Aussies, fanning patients because there was no air conditioning, standing all day holding up drips because there were no drip stands" (as cited in Hirst, 2007, p. 1). Hirst went further to argue that at this baptism into the new era of terrorism, the qualities that Australians valued were stoicism, making no fuss, pitching in, making do, helping each other. He claimed

that these characteristics are not new; they were identified and valued as Australian a long time ago when we were British and our national symbol was the bushman, a view that directly supports the hypotheses of Ward (1956, 1958).

Based on the research it appears that scholars such as Davison (2012) and Hirst (2007) agreed on the influence of the work of Ward (1956) in terms of its contribution to the debate of our national identity and the evolution of our social mores. And, despite historians' criticisms, it is still regarded as the seminal work that established the platform by which the Australian identity and mores have been profiled and debated by academics and politicians over the last 50 years.

Historical Background: Colonial Emergence of “Good Bloke” Archetype

Australia is an ancient land, one that has been inhabited by people for over 60,000 years. The Aboriginal people, the original Australians, were a nomadic people who learnt to work in harmony with the land in order to survive the harsh climate. European interest in the great southern continent existed well before the arrival of the first British fleet in 1788. In 1598, a Dutch geographer Cornelius Wyfliet wrote:

The Australia Terra is the most southern of all lands, and is separated from New Guinea by a narrow strait. Its shores are hitherto but little known, since one voyage of another that route has been deserted, and seldom is the country visited unless sailors are driven there by storms. (Keneally, 2009, p. 8)

Throughout the 1600s Dutch and British explorers searched in vain for the great southern continent. It wasn't until 1770 that the continent was claimed by Captain James Cook in the name of King George III of Great Britain. Captain Cook was the first European sailor to arrive on the east coast of Australia. It was, however, another 18 years before the first permanent European settlers: the convicts and their entourage who were largely individuals of Anglo-Celtic decent would arrive.

Anglo-Celts first inhabited this land on a permanent basis in 1788 with the arrival of the first fleet. The first fleet comprised 11 ships that left Great Britain in May 1787. Keneally (2009) states that there were five key drivers that led to the commencement of convict transportation to Australia from Great Britain:

- The 13 colonies in North America, at the end of the US War of Independence in 1783, refused to accept any further convicts from Great Britain (up to 120,000 convicts had been shipped to America prior to this date).
- A shift in Agriculture practices and the implementation of the Enclosure Acts in Great Britain led to the displacement of a large percentage of regional farmers who were forced to move to cities in the hope of finding work. This displacement drove up unemployment levels, and, consequently, the crime rates in cities across Great Britain rose significantly.
- The end of the Napoleonic Wars combined with the end of the War of Independence with America resulted in 250,000 sailors and soldiers returning to Great Britain (most were either de-mobilized, swelling the ranks of the unemployed, or retained in service on half-pay).
- The recent revolutions in France and America created a sense of concern amongst the English establishment. This fear resulted in the implementation of harsher laws and penalties for petty offences, which led to a surge in prisoner numbers.
- The absence of infrastructure in Britain meant that most prisoners were placed in prison hulks which were run by private enterprises. These hulks were overcrowded, aesthetically unpleasing, and expensive to maintain (they cost £38 per annum). To

house a prisoner cost than the income that could be derived from making them work on the docks.

According to Keneally (2009), the East Indian Trading Company helped shape Great Britain's decision to create a penal colony in Australia. The company, which was powerful and politically well connected, pressured politicians in Great Britain to ensure that Australia would not be settled for economic gains, as this would potentially impact negatively on the profitability of their operations in the Spice Islands (today's Indonesia).

The composition of the first fleet, as outlined by David Collins (1798/2004) in his report to the Admiralty, highlights the disproportionate number of males as compared to female arrivals. Most significantly, it also highlights a subtle, yet important dynamic that influenced the culture of the new settlement: the arrival of the first fleet brought with it the first of what was called *currency* or free settlers to the colony in the form of 28 children, born during transport. Most significantly they were the first arrivals to have no direct ties or links to Britain (Hirst, 2014). John White, the chief surgeon of the first fleet, reported a total of 48 deaths and 28 births during the voyage (Keneally, 2009).

According to Keneally (2009), the composition of the first fleet consisted of the following:

- The *Alexander*, of 453 tons, had on board 192 male convicts, two lieutenants, two sergeants, two corporals, one drummer, and 29 privates, with one assistant surgeon assigned to the colony.
- The *Scarborough*, of 418 tons, had on board 205 male convicts, one captain, two lieutenants, two sergeants, two corporals, one drummer, and 26 privates, with one assistant surgeon assigned to the colony.

- The *Charlotte*, of 346 tons, had on board 89 male and 20 female convicts, one captain, two lieutenants, two sergeants, three corporals, one drummer, and 35 privates, along with the principal surgeon of the colony.
- The *Lady Penrhyn*, of 338 tons, had on board 101 female convicts, one captain, two lieutenants, and three privates, with one person acting as a surgeon's mate.
- The *Prince of Wales*, of 334 tons, had on board two male and 50 female convicts; two lieutenants, three sergeants, two corporals, one drummer, and 24 privates, with the surveyor-general of the colony.
- The *Friendship*, of 228 tons, had on board 76 male and 21 one female convicts, one captain, two lieutenants, two sergeants, three corporals, one drummer, and 36 privates, with one assistant surgeon assigned to the colony. In addition, there were also 28 women, a white male, and six female children, belonging to the soldiers of the detachment, together with six male and seven female children belonging to the convicts.
- The *Fishburn* was a store-ship of 378 tons
- The *Borrowdale* was a store ship of 272 tons.
- The *Golden Grove* was a store ship of 331 tons. *Golden Grove* carried the chaplain for the colony, with his wife and a servant.

The significance of the composition of the population of the first British fleet is that it provides an insight and understanding of the characteristics of the first settlers and the resources they had available upon landing in the colony of New South Wales.

The convict influence. Hirst (2014) argued that it is wrong to think of New South Wales (NSW) as a penal colony; he stated that it is better to think of its beginning as a colony of convicts.

From the outset, the settlement of NSW began as a republic of convicts. On day one the marines went on strike; they refused to supervise the work of the convicts. Governor Phillip was forced to appoint convicts to oversee the work of other convicts; in exchange, they were not required to work. The official position of the government was that convicts were to work from dawn to dusk, but the convict overseers developed their own system to get the convicts to work. The overseers fixed a daily task and when it was done, the convicts were free to leave. This system helped support what the convicts called their own time, which they defended ferociously. In their own time convicts could relax or take on additional work and get paid for it. It took years for the governors of the colony to claim back at least some of the afternoon from the convicts. The final result was that convicts had to stay at work until 3 p.m. (Keneally, 2009). In 1814, 26 years after first settlement, Governor Macquarie declared that convicts had to work the full day for their private masters, but the masters had to pay them for work they did after 3 p.m. This became known as their wage and signified the strength and influence of the convicts on the economy of the young colony (Hirst, 2014). In essence this shift in the dynamics of the relationship and authority helped establish the influence of the convicts on the development of work practices and social protocols, many of which are still evident in modern contemporary Australian society.

Keneally (2009) noted that in the second year at Sydney cove, food supplies were shrinking, and starvation loomed. Desperate to stop robberies, Governor Phillip created a police force and had no choice but to staff it with convicts. The convict felons were given authority

over free men, the sailors and the marines, and, in particular, they were to detain sailors or marines who were wandering around the camp at night.

Establishing convicts as overseers and police was just the beginning of convict inclusion. The government was forced to draw on convicts for all of their professional services, including those of lawyers, architects, surveyors, doctors, teachers, and artists. According to Hirst (2014) it was hard to get free people to come to the colony to do these tasks, given the nature of the settlement and its distance from Great Britain.

Convicts acquired more legal rights than they had in England. Convicts in England could not give evidence, own property, or bring actions to court. Given that in NSW most people were convicts, they had to be allowed to give evidence if the court was to learn what was needed to know in a case (Keneally, 2009). This was the beginning of integrating the values and norms of convict culture into the full fabric of the society.

The convict legacy. Ward (1958) insisted that convicts were Australia's founding fathers and from them the country derived its spirit of independence, anti-authoritarianism, and the group solidarity of men. Furthermore, he noted that the convicts that arrived to settle NSW brought with them cultural baggage, vestiges of British culture and adapted values and traditions to suit the new circumstances: the new social, environmental, and economic environments of NSW (Ward, 1956). This view is also supported by Hirst (2014), who stated that Australia inherited convict characteristics; these characteristics flourished under certain circumstances unique to early colonial life, in particular, the conditions that were evident in NSW at the time. A key part of these adapted customs that Ward referred to was language, and the origins of the term *bloke* can be traced back to the language of the thieves of Great Britain who used it to describe their victims or an individual of means.

The origins and evolution of the term, “bloke.” Bloke is a British term; its origins are not Australian; however, its application and interpretation were adapted to suit the conditions in the colony. Quinion (2009) stated that the term evolved from Britain: originally bloke was criminal jargon (or vernacular) for a man of superior station, someone who was not a criminal. The earliest found usage of the term, according to Quinion, was April 9, 1829, in the court papers of the Old Bailey in the trial of 17-year-old John Daly who was charged with housebreaking. He stated that the term appears in the court transcript once as *blake* and once as *bloke*. According to Rasula and McCaffery (1998), Brandon included the term in his 1839 survey, *Poverty, Mendacity and Crime* but spelled it *bloak* and defined it as a gentleman (Quinion, 2009).

Over time bloke, or *Aussie bloke* has evolved to represent a masculine archetype unique to Australia. Catriona (2008) stated that the idea of the Aussie bloke plays an important role in characterizing Australian national identity:

it is often suggested that nations are made up of 'types' of people. National identity is seen to be based on what are considered shared character traits often deriving from history. A good Australian example is the idea of the 'Aussie bloke' and the belief that this type of person is unique to Australia. (Catriona, 2008, p. 26)

According to Walsh (1985),

The ultimate accolade in Australia is to be a “Good Bloke,” meaning someone who is gregarious, hospitable, generous, warm hearted, and with a good sense of humor . . . In Australia it availeth a man nothing if he makes himself a fortune and is not a Good Bloke! (p. 433).

Carroll (1982) associated the “ordinary bloke” (p. 469) with a form of masculine individualism that can be applied in a collectivist framework that is unique to Australia: individuals who do not conform to Australian mores that align to expected patterns of male behavior, will be dismissed and treated as outsiders. At its most basic, applying the adjective “good” to “bloke” means someone who is not merely “one of the guys” (a bloke) , but who has the positive characteristics that earn respect and even admiration from Australians. A focus and

contribution of the research here is dissertation is to adduce and compare the significance of a wide range of qualities and characteristics that make someone a Good Bloke.

The convicts' use of "bloke." Given that bloke was part of the vernacular used amongst British thieves to describe their victims, it is reasonable to assume that the term arrived in Australia with the convicts as part of their cultural baggage. Furthermore, it is also reasonable to hypothesize that convicts and/or ex-convicts may have used the term to describe landholders or squatters or individuals of means whom they worked for either during their sentence or as free men after the period of their transportation had lapsed. The term may have been used as part of a leveling or collectivist framework that was common amongst the convicts and emancipists at the time, fitting with the premise that in the early days of the settlement, names were seldom used when referring to others. The convicts preferred to use slang and/or nicknames as a point of reference for individuals, a trait that is still evident in modern contemporary Australian society and serve as an example of the enduring legacy that they have had on the social constructs of society.

Origins of English language in Australia. Richards (2015) noted that the English language and its associated dialects that first arrived in Australia via the arrival of Anglo-Celts of the First Fleet (the convicts and their guards) came from an enormously diverse range of regions across Britain. The diversity of the origins of the convicts meant that the English language that arrived came with slang from different parts of the country and an odd assortment of regional expressions.

As the convicts settled into colonial life, their language adapted and customized to ensure common understanding; meaning was assigned to expressions that were used. This evolution helped create identity and sense-making amongst the early arrivals in NSW. More significantly,

Ward (1956) argued that the mores that evolved from the pastoral workers could equally be applied to the evolution of a largely homogenous language across Australia, given the nomadic existence of this element of society. He believed that the evolution of language and mores became a key legacy of the bush ethos that evolved from the nomadic pastoral workers of the 1800s and was still evident in Australian society in the 1950s.

The bush ethos. The evolution of the pastoral workers from convicts, combined with the unique characteristics of the Australian climate and pastoral endeavors, provided a significant influence on the way relationships were developed and managed amongst Anglo-Celtic males in early Australian society. In the countryside, men wandered independently from station to station, not bound to one employer, often known only by a nickname, and not needing references to secure work (Ward, 1956). The sparseness of settlement and the isolation from civilized society led these men to depend on each other. Their bonds were more intense because there were few white women in the bush: the pattern of these men's lives was to work hard, drink excessively, swear outrageously, and find sexual release with Aboriginal women (Ward, 1958).

These unique conditions contributed to the evolution of the notion of *mateship* (Dyrenfurth, 2015). The term mateship, originated from a commercial arrangement between two males, typically nomadic pastoral workers. To *go mates* meant that two individuals would equally share provisions and profits from any work they performed whilst they were together. When they parted ways, so did their commercial arrangement. Dyrenfurth argued that this relationship evolved from the need to rely on others in Australia's harsh environment and established the platform by which the concept of mateship evolved. Mateship and the Good Bloke are not interchangeable; they both have unique meanings within Australian society.

Understanding the differences between mateship and the Good Bloke is critical as it will help to establish the foundation by which the terms derive their meaning and application.

Dyrenfurth (2015) argued that, for better or worse, mateship is part of Australia's cultural DNA. He noted that in a nation supposedly hostile towards spiritual or ideological dogma, mateship has acted in part as a de facto religion. This view corroborates the research of Russell Ward in his dissertation and supports the supposition that his research represents an important contribution in terms of not only creating an understanding of the evolution of Australian values but also providing significant insight into the dynamics that have shaped and colored men's ideas of how they ought to typically behave. T. I. Moore (1965) noted that Australian mateship simply offers a new variation on an ancient theme that the friendship that exists between men has as its foundations in equality and loyalty.

I would argue that mateship established a foundation by which the qualification of meaning for the Good Bloke may have evolved. The Good Bloke is used within society as a subjective term that individuals apply to others; it is used as an informal assessment that sets expectations of an individual's character and qualities in line with the context of Australia's unique social structure and mores and speaks of an experience associated with interactions that has occurred between two individuals. Mateship is an Australian cultural idiom. Russel ward (1958) viewed the concept as a central one to the Australian people. It is a term that is commonly used and embodies, loyalty, equality and friendship at a significant a deep level.

Qualifying the meaning of Good Bloke. There is much evidence in the research that supports the assumption that the term evolved during early colonial life in NSW. Several factors that were in place in the colony during its formative years support the supposition that the term may have been used amongst itinerant workers as a description of the characteristics and

qualities of squatters as employers. Ward (1956, 1958) identified a number of characteristics that support this position: the evolution of the pastoral economy, the shortage of labor, the development of mateship, and the collective nature of society, combined with the shortage of women and the hardship of the land, meant that all men, regardless of class, needed to rely on and support each other. The term, "Good Bloke," may have been used by ex-convicts to describe squatters who had treated them with respect and fairness to other itinerant workers that they met on their travels. The Good Bloke may have evolved as a way of describing a positive experience that these nomadic men may have had with these land owners, or squatters, as they were known.

This hypothesis gains strength when one considers that convicts preferred to use nicknames or abbreviations when describing people; an individual's name was seldom used in the colony. Walsh (1985) noted that language is a great leveler, and the Australian language not only informalizes peoples' given names, but also deflates any attempts at self-importance. Given this, it is not unreasonable to assume that, over time, the term Good Bloke also went through a cultural evolution to extend its meaning beyond those with possessions, to include individuals across all sectors of the community.

It could be argued that the term, Good Bloke, may have been used amongst the working class of the colony to describe the effectiveness of early Australian leadership practices amongst the squatter class or of those individuals in colonial society of means as defined through the egalitarian values that were dominant at the time. The legacy of this period, and of the Australian mores that developed, is still evident in leadership research that has been conducted in recent times, and this will be elaborated upon in Chapter II. Being a Good Bloke is an idea that has become a key aspect in shaping Australia's national character and has influenced the way leadership is practiced and, more importantly, evaluated.

Influence of the pastoral worker. Ward (1958) described national character as a people's idea of itself, and this stereotype, though often absurdly romanticized and exaggerated, is always connected with reality in two ways. It springs largely from a people's past experiences, and it often modifies current events by coloring men's ideas of how they ought typically to behave. The Good Bloke establishes a context, an expectation and a contract regarding the character and conduct of an individual as perceived by others, whilst also establishing a framework that guides how individuals should behave. These perceptions have been shaped by the unique cultural dynamics that have evolved within Australian society which, according to Ward (1956), were heavily influenced by the pastoral worker, who has roots that can be traced back to the influence of the convicts who were transported to NSW from 1788 through the 1840s.

According to Ward (1958):

The "typical Australian" is a practical man, rough and ready in his manners and quick to decry any appearance of affection in others. He is a great improviser, ever willing to "have a go" at anything but willing to be content with a task done in a way that is "near enough." Though capable of great exertion in an emergency, he normally feels no impulse to work hard without just cause. He swears hard and consistently, gambles heavily and often and drinks deeply on occasion. Though he is 'the world's best confidence man' he is usually taciturn rather than talkative, one who endures stoically rather than one who acts busy. He is a "hard case," skeptical about the value of religion and of intellectual and cultural pursuits generally. He believes that Jack is not just as good as his master but "probably a good deal better" and so he is a "knocker" of eminent people, unless, as in the case of his sporting heroes, they are distinguished by physical prowess. He is a fiercely independent person who hates officiousness and authority, especially when these qualities are embodied in military officers and policemen. Yet he is very hospitable and, above all, will stick to his mates through thick and thin, even if he thinks they may be in wrong. (pp. 1-2)

Ward (1956, 1958) attributed a set of characteristics to the bushman of the 1800s as opposed to the general population of townsfolk or even country people (Hirst, 2007). Bushmen were classified as outback employees, the semi nomadic drovers, shepherds, shearers, bullock-drivers, stockman, boundary-riders, station hands, and others in the pastoral industry.

According to Hirst (2007), Russell Ward argued that pastoral workers were consistently influencing, or being influenced by, other sections of colonial society. A convict would often spend months or years working on government construction assignments in the city before being assigned to service in a country settlement. Conversely, the same convict could be reassigned to the city after working up-country for some years. Small farmers and selectors often sought work as shearers on the western runs to supplement their incomes, and many city wage-earners did the same for a few seasons, especially during bad times when work was scarce on the sea-board. After 1870, bullock-drivers, especially before the arrival of the railway, began to creep farther into the interior, carrying news, gossip, manners, songs, wool, and hides to the cities, thereby transferring the cultural ethos from the bush to the city. The supposition is that the mores that developed first through the convicts, and then were refined to the bush, were transferred across all aspects of society through the nomadic influence of the pastoral workers of the colony (Ward, 1958).

Pioneering conditions accentuated not only the dissolute habits but also the toughness and adaptability of these pioneers; the loneliness of bush life, no less than the brutalities of the system, accentuated their group solidarity. But much of their lip service to conventional morality and their psychological acceptance of an inferior position in society, disappeared, along with their abject poverty, which had in Britain helped condition these traits (Ward, 1956).

Hardship shapes cultural identity. Generally speaking, these new Australian conditions had a leveling effect. Cunningham (1827) wrote of NSW in the 1820s:

Thieves generally affect to consider all the rest of mankind equally criminal with themselves, only being either lucky enough not to be found out or committing actions which (though equally bad in the eye of the Divinity) are not so tangible in that of man. It is their constant endeavor to reduce everyone in fact, to the same level of themselves. (as cited in Ward, 1958, pp. 41–42)

According to Ward (1956) the difficulties of outback life were abundant. These made the practice of collectivist mateship essential just as the abundance of basic foodstuffs made it possible.

The hazards and hardships, but above all the loneliness of country life, were such that to make life tolerable, more often merely to preserve it, every man had habitually to treat every other man as a brother. In cases of accident or illness the individual depended completely on whoever was nearest. (Ward, 1958, p 84)

Harris (1849) observed:

Immediately when you get into the country parts of the colony every door is without lock, and every hut ready to receive you for the night. You enter the first that suits you about sundown, whether the owner is there or not, and light your pipe, and unsaddle your horse, and bring in your equipments. When the residents come in, they will neither ask you who you are, not stare at you; the only notice they take of your trespass is a courtesy good evening and putting down an extra quartpot at the fire. The traveler, on the other hand, does not ask them whether they are free or bond; but if he judges they are prisoners, or free men and want of anything he shares his own stock of article with them. The best accommodation in the hut is usually allotted to the stranger. (as cited in Ward, 1958, p. 85)

Westgarth (1853) reinforces these views describing the interior as being characterized by its free and easy hospitality that, became a sort of public right.

The shortage of women and clergy had important consequences on the outlook of the pastoral workers. Men were born and lived without entering a church or hearing a sermon or prayer. Ward (1956) stated that it cannot be said that most bushmen consciously deplored the situation. If they did, it was so sub-consciously, the result was to make them more actively scornful of the defaulting clergy and perhaps to reinforce the already strong feeling of mateship and their propensity to mutual aid.

The absolute shortage of women stemmed initially from the transportation days, but it was exacerbated in the outback by other factors. The rough life of a pioneering community made for a population predominantly masculine in composition and outlook, but the fact that the economy was almost purely pastoral accentuated this tendency (Ward, 1956).

Summary of convict and pastoral worker influence. Percy Clarke (1886) provided insight into the extent to which the mores of the convicts and pastoral workers had become ingrained into society by the 1880s:

A bushman's hospitality is proverbial; in fact if it be rejected, or even if when passing an acquaintance fail to drop in to the hut, and fail either to be helped or to help himself to the food he finds hanging up in the bags on the roof (a ladder intended to circumvent the ants), he will not improbably give his would-be host much offence.

The stockman is, notwithstanding his rough life, rather sensitive on the score of fancied slights, and this refusal, active or passive, to partake, is in his opinion but the expression on the part of the inchoate guest of superiority, a quality which the leveling colonial admits in a very few mortals. If you find the stockman away from homes the orthodox custom is to go in, hand out the meat and bread, put the "billy" (a tin quart saucepan) on the fire smoldering in the big chimney, throw in a quant. Suff. Of tea and then make your fill, always remembering to rake the ashes back again over the blazing logs, and to place the viands back in the proper places. (as cited in Ward, 1958, p. 181)

P. Clarke's (1886) description of his experience helped provide a valuable and rich insight into the social norm and values that were evident amongst early regional settlers. More specifically, these insights support the premise that established codes of conduct and behavior were evident in Australian society in the early 1800s and that these behaviors set the expectation by which judgments regarding the personal conduct of individuals were viewed or established. In many ways, this helps to provide a context by which the social contract of individuals was brought to life and evolved, establishing the foundation by which judgment of that contract was created/measured. It is my premise that this contract helped shape the expectations around the constructs that would have been expected as part of a judgment of someone being considered a Good Bloke and, more significantly, would have helped build the understanding of what constitutes the Good Bloke at the time.

Colonial society and its influence on culture 1820s–1850s. Ward (1956) argued that the composition of colonial society combined with the environmental and economic conditions of the period reinforced the evolution and adaptation of a unique set of Australian mores.

Table 1.1

Population Breakdown in the Colony of NSW According to Ward (1958)

	Convicts	Emancipists (ex-convicts)	Currency (native born White settlers)	Free Immigrants
1828	15,668 (43%)	7,530 (20%)	8,727 (24%)	4,673 (13%)
1841	26,453 (23%)	18,257 (16%)	28,657 (24%)	43,621 (37%)
1851	2,693 (1.5%)	26,629 (14%)	81,391 (43%)	76,530 (41%)

Note. Adapted from Ward, 1958, p. 15.

Ward (1958) added that the currency population was aligned socially and politically more with the convict and ex-convict classes as opposed to with the free immigrants. Taking this into consideration, the following demographic breakdown regarding the influence of the convicts in terms of the percentage of the overall population is depicted in Table 1.2.

Table 1.2

Demographic Breakdown of the Colony of NSW

	Convicts, Emancipists & Currency	Free Immigrants	Ratio
1828	31,925 (87%)	4,673 (13%)	7:1
1841	73,367 (59%)	43,621 (37%)	3:2
1851	110,713 (59%)	76,530 (41%)	3:2

Note. Based on data from Ward (1958).

Currency lads. By the middle of the 1840s, currency lads—people who were born in the Colony—called Australia their home. They developed a unique dress standard (e.g., cabbage-tree hats) and grew up with manners and values which were largely a direct response to the new environment and, hence, much more likely to flourish than transplanted and relatively unadulterated British values, as they pertained to family, class distinction, work ethic, and religion (Ward, 1956).

Weak representation of classes. Australia was one of the very few countries whose whole development had taken place since the beginning of the Industrial Revolution. In all English-speaking countries, the 19th century saw the dilution and partial conquest of traditional and aristocratic values by those of the middle and lower classes. In pre-Gold Rush Australia, this process was intensified because there was no traditional aristocracy and a relatively small middle class (Ward, 1956).

Influence of the Irish. According to Ward (1958), in the formative period of the 1840s, there were proportionally three times as many people of Irish decent in NSW as there were in the British Isles. Before 1851, more than half of the assisted immigrants reaching NSW were Irish. Irish convicts and laborers became the unskilled laborers in Australia. The Irish influence on Australian mores cannot be underestimated. The proportion of Irish convicts versus the general population suggests that this ethnic group played a significant role in the formation of not only the value systems of early Australia but also the language and words that evolved during the formative years.

Historical Summary

Australia is a harsh continent; it is one of the driest countries on the planet, one where natural disasters are common. The ethos and norms associated with the convict experience still exist in modern Australia, particularly in regional Australia. Bushfires, drought, and floods are common occurrences, and the camaraderie and solidarity of what it means to be an Australian are evident during times of crisis through the work of volunteers and supporters when times are tough. The focus of this study is to explore what the Good Bloke means in modern society, and, especially in the context of business.

Davison (2012) stated that by grounding the Australian ethos in the folk traditions of the bush, Ward was offering an answer to an older question, first posed by the German Romantics, about the spiritual sources of national consciousness. Although the “Australian Legend” no longer offers a sustaining myth for an urbanized, multicultural, postcolonial Australia, it marked a critical turning point in that unending search (Davison, 2012).

As a researcher, my objective is to establish a context by which unique cultural dynamics, reported initially by Ward (1956) as evolving in Australia, could be explained and/or understood. The Good Bloke has become part of the language of Australia. The fact that the constructs that underpin this term have never been explored from a leadership perspective, presents a unique opportunity to understand the extent to which these norms exist and/or influence the way leaders lead and leadership is practiced in Australia. The study has aimed to bring meaning to an established and accepted term that is part of the Australian vernacular.

Research Question and Approach

This study is an effort to uncover the attributes of the Good Bloke as it relates to organizational culture and leadership practice. It was designed to explore the meaning of the expression in the contemporary Australian workplace as perceived by leaders and employees working in for-profit small-to-medium enterprises. From the analysis of the qualitative phases of this study two additional objectives were met. The first was to identify those experiences that participants perceive as significant in shaping their attitudes and understanding of the Good Bloke in the workplace. The second objective has been to understand the evolution of the meaning of the Good Bloke from a contemporary cultural perspective.

A mixed method study, a pragmatic approach to methodology that embraces both a constructivist and postpositivist view of meaningmaking, was used to develop an understanding

of the Good Bloke in the contemporary Australian workplace. A classic psychometric approach to the development of a scale to measure the constructs of the Good Bloke guided the research design.

Positionality of the Researcher

The focus of this dissertation is to understand the underlying characteristics and perceptions around the meaning of the Good Bloke: in other words, it is to determine if the mores that were identified initially through the work of Ward (1956) remain relevant to current leadership practice and behavior in Australia. However, this dissertation involves more than an exploration of the constructs of the Good Bloke; it was an exploration of my own identity and what I assumed would be the key values that I would pass on to my children.

I am sixth generation Australian; my heritage can be linked back to the era of transportation, with my ancestors arriving in Australia as convicts in the mid-1800s. I frequently use the Good Bloke to describe the context within which my relationships (both internal and external) are formed and maintained in my professional life. The term has common application in both my professional and personal life, yet I know of no formal definition for the constructs that underpin the term despite the fact that it is used widely within Australian society. The Good Bloke is a term that has evolved over time to become part of our national ethos, language, and, to a certain degree, our cultural and individual identity.

As an Australian the notion of being a Good Bloke is something that is innate in my language and outlook on life. Over my career, I have worked with some outstanding leaders as well as some that have struggled to engage their followers in a fashion that motivates and drives performance. Creating a business that has at its core the value of the Good Bloke, I acknowledge the fact that I bring to this research my own cultural dimensions and perspectives of leadership

effectiveness and practice and that these perspectives need to be carefully managed and monitored to ensure that they do not cloud or color my research endeavors.

More significantly, I believe the key role of a leader is to lead from a position of integrity and authenticity if he or she is to expect followers to engage with and manage their customers' relationships in the same vain. Organizations exist within a social construct, and the internal environment of a business acts as a mirror that shapes and influences customer relationships and engagement. A key influence on my own leadership practice in my earlier career was works on the service profit chain (Heskett, Jones, Loveman, Sasser, & Schlesinger, 1994) that linked employee satisfaction to customer loyalty and profitability.

As a former owner of the Great Place to Work Institute, Australia, I researched organizations across Australia to identify those perceived as being employers of choice amongst their employees. But this did not provide me with the opportunity to explore and report on uniquely Australian leadership characteristics or practices that may have influenced the findings from the data at an organizational or societal level.

Since starting my own business 12 years ago, I have worked to develop a culture that reflects an authentic approach to managing relationships both within the organization and amongst our customers. I have, as a result, developed a strong interest in the fields of positive psychological capital and integrity and how leaders bring these principles to life within an organizational context.

The intent of this dissertation is to build on my professional and academic careers to glean new understandings of the influence of the Good Bloke on leadership practice and to establish a model by which future research could be conducted in order to support more effective leadership practice in Australia and other western countries.

Dissertation Structure

Chapter I has established the foundation for the proposed dissertation. As such it provided an overview of the historical evolution of the Good Bloke. Historical research was explored and links to the evolution of Australian mores were highlighted and discussed. Russell Ward's (1958) seminal work *The Australian Legend*, which evolved from his dissertation on the ethos and influence of the Australian pastoral worker (Ward, 1956), formed the cornerstone by which the discussion of Australian characteristics was discussed.

Chapter II provides an overview of contemporary leadership literature that supports the constructs that emerged from the historical perceptions of Australian mores as identified through the work of Ward. This chapter will provide an in-depth discussion regarding current thinking as it relates to integrity, leader authenticity, and relational social capital. Given the focus of the dissertation, leadership, as it applies to Australian business culture, is discussed, and implications of leadership practice are explored.

Chapter III provides the rationale for the methodological approach and the method of the sequential mixed method study. It includes considerations that played a role in assuring alignment of methodology and method of data collection as well as justification of mixed methods research. Included in the chapter is a detailed description of the methods employed.

Chapter IV discusses the findings from the qualitative phase of the study. Data from the one-on-one interviews and focus groups are discussed at length together with an overview regarding the design of the initial quantitative survey that was used to identify the characteristics and qualities that male and female business leaders working in for-profit enterprises across Australia associated with the Good Bloke. In addition, the social relevance of the term from a generational and gender perspective is discussed.

Chapter V brings the reader to the quantitative phase of the study. Exploratory and Confirmatory factor analysis were undertaken for the two surveys developed as part of the exploration of the characteristics and qualities of the Good Bloke, culminating in the identification of the three factors of term. Subsequently, the chapter reports on the use of Structural Equation Modeling (SEM) to account for the influence of the Good Bloke on perceptions of three key leadership variables among employees of small-to-medium for-profit enterprises across Australia: employee commitment, engagement and satisfaction

Chapter VI summarizes the findings from the dissertation and discusses implications for leadership practice, limitations of the study, and opportunities for future research.

Chapter II: Literature Review

The intent of the study is to explore the constructs of the Good Bloke and to create a model for the Good Bloke as it relates to leadership practice in for-profit small-to-medium enterprises in Australia. I hypothesized that the dimensions of the Good Bloke are relevant to Australian leadership practices and norms and, as such, shape the unique cultural characteristics of their organizations.

I presupposed that how leaders influence and develop their people in an Australian societal context would emerge as culturally different from those of other cultures, particularly North American cultures, due to its unique history. In Chapter I, I presented a brief history of the colonialization of Australia beginning with the arrival of the first fleet of the Anglo-Celts in 1788. A unique language emerged in the colony that included terms such as mateship and Good Bloke to describe individuals who display behavior and/or characteristics of selflessness, egalitarianism, resilience, resourcefulness, stoicism, and helpfulness, qualities that Ward (1956) associated with the pastoral worker of the 1800s. Despite the evolution of a more gender-balanced work culture in contemporary Australian society, the language of mateship and Good Bloke is still prevalent in descriptions of business cultures, leaders, and employees. These uniquely Australian labels are positive in connotation and are primarily used in the informal conversational world of business and friendship.

In this chapter, I review the business leadership research specifically related to Australia, in particular, its literature on business management, leadership theory, and organization development. Because there is scant literature that falls within these search criteria, I have also included a review of research into leadership characteristics not of Australian origin but that appear to be similar to those descriptions of the Good Bloke in historical and contemporary societal use. The leadership characteristics I explore relate to the characteristics that were either

explicitly stated or implied through the research of Ward (1956, 1958), Keneally (2009), Hirst (2007, 2014), and Davison (2012). From my research, I noted that the principle of authenticity emerged as a dominant trait amongst pastoral workers in early colonial Australia, the foundations of which can be traced back to convict influences on society and the unique environmental conditions that existed at the time in colonial NSW. Authenticity meant being true to others as well as being true to oneself.

It could be argued that the unique economic and environmental conditions experienced by the Anglo Celts in early colonial Australia, discussed in Chapter I, facilitated the development of individualistic authenticity amongst workers and employers alike. The creation of successful psychological contracts between pastoral workers and the landholders dictated that these contracts serve as prerequisites to the formation of a successful working relationship, particularly when one considers the fact that working in the bush offered workers guaranteed economic security. Ward (1958) concurred, “If a man did not like his work or employer, he could always leave without trouble or notice, sure of being able to find work at a neighbouring station” (p. 76). Furthermore, social norms and characteristics that evolved amongst the convicts established the foundation by which integrity and relational social capital from an Australian perspective first evolved in the colony. Key convict traits such as strong egalitarian sentiment, group solidarity, and loyalty, imply that a precondition for these social norms was to be judged by your peers as operating with a sense of integrity (even though this integrity was subjective and measured by criminals) if individuals were to be accepted as belonging.

They have a strong esprit de corps, which is kept up by their speaking a language so full of cant expressions as to become almost a separate dialect. Their best trait is their liberality towards each other. . . . Though amongst this class of men the standard of morality is very low, yet they are not without their rude notions of honour, modified, however, by a kind of public opinion of themselves, which exercises a considerable influence over their actions. . . . A man guilty of crimes of a mean and unmanly nature is

despised by them; and one who robs from his fellows, but especially from his mate, is regarded as infamous. (Griffith, 1845, p. 73)

My review of the influence of the work of Ward and others led me to consider a number of constructs that appear to emerge not only through leadership practice, but also from the evolution and formation of the cultural norms of the society at the time. It appears that, given the challenges of the settlement from the outset, collectivism was paramount and essential to survival across all facets of society. Building a sense of community and trust in others, even though the vast majority of society was made up of either convicts or ex-convicts, required a unique approach to leadership practice.

Furthermore, I would argue that the leadership of Governor Phillip, as described earlier, echoed what we refer to today as coming from a position of authenticity, integrity, and positive relational social capital. My review of the research on these three leadership qualities led me to propose that a key construct within these three dimensions is trust, which was essential in the early days of settlement when starvation across the colony was a reality. A notable example of the influence of Governor Phillip's integrity is seen in the way he managed the rationing of food among convicts, marines, and officials: "On landing Phillip implemented his radical plan to provide full rations from the two years of supplies the ships had brought. Convicts were to receive an equal share to men and officers" (Keneally, 2009, p. 94). The threat of starvation became so significant that Governor Phillip was forced to pass an edict that any person caught stealing food would be executed. In March 1789 seven marines were caught stealing food from the stores, and Governor Phillip had them executed (Keneally, 2009), an event that no doubt underscored his authenticity amongst all elements (especially amongst the convicts) of early colonial society.

The review of the literature begins with a discussion of leadership attributes from Australian for-profit business culture, as identified in the theoretical and empirical literature as it relates to an Australian context. Next, the leadership constructs of authenticity and integrity are each reviewed. The cultural attributes of trust and relational social capital complete the literature review. The chapter concludes with a rationale, based on the literature review, for study's focus: to explore and create an understanding of the characteristics of the Good Bloke as understood and described by Australian business leaders.

Organizational Culture

The culture of an organization represents a critical piece, not to be overlooked, especially when considering the group dynamics within an organization. Organizational culture is a collective phenomenon emerging from members' beliefs and social interactions (Schneider, 1987; Trice & Beyer, 1993), containing shared values and expectations (Rousseau, 1990) that tie individuals in an organization over time (Schein, 1998).

Organizational culture and commonality. Schultz (1992) described culture as the glue that holds an organization together. It is that which represents a commonality among all members of a group. Schein (1998) stated that an organization's culture manifests itself at the levels of observable artifacts and shared espoused values, norms, and behavior. Hence, to understand a group's culture, one must attempt to get at its shared basic assumptions. Yet another definition is offered by Hofstede (1997) who regarded culture as "software of the mind" (the subtitle of his book) in that it provides members of a collective with shared cognitive structures (e.g., cognitive prototypes, implicit theories) that reflect shared ideologies and values (Hunt, Boal, & Sorenson, 1990) and influence interpretations of specific behaviors (Gioia & Poole, 1984; Lord & Maher, 1991). Casimir and Waldman (2007) stated that, as a consequence,

the acceptability of a particular leadership style is likely to depend largely on the cultural background of the followers.

Thorsen (as cited in Fallon & Cooper, 2015, p. 72) defined corporate culture as an energy field that determines how people think, act, and view the organization around them. It can further be divided into two aspects, one visible and one intrinsic. However, the intrinsic aspects of a firm's culture are far more telling indicators of the reality of a firm's culture. Examples of such invisible elements include beliefs, values, moods, subgroups, niche, social cliques, unspoken standards, norms, assumptions, and unconscious emotions (Fallon & Cooper, 2015).

The leader's role in shaping organizational culture. Although the previously discussed body of research would indicate culture evolves from the group, there are researchers who posit that leaders create and shape organizational culture.

Schein's (1998) study posited that organizational cultures are created by leaders, and that some of the most critical moves initiated by the leadership may well be the creation, the management, and, if and when it becomes necessary, the destruction of a culture. Schein argued that culture and leadership are two sides of the same coin and that neither can be understood by itself; they are integrated. He summarized his findings by stating that the only thing of importance that leaders do is create and manage culture. He further argued that it is the leader's role to develop, shape, monitor, and facilitate the development of an organization's culture in line with the internal and external operational environments of an organization.

Based on the research, it is evident that organizational culture is colored by the social dynamics of not only the leader but also the followers. However, when leadership is examined and evaluated, the organizational culture plays out. In addition, the external as well as internal factors of the culture collide with changes in technological advances, the globalization of

industries, and the pace of data transfer and knowledge, resulting in shifting group dynamics that shape organizational culture. The significant change that organizations have had to embrace is not to be overlooked in examining organizational culture and the role of the leader to lead through the change successfully.

Leader Attributes

Amidst recent rapid change there has been a greater focus and emphasis on the quality of leadership practice. In particular, a growing level of interest in the fields of authentic, relational, and transformational leadership amongst scholars is evident.

Given the objective of the research I propose that the findings would provide me with a unique opportunity to contribute to the existing body of knowledge regarding how leadership practice in Australia is viewed and developed. More significantly, I anticipate that the exploration and definition of the constructs of the Good Bloke will support a new understanding of integrity and leader authenticity and the ways in which they influence relational social capital from an Australian perspective especially as it relates to the notion of mateship and egalitarianism. The influence of the egalitarianism within Australian society underscores a unique environment by which leadership is practiced and brought to life. This environment, which Ward (1958) argued emerged from the pastoral workers of the 1800s, continues to shape and influence leader and follower behavior in modern contemporary Australia.

Applying Leadership Theory Across Cultures

It makes sense to begin this discussion with Dorfman and House's (2004) study that posed the question: Does culture influence leadership, and if so, why and how? The researchers concluded that, given the fact that the evaluative interpretations of leadership vary across cultures, there is no definitive answer to the question. Furthermore, Dorfman and House, and

Blyton (2001) emphatically rejected the convergence hypothesis, suggesting that modernization may, in fact, contribute to societies striving to preserve their cultural heritage.

Global leadership theories and Australia. The Global Leadership and Organizational Behavior Effectiveness [GLOBE] study of 62 societies investigated emerging models of leadership across cultures (House, Hanges, Javidan, Dorfman, & Gupta, 2004). The study identified that national culture influences leadership in a number of dimensions. Pekerti and Sendjaya (2010) noted, in their exploration of servant leadership across cultures, that, despite this finding, the question still remains regarding the why and how of variations that emerged among cultures concerning leadership behaviors and perceptions of what constitutes an effective leader.

According to Meng, Ashkanasy, and Hartel (2003), almost all prevailing theories of leadership that are used in Australia have come from America or Western European countries, reflecting the culture of these countries, not necessarily those of Australia. Given the historical context, which has shaped the Australian culture, applying leadership theories that don't fully align to the national identity of workers can be problematic, a premise supported by the findings of the GLOBE study (House et al., 2004) and subsequent research.

The work of Alexander and Wilson (1997) questioned whether, with a world migrating towards an increasingly global society, these theories would apply in other countries with unique cultures. Midgley (1995) further questioned the validity of global leadership studies as to their applicability to the Australian context. Meng et al. (2003) offered further support, stating that studies have proven that leadership processes are influenced by the culture in which leadership processes take place.

In the Australian context, Ward's (1956) dissertation clearly articulated the unique characteristics, which evolved throughout early colonial life in Australia, to become the

foundations by which our psychological frames of reference towards leadership, work, and relationships evolved and which are still evident today (Hirst, 2014). Given this research, one may argue that the way leaders are judged and the way in which integrity and authenticity are viewed is shaped by the unique cultural characteristics and mores that were identified as being uniquely Australian by Ward in his 1956 research.

Implicit Leadership Theory. Pekerti and Sendjaya (2010), in subsequent research from the GLOBE project, adopted Implicit Leadership Theory (ILT), one of the few theories that acknowledges leadership as a socially constructed concept that is filtered, interpreted, and acted upon in very different ways, dependent upon diverse cognitive outlooks and experiential circumstances. Citing Lord, Foti, and Phillips (1982) Pekerti and Sendjaya acknowledged that the concept of leadership can encapsulate a diverse range of meanings from different points of reference in different cultures (e.g., Indonesia and Australia). Pekerti and Sendjaya further believed their study on servant leadership contributed to the understanding of cross-cultural leadership (Dickson, Hartog, & Mitchelson, 2003) by showing that, despite the existence of universally accepted and expected leadership behaviors across cultures, there are also cultural specific styles (e.g., Ashkanasy, 2007; Pasa, Kabasakal, & Bodur, 2001).

Leadership—a socially constructed concept. Based on Rosch's (1975, 1978) work, Lord et al. (1982) developed a categorization theory of leadership that proposed people hold implicit theories of leadership made of cognitive categories that are used to distinguish prototypical leaders from non-leaders. A major assertion in ILT is that leadership is a socially-constructed concept; it is the followers who interpret behaviors, personality, and attributes that lead them to conclude whether an individual is a credible leader or not (Dorfman

& House, 2004; Gioia, Thomas, Clark, & Chittipeddi, 1994; Lord & Maher, 1991). Dorfman and House (2004) contributed the following to the discussion:

Although ILT postulates that leader perceptions are a function of the overlap between an observer's leadership belief systems and attributes of the person being rated, it is not known whether all attributes in a person's leadership belief system are equally important. Is it more important for a leader to exhibit behavior consistent with culture-specific expectation, or for a leader to exhibit behavior consistent with universally held leadership expectations? (as cited in Pekerti & Sendjaya, 2010, p. 757).

ILT provides a frame of reference that is shared by people within a group and can regulate present and future behaviors (Berger & Luckmann, 1966; Redding, 2008). It facilitates a sense-making process in which social perception provides the guide to understand and evaluate leaders (Lord & Maher, 1991), further corroborating Pfeffer's (1977) claim that leadership is a socially constructed concept. Sense-making in an Australian context, evolved through the unique social norms and behaviors that were established initially by Governor Phillip and later argued by Ward to have manifested through the shared and collective experiences of the pastoral workers of the 1800s. Given this, it could be argued that the dynamics of Australian leadership practice evolved from what Hirst (2014) described as the unique environmental, economic, and social conditions of early colonial NSW.

The Role of Culture in Leader Perception

Pekerti and Sendjaya (2010) postulated that if leadership is a socially constructed phenomenon, then there are bound to be differences in what constitutes leadership in different cultures or in societies with differing socialization patterns (Abdalla & Al-Homoud, 2001; Dastmalchian, Javidan, & Alam, 2001; Ling, Chia, & Fang, 2000). When groups of people develop a socially constructed belief and value system based on a similar set of premises, there is bound to be a similarity in ideas and expectations (Berger & Luckmann, 1966). Bass (1990) further developed this idea, positing that variations in perceptions of what constitutes a leader,

would systematically vary across cultures because most people of the same culture hold a common set of beliefs about the attributes of a typical leader and are exposed to similar organizational policies and practices.

Based on the GLOBE study, House et al. (2004) noted that when people from different cultures are asked to think about a construct, they may have similar ideas; however, they may use culturally unique social frames of reference to interpret them. The authors concluded that this process would lead to a variation in meaning and interpretation, supporting the premise that leadership perceptions are influenced by socially formed frames of reference.

Cultural endurance within leader perception. Based on the GLOBE study, Dorfman and House (2004) rejected the culture convergence hypothesis. They argued that societal cultures are relatively enduring, thus the idea of technology, globalization, and global communication creating a one world managerial culture is limited. They went so far as to argue that cultural differences might actually be exacerbated as a reaction of people trying to adapt to modernization while maintaining their cultural identity. Recent events in the United Kingdom (BREXIT), the Republican platform in the presidential elections of 2016 in the United States, and the rise of the One Nation party in the Australian elections of 2016, seem to support this premise in terms of the growing focus on nationalism and nationalistic principles.

Role of self in cultural leadership perception. Social psychologists and anthropologists argued that culture is socialized in a person through the shared value of social groups that in turn plays key roles in a person's cognitive, emotional, and social functioning (Berger & Luckmann, 1966; Cooper & Denner, 1998; Markus & Kitayama, 1991; Triandis, 1989). These socialization patterns shape how people perceive themselves and others. This premise supports the conclusions that Ward (1956) drew from his research, particularly as it related to the egalitarian

nature of the relationship that existed between the squatters (landowners) and the pastoral workers. Ward (1958) believed that it was scarcely an exaggeration to say that egalitarianism in the bush amounted, at least within the circle of the nomad tribe, to be a kind of primitive Communism, or primitive Christianity, an underlying principle that influenced all aspects of the culture of the colony especially the way that individuals' lives developed and maintained relationships in the remoteness of the Australian bush. Gerstner and Day (1994), as well as Hanges, Lord, and Dickson (2000), have empirically confirmed that our perceptions of leadership are influenced by our view of self as well as our cultural background.

Individualistic versus harmonistic cultures. Pekerti and Thomas (2005), corroborating the previous work of Khokhlov and Gonzalez (1973), Iwao and Triandis (1993), and Suh (2002), found that members of collective cultures (e.g., Asian cultures) exhibited inconsistency-support behaviors (i.e., demonstrated inconsistent behavior in an attempt to maintain harmony) while members of individualistic cultures (e.g., Australia) were more likely to exhibit inconsistency-reduction behaviors (authentic behaviors).

The self-identity of Australians has been described as being a complex mix of equalitarianism and mateship (Ashkanasy, 2007; Westwood & Posner, 1977). Feather (1986) explained that equalitarianism is a concept related to mateship: that is, in general, it was borne of loneliness and the hardships of life in outback Australia, a premise that directly supports the views of Ward (1956).

The self-construal of Australians, in general, has been described as being a complex mixture of in-group collectivism and egalitarianism (Ashkanasy, 2007; Feather, 1986). However, given the high score of individualism that Australians had—which was second only to the United States in Hofstede's (1980) overall countries sample—their in-group collectivism

means that they are more likely to describe themselves in terms of their uniqueness than their connectedness to others (Markus & Kitayama, 1991). While Australians may belong to many in-groups with a certain degree of commitment and cohesiveness, they maintain a visible distance from individuals perceived as parts of out-groups. This may, in some way, explain Australia's racial policies, such as the White Australia Policy of the early 20th century (Willard, 1967). There is evidence of such values leading to actions that differentiate Australians from other members in the Anglo cluster of the GLOBE study (Dorfman & House, 2004). Hence, Ashkanasy (2007) noted that Australian leaders not only strive for high performance but also to be seen as being part of their team or division, a notion that was evident in the research of Ward (1956), amongst others.

Leader Perception Through the Australian Cultural Lens

Ashkanasy, Trevor-Roberts, and Earnshaw (2002) noted that Australia has an ambivalent attitude towards charismatic leaders, perhaps because charismatic leaders are seen as apart from the group, a view that directly echoes Ward's (1956) findings. Given the strong mateship and egalitarian culture, in Australia, the charismatic leader is expected to be visionary and inspirational, but not above and beyond his or her followers. This mindset supports an earlier study of Australian leadership profiles by Sarros, Densten, and Santora (1999) who concluded that Australians operate in an everyone-is-a-winner workplace culture: so often they "lop the tall poppy," an expression that means to intentionally frustrate outstanding individuals' achievements and aspirations, keeping such people from rising too high above others. Collectivism is a dominant trait within Australian society. Ward (1956) linked this to the convicts and the lifestyle of the early pastoral workers of the 1800s when environmental and social conditions dictated that individuals look out for each other.

Workplace contradictions. In their analysis of Australian culture and leadership, Ashkanasy et al. (2002) found that Australian culture was enigmatic and full of contradiction and change. Their study revealed four uniquely Australian dimensions of leadership:

- mateship,
- being “one of us” (collectivism),
- the underdog,
- the tall poppy syndrome.

They noted that successful leadership in Australia was not easily achieved as Australian leaders are expected to inspire high levels of performance but must do so without being charismatic or standing out from the rest. According to Parry and Sarros (1996), there are significant differences between Australians and Americans in their perceptions of leadership. While charisma in America consists of idealized influence, inspirational motivation, and intellectual stimulation, individualized consideration was found to be a sub-factor of charisma in Australia. Parry (1998) stated that for Australian leaders to be charismatic, they should utilize skills relating more individually to their followers. In simple terms, the research on leadership effectiveness in Australia requires leaders to demonstrate integrity in the eyes of their followers through their actions, words, and the investment they make in forming relationships that are based on mutuality. Ward (1958) argued that these unique cultural dynamics could be linked back to the historical evolution of the frontiersman in both countries. American expansion, through the frontiersman, favored an individualistic outlook based on the fact that the environment supported the establishment of small individual farming settlements. These conditions were not found in Australia where poor soil and unreliable rainfall meant that large settlements were common and that reliance on others was a prerequisite to survival.

The role of egalitarianism in the workplace. Pekerti and Sendjaya (2010) noted that, given the prominence of the egalitarian value in Australia, it is culturally acceptable for followers to question and challenge their leaders' decisions and actions, particularly in regard to accountability and transparency. Such challenges are viewed as an acceptable dimension of egalitarian leadership practice and may influence follower perceptions to the extent to which a leader is perceived to have qualities that make them a Good Bloke. Egalitarianism in Australia was established from the outset by the actions of Governor Phillip and the subsequent economic expansion through farming that was discussed by (Ward, 1956). Given the historical evidence, it could be argued that the shortage of labor and the subsequent need to appoint convicts to guard or oversee other convicts meant that the expectation of egalitarianism, as a principle and subsequently a more, was applied to leaders or individuals in authority with the arrival of the First Fleet in 1788.

Establishing credibility and acceptance. Marra, Vine, and Holmes (2008) argued that leaders use a specific style of leadership to build credibility and acceptance in their followers. They described leaders in New Zealand who use a hero style of leadership to position themselves as a Good Bloke. They further posited that such a hero technique is used to construct an identity amongst followers as a good (Kiwi or New Zealand) bloke, emphasizing many of the same qualities which exist in Australia, namely mateship and the egalitarian ethos. B. Jackson and Parry (2001) commented:

It would be difficult to find a nation that has institutionalized and ritualized . . . wealth and envy status or lack of reverence for big business to the extent that Australasians [a common term that is used to describe Australia/New Zealand characteristics] have. (as cited in Marra et al., 2008, p. 9)

Research by Marra et al. (2008) suggested that the Good Bloke persona may also be constructed by those using a range of discourse strategies. Pragmatic particles such as “eh” and

“you know” in New Zealand or “g’day” and “mate” in Australia, as well as swear words, provide a way of emphasizing solidarity and mateship and contributing to the construction of a very informal interactional context. We know that these traits of the convicts and the early pastoral workers of NSW, as described by Ward (1956), significantly influence the shaping of perceptions and acceptance in modern contemporary society of these behaviors and practices.

Leadership traits and their perceived importance. Casimir and Waldman (2007) found that the perceived importance of specific leadership traits is determined partly by culturally endorsed interpersonal norms and partly by the requirements of the leadership role itself. A leader’s acceptance and effectiveness may depend on that leader’s attributes and behaviors being congruent with the endorsed implicit leadership theories of followers (Cronshaw & Lord, 1987). Furthermore, certain characteristics of a culture may render specific leadership characteristics and styles acceptable and effective (House et al., 2004).

Kluckhohn (1942) stated that societal culture explains what things are, how they got that way, and how they ought to be. The answers to these questions amount to the assumptions and ideologies that define the content of a particular society’s culture (Trice & Beyer, 1993). The content, consciously or unconsciously, defines what is and is not acceptable behavior, and provides guidance and behavioral norms for members to ensure that the needs of individuals and the needs of society can coexist (Apter, 1964). The evolution of the currency lads, as profiled by Ward (1956) in his research, provided the first real insight regarding the evolution and entrenchment of ideology as it related to authority, relational social capital, and leader/follower relations. These ideologies, which Ward argued evolved primarily in NSW because of the unique environmental conditions, may have established the premise by which the effectiveness of leaders as perceived by their followers was determined from a unique Australian perspective.

According to Lord and Maher's (1991) recognition model, an important determinant of being perceived as an effective leader is the congruence between the follower's preexisting notions of the ideal characteristics of an effective leader and his or her perceptions of the leader's actual characteristics. The better the match between ideal and actual characteristics, the more likely it is that the leaders will receive credit for favorable work outcomes and, therefore, attain the social power vital for effective leadership (Cronshaw & Lord, 1987; Hollander & Julian, 1969; Shaw, 1990). Den Hartog et al. (1999) added that there is evidence that the enactment of these traits varies across cultures. For instance, although leaders in Australia and New Zealand are expected to be egalitarian, Australian leaders are expected to be more socially orientated and less task-oriented than their New Zealand counterparts (Trevor-Roberts, Ashkanasy, & Kennedy, 2003). This unique perspective of Australian leadership practice may have its foundations in what Ward (1956) referred to as the social norms that evolved "up the country" where certain safety nets were established based on the harsh environmental conditions and remoteness of the country. Given this context, the views of Shaw (1990) are given greater weight; he observed that leaders who interact with a diverse set of followers, or who work in a foreign environment, need to recognize that notions of what constitutes ideal leadership may vary culturally, particularly given the unique outlook of Australian leadership and follower practice.

Equality. Australian leaders are expected to maintain the perception of equality (e.g., mateship) with their followers (Trevor-Roberts et al., 2003). Hence, Australians tend to play down inequalities and are not fearful or in awe of their bosses (Robbins, Waters-Marsh, Cacioppe, & Millet, 1994). That said, Australians are less concerned with uncertainty avoidance (House et al., 2004) and, thus, may place less emphasis on formalization and standardization. Accordingly, they may expect more innovation or less orderly behaviors from their leaders (Den

Hartog et al., 1999). Additionally, in individualistic/low power distance countries, such as Australia, managers typically create job-based work designs founded on individual initiative and responsibility and reinforcing the perception that there is equality in the workplace. Ward (1956) identified that it was not uncommon for squatters (landowners), pastoral workers, and convicts to sleep in the same quarters, share the same rations, and work the same hours and jobs. This was especially evident prior to the arrival of women in regional Australia. Given the labor shortage and the economic prosperity that workers could enjoy, it can be argued that an expectation was created amongst the workers that squatters needed to maintain the perception of workplace equality (egalitarianism) in order to secure workers and be perceived as a Good Bloke, someone of equal standing.

The findings from the Casimir and Waldman (2007) further build on the notion that cultural background influences the perceived importance of various traits with regard to effective leadership. Australian culture is renowned for its emphasis on egalitarianism. These researchers identified the traits and their ratings that Australians use to attenuate power differences between leaders and followers (e.g., communicative, friendly, humorous, participative, and respectful). Australians regarded communication as very important for effective leaders regardless of the leader's hierarchical level, whereas they regarded being friendly and humorous as more important for low-level leaders than high-level leaders. The subtle differences between expectations of leader behavior based on standing within an organization may be related more to the proximity of the followers to that leader and the fact that a key dominant more that Ward (1956) identified through his research was the fact that convicts and pastoral workers considered themselves equal to, if not better, than people in positions of authority.

Leadership Practice

Giberson et al. (2009) stated that the culture of an organization does not form randomly; rather, it forms through the CEO's key strategic and operational decisions, which in turn, reflect the CEO or founder's characteristics. The consistent message from this research is that although leadership is considered a homogenous term, cultural influences shape the way it is practiced and perceived by followers. The adaptation and interpretation of leadership practice is aligned to the social norms and practices of a culture. This, in turn, acts as a paradigm through which leader behavior and language shape perceptions to the extent to which they are authentic and/or leading with integrity.

The research I reviewed reinforces the view that Australian leadership practice is not only unique in its design but more significantly, is also judged by followers using a unique set of constructs. Studies of contemporary leadership practice in Australia highlight the importance and influence of Ward's (1956) exploration and research, not only from a historical cultural perspective but also in terms of establishing the foundation by which the evolution of leadership behavior was judged and through which leader integrity and authenticity were measured in early colonial Australian society. Most significantly these constructs also would have influenced the dynamics by which relational social capital was and is brought to life in modern contemporary Australia.

Integrity and Leadership

The following discussion of the role of authenticity and integrity in leaders explores empirical studies that have been conducted, together with the constructs that have been identified as being linked to the terms. Conditions that were identified through the research of Ward (1956) and other historical scholars will be discussed in the context of these constructs. In addition, I

review measures of integrity in primary research that have been undertaken to date, namely behavioural integrity (Simons, 1999) and moral integrity (M. E. Brown & Trevino, 2006). My focus is to identify how this research has contributed to the unique exploration of these theories through the exploration of the Good Bloke. Finally, I highlight links between integrity and various leadership theories, particularly authenticity, that have been postulated (Kirkpatrick & Locke, 1991).

Defining integrity as it relates to business. Bauman (2013) noted that the business literature, both scholarly and popular, used the term integrity in many different ways to describe different leadership traits. Palanski and Yammarino (2007) suggest that integrity can be defined under five distinct headings: being whole, being consistent in words and actions, demonstrating consistency in adversity, being true to oneself, and exhibiting ethical behavior. They suggested that integrity is a virtue like courage that can be applied to either ethically good or ethically bad leaders. In contrast, Bauman (2013) stated that based on their definition, integrity is a necessary but not sufficient condition to be virtuous or ethical. Palanski and Yammarino, as well as Simons (1999, 2002), identified two possible reasons for reducing integrity to a non-moral concept: First, it resolves the confusion amongst definitions, and, second, it operationalizes the term to an empirical measurement of behavioral integrity or the perceived alignment between a person's words and actions.

Due to the ambiguities and uncertainties surrounding integrity, its meaning in management remains a desired and contested topic (Monga, 2016). The empirical research that has been conducted to date has focused on the followers' perceptions of a leader's integrity. Monga argued that scant research has been conducted regarding the meaning of integrity to leaders themselves. Furthermore, she questioned how integrity is socially constructed by

organizational leaders. What does it mean to them to be acting with integrity in the organizational context? Most significantly, she highlighted the fact that there is a need for the development of an inclusive and unified definition of integrity, which currently does not exist.

The review of the historical research regarding the evolution of early colonial society provides insight into a number of key events that helped shape the evolution and interpretation of integrity from an Australian perspective. The idea, as argued by Hirst (2014), that NSW did not begin as a penal colony but as a colony of convict, provides a significant perspective by which the context for the evolution of society was established. A key question posed by Hirst was: how did NSW evolve from a penal colony to a peaceful democracy? The evolution of early colonial society would have only been possible if society as it stood, evolved in a functional manner. I would, therefore, argue that based on the fact that after nearly 60 years of settlement, the vast majority of citizens—59%—were either ex-convicts or convicts (Hirst, 2014), that this sector of the community and the mores they valued and subscribed to, would have had a significant influence on the transition of society. Furthermore, I would also argue that given the representation of this group as a proportion of the total population, they would have played a significant role in terms of influencing how integrity and authenticity evolved within society at the time.

Integrity is often associated with responsible leadership and leader effectiveness. More lately it has been a focus of discussion in relation to its role in transformational, ethical, authentic, and spiritual leadership. While there is strong agreement on the importance of integrity in personal and organizational situations, there is much disagreement on the definition of integrity and what acting with integrity entails (Monga, 2016).

Scholarly debate on leadership integrity. Scholarly interest in integrity is on the rise, but there is little agreement in the literature about the universal meaning of integrity, (Becker, 1998; Palanski & Yammarino, 2007; Parry & Procter-Thomson, 2002). Integrity is used to represent a wide variety of ideas and constructs and often overlaps with other terms such as morality, ethics, conscientiousness, honesty, and trustworthiness (Lowe, Cordery, & Morrison, 2004). Despite integrity's popularity as a normative descriptor, Palanski and Yammarino (2007) stated that there is a paucity of theoretical literature on integrity in management. They noted that the existing theory is relatively narrow in scope, usually focusing on only single level analysis—being the individual leader. In fact, within the field of study of leadership they stated that there is no one theory of integrity; instead it is usually mentioned as an independent variable for leadership or as a characteristic of good leaders. Integrity is usually framed as an individual-level construct; it has been linked to leadership theory in general (Kirkpatrick & Locke, 1991); authentic leadership (Lowe et al., 2004; Luthans & Avolio, 2003; May, Chan, Hodges, & Avolio, 2003); ethical and social charismatic leadership (Howell & Avolio, 1992); and authentic, transformational leadership (Bass & Steidlmeier, 1999; Simons, 1999).

Analyzing the historical context as presented by Ward (1956) and others, one could argue that the interpretation of integrity as it relates to a more in Australian society could be traced back to the unique dynamics that existed amongst and between the convicts and the evolution and influence of the pastoral worker, particularly in terms of mateship and egalitarianism. An examination of these dynamics could provide an insight into how integrity as a collective or social value evolved in Colonial NSW.

Behavioral integrity. Behavioral integrity (BI) as a construct has been defined as the consistency between what a leader says and what he/she does (Whitener, Brodt, Korsgaard, &

Werner, 1998). Simons (2002) found that behavioral integrity is a subjective assessment that is influenced by a supervisor's conduct; however, it is currently characterized as a stable attribute: individuals will be perceived as having various degrees of behavioral integrity based on their previous behavior. The most prolific researchers to date regarding behavioral integrity have been Simons (1999, 2002), Simons, Friedman, Liu, and McLean-Parks (2007), and Hinkin and Schriesheim (2015). In spite of the efforts of these researchers, Hinkin and Schriesheim concluded that additional research in the field of behavioral integrity is needed. They stated that behavioral integrity is a relatively unexplored construct that appears to have substantial effects on important organizational outcomes and, as such, merits further examination.

To date, research that has been conducted on behavioral integrity has identified links between the construct and employee job satisfaction, organizational commitment, satisfaction with the leader, and intent to stay (Davis & Rothstein, 2006; Simons et al., 2007). This research directly supports a premise posed by Ward (1956): if a pastoral worker did not like his employment with a squatter, he would simply move to another station and would not need references to secure a new position. The historical research, although designed to explain mores of colonial society, provides valuable insight into how behavioral integrity was interpreted and the impact this had on the employment and psychological contract that was formed between the landowner and the pastoral workers. Simons (2002) proposed that behavioral integrity acts as an antecedent to trust, and subsequent research has shown that leader behavioral integrity influences employee perceptions of leader trustworthiness. In a study conducted by Simons et al. (2007), strong correlations (.74) were found between behavioral integrity and trust. Dineen, Lewicki, and Tomlinson (2006) found a strong correlation between supervisory guidance behavior and behavioral integrity. Leroy, Palanski, and Simons (2012) found authentic leadership behavior to

be strongly related to follower organizational commitment, fully mediated by leader behavioral integrity. An important observation from their study was that that future research should continue to clarify the role that behavioral integrity plays in different leadership models.

The characteristics associated with the pastoral workers, as identified by Ward (1956), are dependability, resilience, and egalitarianism. These characteristics set the foundation by which members of society at the time were viewed as behaving with integrity and/or built trust amidst the harsh Australian outback. Trust was earned; demonstrating one was capable and competent in a harsh and hostile environment would have been a precursor to one being trusted by another. Of equal importance is the discussion of mateship as proposed by Dyrenfurth (2015) where he stated “In Colonial Australia, mateship at once drew upon and deviated from its origins. The words ‘mate’ and ‘mateship’ changed from naming a casual association to describing a significant, even spiritual, male-male relationship” (p. 14).

Moral integrity. Ward’s (1956) insightful discussion regarding the unique culture and collectiveness of the convicts could, upon reflection, set the tone by which unique frames of reference were established regarding moral integrity and trust in early Australian life. Traditionally, moral links to integrity have been explored in the fields of ethics, transformational leadership, authentic leadership, and spiritual leadership. Ethical leadership is defined as the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making. Personal traits such as integrity are linked to perceived leader effectiveness (M. E. Brown & Trevino, 2006). Bauman (2013) noted that *integrity* is used as a general moral term when applied to leaders. Ethical leaders are characterized as being honest, caring, and principled individuals who make fair and balanced decisions and do not just

talk a good game; they practice what they preach and are proactive role models for ethical conduct (M. E. Brown & Trevino, 2006). Hirst (2014) noted that the first challenge of Governor Phillip was to ensure survival, and the second was to sustain economic growth so that the colony could pay for itself. These drivers may have influenced the moral compass of the early governors and the convicts. Governors were quick to issue “tickets to leave” to convicts who behaved well or who could manage their own living and as a result be taken off the ration allocation of the colony.

Transformational leadership and moral integrity. Research in the field of transformational leadership has found that leaders who rate highly in term of this style, are characterized as having strong moral commitments that they leverage to elevate and influence their followers (Burns, 1978). Bass and Steidlmeier (1999) described transformational leaders by their virtues, authenticity, honesty, credibility, and integrity. Building on these concepts, Price (2003) stated that authentic transformational leaders are also altruistic and seek to help others. Becker (1998) noted that transformational leadership is positively related to perceived leader integrity, defined as a commitment in action to a morally justifiable set of principles and values.

Transformational leaders have a strong self-concept or identity that drives the moral intent of their actions in line with the principles of authentic leadership (Bauman, 2013). Given the significant challenges faced by the early settlers—starvation, isolation, drought, and a hostile native population—and confronted by the governors (particularly Phillip) as identified by Ward (1956), it can be argued that the success of the colony was linked to the leadership practice of the day. Furthermore, given the need to develop a society that was self-sufficient, transformational leadership practices appear to have been evident in the colony from the outset.

Antonakis, Avolio, and Sivasubramaniam (2003), Cameron (2000, 2005), and Hede (2001), reported that effective leaders are expected to provide vision and inspiration, to be knowledge experts in their area, and to have well-honed relational skills, enabling them to interact successfully with their followers. Emerging from this critique of a simple conception of transformational leadership, and especially the rather constraining notion of the hero leader, is the focus on authenticity which offers yet another dimension to the consideration of what defines effective leadership (Avolio & Gardner, 2005; Bass & Steidlmeier, 1999; Gardner, Avolio, Luthans, May, & Walumbwa, 2005; B. Jackson & Parry, 2001).

Transformational leadership, according to Perryer and Jordan (2005), involves creating, communicating, and modeling a vision and generating commitment to that vision among followers. Transformational leadership practice has evolved as a key skill that leaders require in order to manage in a chaotic, constantly changing work environment where there has been a fundamental shift in the psychological contract between skilled and mobile knowledge workers and an organization and its leadership team. The establishment of the colony from a penal colony to a democratic society was in many ways an exercise in transformational leadership, a key underlying theme of the research of (Hirst, 2014).

Spiritual leadership and moral integrity. Research has established a link between spiritual leadership and integrity. Spiritual leadership is defined as using one's core values and behaviors to intrinsically motivate followers and oneself to experience spiritual survival through being called or being a member of a greater whole (M. E. Brown & Trevino, 2006). Reave (2005) claimed that spiritual leadership requires a leader to embody spiritual values that include integrity. Setting a positive example as a trustworthy person is the purpose of living out these values.

Spirituality in early colonial New South Wales took on a unique definition that was manifested amongst the earlier settlers by the relative absence of women and clergy during the first 40 years of settlement. Convicts and pastoral workers were forced to look towards each other in terms of establishing bonds and/or relationships that filled this spiritual void. Spirituality as a concept was described as a construct that was ascribed to the way that relationships developed throughout the masculine society that was colonial NSW which gave way to the concept of mateship. Mateship (Dyrenfurth, 2015) and being perceived as a Good Bloke (Walsh, 1985) became an extension of the spirituality of the way relational social capital evolved and this evolution influenced and was influenced by the leadership practices of the early settlement.

Authentic leadership and moral integrity. Gardner, Avolio, and Walumbwa (2005) described authentic leaders as ones who achieve authenticity through self-awareness, self-acceptance, and authentic actions and relationships. They argued that authentic leaders, like ethical leaders, have core moral values upon which they act consistently. Bauman (2013) interpreted this statement to imply that authentic leaders lead with integrity.

Authentic leadership, according to Luthans and Avolio (2003), is a process that draws from positive psychological capacities and a highly developed organizational context to foster greater self-awareness and to self-regulate positive behaviors on the part of leaders and associates, producing positive self-development in each. Gardner et al. (2005) stated that authentic leaders are leaders who:

- know who they are and what they believe in;
- display transparency and consistency among their values, ethical reasoning, and actions;

- focus on developing positive psychological states such as confidence, optimism, hope, and resilience within themselves and their associates; and
- are widely known and respected for their integrity.

These attributes of self-efficacy, hope, optimism, and resilience well equip authentic leaders to face the challenges of corporate life by understanding their followers and realizing the full potential of their vision, establishing organizational trust and appreciating the complexity of the situation (Toor & Ofori, 2010).

Antecedents of trust. Mayer, Davis, and Schoorman (1995) developed a useful model of the antecedents of trust that is highly relevant to authentic leadership. They presented three factors that build trust: ability, benevolence, and integrity. A person considering trusting another person or organization needs to have confidence on the delivery of the promise made. This ability is active at the personal or group level (that they can do the job) as well as at the organizational or systemic level (that the context, resources, etcetera, allow the job to be done). Benevolence refers to goodwill; it can be seen as being aligned to shared values. Integrity means that the person, group, or organization does what it says. Trust involves incremental tests by parties to ensure that the demonstrated action of the three elements is consistent with the level of trust that was promised. Evidence of the importance of trust as a more in early colonial life is a consistent theme in the research of Ward (1956). In Ward's research the theme of surviving the difficulties of early colonial life was central to his descriptions, highlighting not only the way trust was built and enacted but also how individuals were judged for their authenticity. Authenticity, in terms of behavior and as a promise, was a consistent sentiment through the writings of Ward especially as related to life in the bush where these values were essential to the survival of the early settlers.

Authenticity and ethics. There are, of course, dangers in authentic leadership being seen as implying that being true to oneself is sufficient. The leader's view of what is just, moral, ulterior, or ethical is entirely self-referential. A leader's ethics are closely connected to the leader's identity and how it influences his or her behavior. Bass and Steidlmeier (1999) stated that the ethical nature of leadership is best understood by character and behavior (agents and actions), both of which are colored by an individual's value and belief systems.

M. E. Brown and Trevino (2006) believed a more descriptive and predictive social scientific approach to ethics and leadership has remained underdeveloped and fragmented, leaving scholars and practitioners with few answers to even the most fundamental questions such as what is ethical leadership? M. E. Brown and Trevino compare ethical leadership to authentic, spiritual, and transformational leadership.

The common characteristics of all of these leadership constructs are concern for others (altruism), integrity, and role modeling. Keneally (2009), in his analysis of early colonial life, provided the context through which it could be argued that ethical leadership was brought to life particularly as it related to the policies that were implemented by Governor Phillip in his equal allocation of rations to convicts and others (including himself). The primary driver, economic independence for the colony (as prescribed by the admiralty in Great Britain), created the environment in which Phillip implemented a range of ethical leadership decisions and policies aspects which shaped the culture of the colony in its formative years.

Ethical leadership and integrity. Integrity has been identified in the literature as being an important component of leadership effectiveness (Gardner et al., 2005; Gardner, Avolio, & Walumbwa, 2005; Parry & Procter-Thomas, 2002). The definition of integrity proposed by Palanski and Yammarino (2007) incorporated components that have been associated with

wholeness in integrity that includes categories such as honesty, kindness, and trustworthiness. Crew (2015) found that respondents in his study reported that it was the way ethical leaders related to others that defined their integrity. Individuals who demonstrated integrity were leaders who sought to engage and communicate with others and whose behavior reflected the value they placed on collaboration and consensus; this, in turn, helped them position themselves as effective leaders. Given the collective nature of Australian society, collaboration and consensus would be two key elements that would influence the extent to which a leader is perceived to be acting with integrity.

Honesty. The recollection of ethical leaders in the Crew (2015) study highlighted the value of honesty in their meaning of integrity. A leader who had integrity was also identified as being honest. The way honesty was recognized by respondents aligned with leaders who consistently presented themselves in an authentic and truthful way and who did not misrepresent themselves or situations to others. Respondents described honesty as an individual demonstrating willingness to be open and truthful about a situation and, more importantly, having consistency and alignment between what was said they would do and what was actually done. This, in turn, shapes the way that relationships in the workplace evolve and are developed. Mateship as a principle provides a valuable insight into how honesty even amongst strangers became a key more within the early years of the New South Wales colony. The principle provided a context that helped shape the way individuals interpreted and judged others (Dyrenfurth, 2015). In many ways honesty as a more established the foundation by which the interpretation and evaluation of individuals as Good Blokes evolved.

Central to the four theories of transformational leadership, spiritual leadership, authentic leadership and ethical leadership, is integrity according to Bauman (2013). He argued that if a

leader consistently avoids violating perceived moral values, then followers will attribute integrity to the leader, which in turn may mean that, in these instances, followers may perceive the leader as being morally trustworthy. He proposed that leaders with moral integrity have identity-conferring commitments to moral values.

Table 2.1 below summarizes Bauman's (2013) definition of moral integrity. It outlines the context by which his research identified how moral integrity is brought to life by the individual, whilst also defining the framework by which others observe moral integrity being brought to life through behavior.

Table 2.1

Integrity as a Moral Concept (Based on a Reading of Bauman, 2013)

MORAL INTEGRITY DEFINED	RESULT OF OBSERVING THE CONSISTENT MORAL ACTION	WHAT COGNITIVE STRUCTURE PRODUCES INTEGRITY?
A leader has moral integrity if he or she consistently acts on moral values across situations	To say a leader has 'moral integrity' is to say that the leader is morally trustworthy	Identity-conferring commitments to moral values.

A person's integrity is constituted by those commitments to values, principles, and life projects that confer an identity on oneself (Williams & Smart, 1973). These specific identity-conferring commitments are those by which a person is deeply and extensively involved and identified. McFall (1987) argued that it is a conceptual truth that personal integrity requires unconditional commitments that confer identity to a person.

Instruments Measuring Integrity

Scholarly debate regarding the definition of integrity can be divided into two distinct and fundamental camps: those that support a moral orientation and those that focus on the relationship between actual behavior and espoused words (behavioral integrity).

Measurements of integrity in leadership. To gain a more detailed understanding of integrity as it relates to leadership practice and the Good Bloke factor, I conducted a review of the literature regarding existing measures that have been used to assess integrity. Two central instruments dominated the management literature regarding measuring integrity. The Perceived Leader Integrity Scale (PLIS), which was developed by Craig and Gustafson (1998), focused on the actions of the leader and was designed to assess the presence or absence of unethical behavior of a leader, but not necessarily the presence of exemplary ethical theory. However, Palanski and Yammarino (2007) noted that the PLIS did not appear to complement the various conceptualizations of integrity in the management and leadership literature (Table 2.1).

The second instrument is the Behavioral Integrity Scale (BI), developed by Simons (2002). The behavioral integrity scale, like the PLIS, is targeted towards leader behavior but has been adapted towards consideration of others' behaviors (e.g., team members). The BI instrument is designed to measure followers' perceptions of the degree of match between a leader's words and actions (without consideration of the content of those words or actions). This instrument has been designed to measure the consistency of a leader's espoused and actual values and a leader's consistency in promise keeping (Palanski & Yammarino, 2007).

Table 2.2 is useful as it not only highlights the unique ways in which researchers have interpreted integrity, but also, shows the unique combinations that various authors have used to measure this construct. The items identified in this table are informative in so far as they reinforce the premise of the findings regarding the significance of the historical and anecdotal descriptions of the Good Bloke through their links to the dimensions that shaped behavior in early colonial life. The practice known as *going mates* amongst pastoral workers in the harsh Australian environment, required individuals to engage in a mutual beneficial relationship which

had at its core, the principles of wholeness, authenticity, transparency of words and actions and consistency in adversity. The nature of the environment was such that these principles played a significant role in reshaping the interpretation of egalitarianism as recorded amongst convicts to a broader principle that was used by free settlers and ex-convicts as a tool for survival.

Table 2.2

Summary of Integrity Usage in Scholarly Literature. Based on a Reading of Palanski and Yammarino (2007)

Wholeness	Authenticity	Word/action consistency	Consist in adversity
Badaracco and Ellsworth (1991); Koehn (2005) Lowe et al. (2004); Trevino, Hartman and Brown, (2000); Worden (2003)	D. Cox, La Caze, and Levine (2003); Howell and Avolio (1992); Peterson and Seligman (2004); Koehn (2005); Lowe at al. (2004); Posner (2001); Yuki and Van Fleet (1992)	Bews and Rossouw (2002); Kirkpatrick and Locke (1991); Simons (2002, 1999); Tracey and Hinkin (1994); Worden (2003)	Duska (2005); McFall (1987); Posner (2001); Worden (2003)

Behavioral integrity instruments. Simons (2002) differentiated behavioral integrity from virtues such as trust, justice, hypocrisy, and psychological contracts because behavioral integrity is a perceived attribute by definition; Simons believed that self-assessed behavioral integrity would result in a biased outcome. Most of the existing measures ask respondents to describe behavioral integrity of another - typically a supervisor, manager, or a group such as leaders of an entity as posited by Simons, Tomlinson, and Leroy (2012). These researchers believe that aggregated results present the most reliable results of behavioral integrity as it limits the potential for respondent bias against individual managers/leaders.

The dominant instrument that is used to measure the behavioral integrity construct is the instrument that was developed by Simons and McLean-Parks (2000) and reported in Simons et al. (2007). The eight-item scale has demonstrated consistently high reliabilities in English ($\alpha = 0.96$), Spanish ($\alpha = 0.94$), and Dutch ($\alpha = 0.90$). The scale is divided into two four-item subscales: one that focuses on alignment between enacted and espoused values ($\alpha = 0.83$), and a second that focuses on follow through on promises ($\alpha = 0.81$).

Dineen et al. (2006) developed a second instrument that was designed to assess behavioral integrity. This instrument is a four-item scale that focuses on whether the manager in question enacts values and rules as espoused. This measure showed reliability over ($\alpha = .80$), and it correlated with the sub component of the scale created by Simons and McLean-Parks (2000): scale at $r = 0.72$. Simons et al. (2007) noted that the addition of the attribute of personally adhering to and enforcing rules, adds a useful element to behavioral integrity.

A third measure of behavioral integrity was developed by Palanski (2008) using two open-ended questions and two Likert-scale items that measure a leader's values and promises. The instrument assesses how often a leader enacts espoused values and how often promises that are made are kept. The inclusion of qualitative statements has been acknowledged by scholars as providing rich perspectives from respondents towards behavioral integrity.

Moral integrity instruments. According to Moorman, Darnold, and Priesemuth (2013), current measures of leader integrity that use perceived moral behavior include the PLIS (Craig & Gustafson, 1998; Parry & Procter-Thomson, 2002), the ethical leadership scale (M. E. Brown, Trevino, & Harrison, 2005), and the integrity scale used by Mayer and Davis (1999) to measure leader trustworthiness.

Moorman et al. (2013) highlighted the fact that none of the previously noted scales could support the position advocated by Burton, Dunn, and Golsby (2006) that includes a pluralistic perspective, and, as a result, they developed a new scale to measure moral integrity. This scale was made up of the following key characteristics:

- Kantian deontology: the consideration of the duty to principles;
- utilitarianism: the consideration of the net benefits to society;
- rights-based: the consideration of the duty to protect others' rights;
- virtue: the consideration of individual character;
- justice: the consideration of fairness;
- caring: the consideration of the desire to strengthen relationships; and
- social contract: the consideration of fulfilling a promise to society.

The key finding from the review of research on integrity is that scholars agree that a single definition of the term integrity does not exist. Integrity research has been divided into two distinct camps: behavioral integrity and moral integrity. According to Rachels (2003) Aristotle asked the question “What is a good man?” The literature I reviewed clearly identified a link between perceptions of good versus bad, to ethics and morality to integrity; to a significant degree this supports the findings of the research of Ward (1956) in his discussion of the evolution of Australian mores and the unique dimensions by which integrity evolved and developed based on pastoral influences in colonial New South Wales. A key focus of my research is to explore the perception of the Good Bloke in an Australian business context and to discover if concepts of integrity emerge as a part of the description of the Good Bloke leader.

The research I have undertaken about integrity supports several perspectives that were identified through the research of Ward and, more significantly, the supposition that moral and or

behavioral integrity may potentially be a precondition for being perceived as having the Good Bloke. Being judged a Good Bloke is, in essence, a judgment of an individual's character and, as such, ethics and moral considerations may emerge as key factors that are identified through my research as a construct for the term.

Scholarly interest in integrity is on the rise, but research has been limited. First, there is little agreement in the literature about the meaning of integrity (Becker, 1998; Parry & Procter-Thomson, 2002). Integrity is used to represent a wide variety of ideas and constructs that often overlap with other terms such as morality, ethics, conscientiousness, honesty, and trustworthiness (Lowe et al., 2004). Palanski and Yammarino (2007) noted that the existing theory is relatively narrow in scope, usually focusing on only single level analysis (the individual leader). Within the study of leadership there is no theory of integrity; instead, it is usually mentioned as an independent variable for leadership or as a characteristic of good leaders (Palanski & Yammarino, 2007). Palanski and Yammarino (2007) argued that, as a philosophy, integrity is usually framed as an individual-level construct. In essence, the lack of clarity between adopting moral and non-moral considerations as part of the integrity debate, presents an opportunity to explore how and if these constructs emerge as considerations for a new perspective on integrity within the Australian perception of the Good Bloke leader.

This review reinforced the importance of aligning integrity to authenticity from a leadership perspective. Australian society is collective in its orientation. Ward (1958) argued that authenticity influenced the evolution and development of some of the key characteristics of the Australian identity. He spoke to this authenticity in the following description: "The Australian man, rough and ready in his manners and quick to decry any appearance of affectation in others" (p. 2).

Furthermore, the group mentality that evolved from convicts, helped shape unique perspectives in terms of the way that authenticity in early colonial New South Wales was brought to life. This factor, together with the work of Dyrenfurth (2015) on mateship, has provided the broad context by which individuals were and are judged as being authentic and trustworthy. In fact, mateship, as reported by Ashkanasy (2007) and Dyrenfurth (2015), played a significant role in terms of shaping perceived leadership effectiveness and social interactions in an Australian context. Authenticity became an important element in shaping relationships and in dictating an individual's ability to survive the harsh environment of early colonial Australia and established the platform by which relational and social capital practices evolved and were refined.

Relational and Social Capital in Leadership Practice

Relational social capital defines the context and characteristics of social relationships between individuals. The historical research highlighted that from the outset the early settlers had to develop a cooperative and collective approach to survive the harsh environment that was colonial New South Wales. Keneally (2009) clearly identified the fact that all members of society, regardless of rank or station, had to work together if the early settlement was to deal with the shortage of food that threatened the colony with starvation within the second year after the arrival of the First Fleet.

A factor that evolved through this period and was highlighted in the historical research, was the evolution of a unique type of relational social capital in Australia, one that was fundamentally different from that which appeared to exist in Great Britain. A key theme of the research was the need for individuals to rely on each other, and this dependence established the foundation through which Australian relational social capital behaviors evolved. These behaviors

were most evident in the research that was conducted on mateship (Dyrenfurth, 2015). A key aspect of being perceived to be a Good Bloke, particularly in a leadership context, is the extent to which an individual brings to life through their behavior, culturally appropriate relational social capital skills; mateship is one of the principal foundations through which these skills are judged but it is a fundamentally different more in Australian society.

The management of relationships has become a major area of interest in the field of leadership practice. Relational leadership theory has emerged in recent times as a framework to help support organizations make sense of the way they manage and develop interpersonal relationships. According to Uhl-Bien (2006), there are two perspectives to relational leadership: the entity perspective, which focuses on identifying attributes of individuals as they engage in interpersonal relationships; and the relational perspective, which views leadership as a process of social construction through which certain understandings of leadership come about and are given privileged ontology. Ward (1956) argued that the pastoral worker of the 1800s who descended from convicts, shaped the evolution of this ontology in Australia through the development of a range of social mores, particularly with regard to the social contract that was formed between the workers and the squatter (landowner) class.

Relational leadership theory. Relational leadership theory is defined as an overarching framework for the study of leadership as a social influence process through which emergent coordination and change are constructed and produced (Uhl-Bien, 2006). The evolution of relational leadership practices makes sense in today's economy given the shift in focus of the economy from a manufacturing orientation to a knowledge-based workforce. This shift, combined with increased competition and the growing influence of service quality in terms of customer satisfaction, has influenced a growing focus on leaders' and organizations'

transformational or adaptation capabilities and skills. Additionally, research has proven that the extent to which employees are engaged and committed to an organization has a direct bearing on organizational success. Developing leadership practice that enhances the positive psychological capital of the workforce is a key driver that underpins employee engagement and commitment.

Scholars have defined leadership as a relationship and leadership practices as occurring in the context of interactions amongst organizational members (Graen & Scandura, 1987; Graen & Uhl-Bien, 1995; Kouzes & Posner, 2003; Pearce & Conger, 2003; Uhl-Bien, 2006; Wheatley, 2001). Uhl-Bien and Ospina (2012) built on this premise, stating that relational leadership practice consists of four key criteria:

- *Relation*: an aspect or quality (as resemblance) that connects two or more things or parts as being or belonging or working;
- *Relational*: characterized or constituted by relations;
- *Relationality*: the state or property of having a relational force, or the state or conditions of being relational; and
- *Relationship*: the state of being related or interrelated, or the relation connecting or binding participants in a relationship as in a state of affairs existing between those having relations of dealings.

It is evident that relational practice is a framework that many scholars believe exists not only in the internal work environment but also as a key factor that shapes organizational behavior and practice as perceived by the external operating environment. The Good Bloke phenomina is an open acknowledgement of the extent to which an individual is viewed by others as having string relational skills from an Australian perspective.

Positive psychological capital. Toor and Ofori (2010) stated that the development of positive psychological capital at all levels of an organization has the potential as a strategy to help firms capitalize on their existing and prospective human resources. Luthans, Youssef, and Avolio (2007) reinforced this belief stating that proponents of positive psychological capital believe that human resources are not just paid personnel; but rather they are indispensable assets that an organization can truly capitalize on if it is properly managed and trained to be psychologically healthy.

Luthans (2002) identified a link between positive psychological capital with performance and the satisfaction of employees. Luthans and Youssef (2004) argued that optimism allows individuals to take credit for favorable events in their lives and that this enhances self-esteem and morale. They also claimed optimism shields individuals from depression, guilt, self-blame, and despair. The research of Toor and Ofori (2010) noted that a correlation existed between levels of resilience of organizational members and positive abilities and fear reduction amongst individuals. These principles were evident in the Ward's (1956) description of the relationship and psychological contract that existed between the pastoral workers as a collective and the squatter class (landowners).

According to Toor and Ofori (2010), psychological capital, if developed and well managed, can provide enormous potential benefits for organizations. Psychological capital can help organizations to realize desirable attitudinal outcomes that include job satisfaction, commitment to the organization, organizational citizenship, and perceived organizational effectiveness. Research has shown that positive psychological capital and leadership practice in Australia has been influenced by the mores of society. Exploring the constructs of the Good

Bloke may result in the development of new perspective regarding initiatives that leaders can use to enhance the positive psychological capital of employees.

Positive psychological capital represents psychological states and/or conditions that contribute to higher levels of effectiveness and flourishing in organizations, according to Luthans et al. (2007) and Luthans and Youssef (2004). Positive psychological capital is defined as a positive state of development characterized by employees' self-efficacy, hope, resiliency, and optimism (Luthans et al., 2007); as such they become important characteristics of organizational success and leadership practice. Creating organizational environments that embody these constructs may have a direct and positive influence on the extent to which employees perceive their leaders to possess the Good Bloke.

Employee self-efficacy. Self-efficacy is defined as the positive belief or confidence in one's own ability to perform specific tasks (Bandura, 1977). Individuals high in self-efficacy perceive they have the ability to take action to modify their environment to be successful at a given task (Clapp-Smith, Vogelgesang, and Avey, 2009). Stajkovic and Luthans (1998) argued that those individuals who possess higher levels of positive psychological capital are less likely to resign due to failure, expend more effort during task performance, and are more persistent in that effort until the task is complete. It could be hypothesized that high levels of self-efficacy amongst employees may have a direct positive impact in terms of building confidence and trust amongst customers in an organization's service and/or relationship quality. Furthermore, it may be a measure as to the extent to which leaders are perceived as being able to build strong relational capital, which, from an Australian perspective, would enhance the extent to which the principles of egalitarianism are evident.

Employee hope and/or belief. Leaders assume as part of their responsibilities the obligation to create environments that support employees to have hope and/or belief in the mission of their organisations. Leaders who successfully build these cultures help create the foundations by which their organizations can excel. Perceptions of leader effectiveness in terms of creating these environments may influence the extent to which followers perceive their leaders to be displaying characteristics and/or qualities they would assign to an individual that they considered to be a Good Bloke.

Employee hope and/or belief are key and essential prerequisites for success in any organizational environment. According to Snyder, Feldman, and Taylor (2000) and Snyder and Lopez (2002), hope is characterized by two dimensions: willpower and pathways. Willpower is defined as the drive individuals experience to attain a goal. Clapp-Smith et al. (2009) stated that pathways complement this drive by providing psychological resources to find multiple, alternate paths to attaining a desired goal. Clapp-Smith et al. argued that high levels of hope are associated with deriving more courses of action to accomplish the same goal (pathways), which is associated with achieving goals more often. In addition, they claimed that those high in hope derive the agentic motivation (willpower) to execute those pathways to success.

Agentic motivation can be characterized by the following dimensions: competitiveness, independence, courageousness, and mastery at achieving tasks. The literature suggested that the more enhanced the feeling of hope amongst employees the higher levels of performance will be. I hypothesize that if this is the case, then hope may have a direct influence on shaping or influencing perceived service quality levels and relationship quality from a follower perspective. Building on the notion of hope, optimism is also a key factor that can influence trust and perceived relationship quality. These constructs are important if a foundation value for the

overall organizational culture is relationship management. Given the findings from the historical research, the relationship management context is a key driver in how individuals in society evaluated the extent to which an entity or individual leader adopted a collective, egalitarian and/or mate-orientated leadership model. As researcher I am interested to observe if these characteristics are viewed as being of significant importance in terms of the exploration of the constructs of the Good Bloke in modern contemporary Australia.

Employee optimism. Seligman and Schulman (1986) defined optimism amongst individuals as the ability to internalize positive events and externalize negative events, resulting in more positive expectancies of outcomes. Clapp-Smith et al. (2009) built on this definition stating that when individuals attribute successes to themselves, they are more likely to expend energy to create additional successes. They hypothesized that when optimists attribute failures to external circumstances (outside the self), they are less likely to believe the failure will be repeated and, thus, more willing to repeat attempts to be successful. They claimed that this level of motivation and persistence would likely be associated with higher levels of performance, and I argue that a precursor for this is the extent to which leaders are able to effectively support and develop relational social capital within the teams they lead.

Employee resilience. Resilience amongst employees is another aspect that reinforces the importance of leaders building open and trusting relationships with their followers. Resilience, as described by Luthans (2002), Masten (2001), and Masten, Best, and Garmezy (1990), is the ability of groups and individuals to bounce back from adverse or stressful situations.

Clapp-Smith et al. (2009) argued that resiliency is distinct from the other three components of positive psychological capital in that it is reactive rather than proactive. Luthans et al. (2007) built on this claim by arguing that resiliency is positive in two conditions: first. that set backs are

inevitable during in-role performance; and, second, that the extent to which an individual responded favorably to those setbacks would be associated with performance. They premised this by stating that resiliency will be positively associated with performance if individuals can respond favorably to these setbacks. Ward (1956) identified resilience as a key trait that existed and was an essential amongst the pastoral workers of the 1800s.

Organizational influence on relational capital. Building on the notion of the characteristics of individual employees and positive psychological capital, it is important to also consider the influence of an organization's operational systems, culture, and climate in influencing relationship quality. If leaders are responsible for the development of culture and culture is the pattern of shared assumption and values regarding how we work, then it is the leader's responsibility to develop, maintain, and refine an organization's culture and employee's experiences across an organization in a way that is seen as having integrity and authenticity. This, in turn, provides the context in which relational social capital is brought to life.

The social construction of leadership. If relational social capital is embedded in the principles of the internal dimensions of an organization, then it stands to reason that the organization's culture, leadership practice, and psychological orientation of employees will be aligned to this principle. It was on the basis of the above discussion that I realized that links between the three above mentioned variables and customer relationship quality and trust might also be improved through a deeper understanding of the Good Bloke and that this presents a significant opportunity for additional research regarding this value.

Avolio (2007) suggested that leadership theory has reached a point in development at which it needs to move to the next level of integration. Establishing links among an organization's leadership practice, the positive psychological capital of its employees, and its

culture as it relates to relationship quality may help advance leadership and organizational behavior research by developing a new integrated model for leadership practice.

Clapp-Smith et al. (2009) noted that organizations are looking to extant research to determine how to select and develop leaders who will add competitive advantage not only by impacting the short-term bottom line but also by leading with values that reflect those of stakeholders whilst creating a long-term vision. Culturally aligned principles that are linked to the ethos of a region must be considered as a key aspect of this developmental approach to apply results to particular groups and/or regions.

Meindl (1995) noted that research should attempt to understand group level analysis to build a profile of the social construction of leadership. Given this context, Clapp-Smith et al. (2009) included the notion of positive psychological capital and trust as mediating factors that influence a firm performance.

Summary of Literature Review

The purpose of the literature review was to examine the alignment among current leadership and workplace culture attributes with the historical descriptions of the Good Bloke in Australian society. Figure 2.1 highlights linkages between the cultural mores that were explored and identified through the historical research to contemporary leadership theories. The diagram provides a frame of reference through which the mores as reported by Ward (1956) and expended and linked to contemporary leadership theories in a unique Australian context. The Good Bloke paradigm is about the context by which individuals are judged and judge others particularly as it relates to Australian leadership practice. This framework cannot be fully explored without an understanding of the context by which leader credibility is judged and assessed. The extent to which stoicism, making no fuss, pitching in, making do, helping each

other and collectivist mateship is measured and brought to life in a work context and the extent to which they shape how leaders are viewed in terms of authenticity, integrity and relational social capital is a key element that was explored as part of this study.

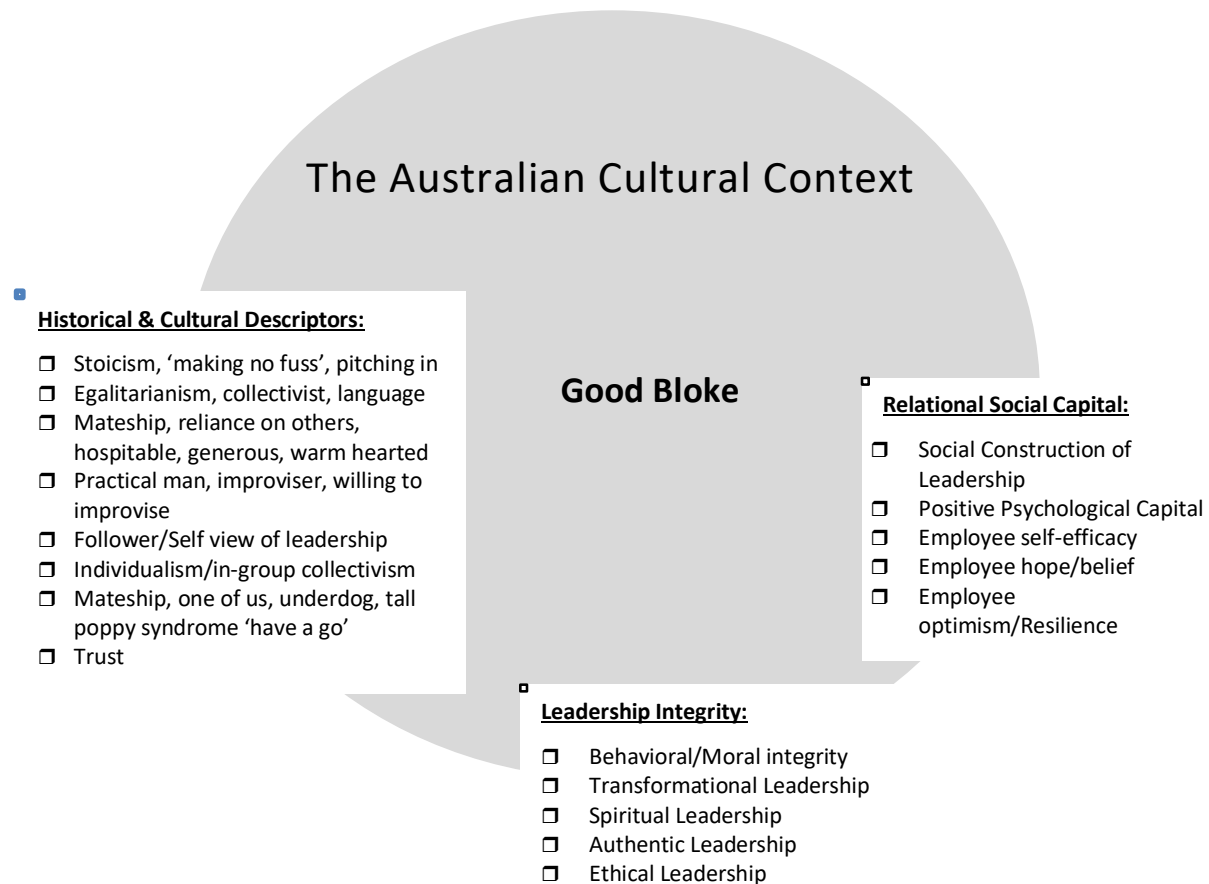


Figure 2.1. Frame of reference for the exploration of the constructs of the Good Bloke based on an historical and leadership review.

In Chapter III, I discuss the methodology and the method of study that I used to identify the constructs of the Good Bloke. I hypothesize that these dimensions influence and are influenced by Australian leadership practices and norms and, as such, shape the unique cultural characteristics of the organizations they lead.

Chapter III: Methodology and Method

The purpose of this chapter is to provide an overview of the methodology that was used to explore the following research questions:

- What is the influence of the Good Bloke in terms of shaping employee engagement, satisfaction, commitment and performance in for-profit small-to-medium enterprises in Australia?
- Does the term have applicability to both men and women in society?
- What are the factors that make up a Good Bloke in Australian society?
- Can the Good Bloke model be used as a measure of leadership effectiveness?
- Is the Good Bloke archetype relevant in Australian society?

This chapter builds on the foundations, established in Chapter I and II, on the evolution of Australian norms and practices and their influence on contemporary leadership practice. The chapter consists of two main sections: the first broadly outlines the methodology of the study; the second explains the methods that used to collect and analyze the data.

Methodological fit. According to Edmondson and McManus (2007), methodological fit refers to the internal consistency among the elements of a research project—research question, prior work on the topic, research design, and theoretical contributions. They define methodological fit as the internal consistency among elements of a research project, which embraces four key elements. An important characteristic in their findings is that they state that methodological fit depends on the state of relevant theory at the time the research is designed and executed.

According to Edmondson and McManus, (2007), management research extends from mature theory to nascent theory. Mature theory includes “well developed constructs and models

that have been studied over time with increasing precision by a variety of scholars resulting in a body of work consisting of points of broad agreement that represent cumulative knowledge gained” (p. 1158). In contrast, nascent theory “proposes tentative answers to novel questions of how and why, often merely suggesting new connections among phenomena” (p. 1158).

Intermediate theory, Edmondson and McManus, suggest, is “positioned between mature and nascent, [and] presents provisional explanations of phenomena, often introducing a new construct and proposing relationships between it and established constructs” (p. 1158).

Based on the findings from the studies discussed in Chapters I and II, the key objective of the research was to develop nascent theory as it relates to the identification of the constructs of the Good Bloke. Given that a formal definition of the Good Bloke does not currently exist, interpretative data collection techniques were used to explore the nature of this construct from professionals in the workplace. The findings from the interpretive analysis informed the development of a scale to assess the Good Bloke. Given the cultural significance of the term, the methodology had to be robust. The sequential mixed methodology used to explore the research question aimed to capitalize on the strengths of both quantitative and qualitative methods whilst minimizing the weaknesses of both.

Overview of Mixed Method Approach

Given its methodological pluralism or eclecticism, mixed methods approaches frequently result in superior research, compared to mono-method studies (Johnson & Onwuegbuzie, 2004; Molina-Azorin, 2011). Broadly speaking, mixed methods is a procedure for collecting, analyzing and mixing, or integrating, both quantitative and qualitative data at some stage for the purpose of gaining a better understanding of the research problem (Creswell, 2005; Teddlie & Tashakkori, 1998, 2006). When used together, quantitative and qualitative methods complement each other

and allow for a more robust analysis, taking advantages of the strengths of each (Greene & Caracelli, 1997; Greene, Caracelli, & Graham, 1989; Miles & Huberman, 1994; Teddlie & Tashakkori, 1998). Giddings (2006), states that mixed methods is a pragmatic research approach that fits most comfortably with a post-positivist epistemology.

Philosophically, mixed methods research makes use of the pragmatic method and system of philosophy. Its logic of inquiry includes the use of induction—the discovery of patterns—deduction—testing of theories and hypotheses—and abduction—the uncovering and relying on the best of a set of explanations for understanding one’s results (Johnson & Onwuegbuzie, 2004). Johnson and Turner (2003) stated that the fundamental principle of mixed methods is to use the strengths of both qualitative and quantitative methods. To do this, researchers need to ensure that they understand the fundamental objectives of each technique. Johnson and Onwuegbuzie (2004) listed the major characteristics of both quantitative and qualitative research. They stated that quantitative research focuses on deduction, confirmation, theory/hypothesis testing, explanation, prediction, standardized data collection and statistical analysis. They suggest, in contrast, that qualitative research focuses on induction, discovery, exploration, theory and hypothesis generation with the researcher as the primary ‘instrument’ of data collection.

Ivankova, Creswell and Stick (2006) identified the key challenge for researchers using a mixed method approach as how they deal with issues of priority, implementation, and the integration of the quantitative and qualitative approaches. Researchers need to decide which approach, quantitative or qualitative, is to have more emphasis in the study design; establish the sequence of the quantitative and qualitative data collection and analysis; and they need also decide where mixing or integration actually occur in the study. I have addressed these considerations in later in this chapter.

Given the focus of my dissertation and the research question that I explore, a sequential mixed method methodology appeared to be the most suitable in terms of supporting the identification, exploration and assessment of the constructs of the Good Bloke. Molina-Azorin (2011) noted that the use of qualitative techniques prior to the implementation of quantitative techniques permits the development or extension of theory (that can be tested through the quantitative approach), identification of the industry-specific independent and dependent variables, and the development of the measurement instrument for the quantitative phase. For this study, I organized the sequential mixed methodology into phases as shown in Table 3.1.

Table 3.1.

Mixed Method Summary (Phases, Research Questions, Rationale, Criteria, and Sampling)

Study Phase and Method	Research Questions	Rationale	Criteria to Meet Established Standards	Targeted Sample
Phase 1: Qualitative	What is the meaning of the Good Bloke in contemporary Australian workplace?	The three approaches provide historical, cultural and perspectives whilst establishing connections to modern contemporary Australian business and leadership practice. The three phases provide context to support data interpretation and sense making	Individual interviews included both men and women in leadership and followership positions. It had been expected saturation of concepts will be reached at approximately 20 interviews (10 men and 10 women). Two focus groups will be facilitated comprising a total of 20 individuals up of 10 men and 10 women each.	10 leaders and 10 followers from for-profit SME's (50% each men and women)
Historiometric Research				
Interviews				
Focus groups	Can the Good Bloke be applied to males and females in Australian society?	Outcome is to determine the codebook		Two focus groups conducted, one comprising 10 males and one of 10 females
	Is the Good Bloke relevant in current day Australia?			
Phase 2: Quantitative	Can the good bloke model be used as a measure of leadership effectiveness?	The rationale of conducting both and exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) is to probe the meaning of the Good Bloke in contemporary Australian Workplace as perceived by leaders and employees working in for-profit small-to-medium enterprises. From the analysis of the qualitative phases of this study it is hoped that two additional objectives will be met. The first is to identify those experiences that participants perceive as significant in	EFA criteria for convergent validity, 0.30 and discriminant validity is > 0.7 Reliability: Cronbach Alpha > 0.7 <ul style="list-style-type: none"> Criteria for refinement of survey: KMO statistics $> .90$, Bartlett's test of sphericity < 0.05 Sample would comprise leaders and employees working in for-profit small-to-medium enterprises across Australia EFA criteria: correlation $r > 0.30$ CFA criteria for model fit: <i>Chi squared test < 3; p-value for the model $> .05$</i> 	The research sample targets 5000 respondents with the objective of receiving 300 Responses to support EFA (100), CFA (200), and structural equation modeling.
Development of initial survey				
Refinement of survey				
Research sample				
Psychometrics	What is the influence of the Good Bloke in shaping employee engagement, satisfaction, commitment and			
Path Analysis				

Study Phase and Method	Research Questions	Rationale	Criteria to Meet Established Standards	Targeted Sample
	performance in for-profit small-to-medium enterprises in Australia?	shaping their attitudes and understanding of the GBF in the workplace. The second objective is to understand the evolution of the meaning of the Good Bloke from a contemporary cultural perspective.	<p>CFI >.95, GFI >.95, AGFI >.80 SRMR < .09 ,RMSEA < .05 PCLOSE >.05</p> <ul style="list-style-type: none"> Measures to be used to test validity and reliability for the scale/survey include: <ul style="list-style-type: none"> - Composite Reliability >.07 - Average Variance Extracted >.05 - Maximum Shared Variance < Average Shared Variance - Average Shared Variance < Average Variance Extracted - Square root of AVE greater than inter-construct correlations 	-

Method of the Study

The study consisted of three phases, each a building block for the next. The qualitative phase of the study comprised three steps; historiometric research, interviews, and focus groups.

Historical research provided the context by which unique Australian characteristics including social norms, language and practices were identified and insights into the egalitarian nature of Australian leadership were discussed. Interviews were conducted to gain an understanding of the context of the Good Bloke in the modern contemporary Australian workplace. In addition, the interviews were used to identify nuances of the story's that individuals associate with the Good Bloke and provide the context whereby categories that may be associated with the term, can be initially identified and recorded. These characteristics were explored further by participants in two focus groups to ensure that the outcomes from the interviews are accurately recorded by the researcher.

Historic data has long been employed in studies of leadership (C. Cox, 1926; Woods, 1911). Parry, Mumford, Bower, and Watts (2014) state that historiometric studies reflect a specific methodological approach for working with qualitative data—either historic qualitative data, or qualitative data collected in-vivo. The review of historical accounts particularly of Russell Ward's (1956) dissertation, has provided significant insight regarding the evolution of the mores in Australia. This formed the foundation for the exploration of the Good Bloke from a contemporary Australian perspective and informs the design of the qualitative phase of the methodology.

The historical review of the Good Bloke in Chapter I, revealed a number of characteristics attributed to this uniquely Australian term. The expression, Good Bloke, has a number of meanings in Australian English, as it applies to relationships, self-identity, leadership

practice and the way individuals live and are perceived to live their lives. Its meaning in Australian English offers a unique perspective regarding our history, our way of life and the psyche of the people (Bromhead, 2011). The expression refers to the nature of relationships, leadership, and the identity of an individual who is perceived to live up to the Good Bloke label.

Wierzbicka (2001) found in most, if not all languages, that language-specific key concepts provide important evidence for the reality of cultures as interrelated patterns of thinking and living. Language reflects history, and Australian English reflects, to some extent, the history of Australia and the conditions of life in Australia in the convict period; the use of words and expressions unlocks a period of Australian life.

In modern times, the Australian English language has become largely homogenous, with some slight regional differences, in terms of terminology and expression. Wierzbicka (2001) acknowledged that Anglo-Australian culture, as reflected in Australian English, is an area worthy of interest from a research perspective. Australian English is the lingua franca of all Australians, not only in the sense of a shared medium of communication, but also in the sense of a shared conceptual frame of reference.

The Australian population of today is vastly different to that of the first settlement. Women made up 50.7% of the Australian population as reported in the Australian census of 2016 (Australian Bureau of Statistics, 2019); as a result, the sample that recruited for the interviews reflected a balanced perspective from both men and women working as leaders and followers.

Construct identification and scale. Qualitative and historic data differ from other types of data used in leadership studies in that they present complex ‘packages’ of material describing context, events, behavior, interactions, technology, risks, leaders’ attributes and follower attributes among other phenomena (Parry et al., 2014).

Phase 1: Qualitative

Smircich and Morgan (1982) recognized the management of meaning as an axiom of leadership. More recently, leadership scholars seeking to answer questions about culture and meaning, have found experiential and quantitative methods to be insufficient for explaining the phenomenon they wish to study (Parry et al., 2014). The advantages of conducting qualitative research to support a deeper understanding of leadership practice include:

- Flexibility to follow unexpected ideas during the research collection process
- Sensitivity to contextual factors
- Ability to study symbolic dimensions and social meaning
- Increased opportunities:
 - To develop empirically supported new ideas and theories
 - For in-depth and longitudinal explorations of leadership phenomena
 - For more relevance and interest for practitioners (Alvesson, 1996; Bryman, Bresnen, Beardsworth, & Keil, 1988; Conger, 1998).

Although according to Parry et al. (2014), the conceptual, temporal, longitudinal and scientifically rigorous nature of historical research shares the above-mentioned qualitative research advantages, there remains the need to explore the meaning of Good Bloke in a contemporary, for-profit workplace. I used two qualitative techniques to uncover the meaning that individuals in the current context associate with this construct: individual interviews and focus groups.

Narrative analysis. A narrative approach was used to shape the individual interview phase of the data collection. Narrative analysis “remains a relatively open intellectual space

characterized by diversity but also fragmentation” (Stanley & Temple, 2008, p.276). Robert and Shenhav (2014) stated that one of the main reasons that narrative analysis can be so appealing to researchers is the belief that narratives or stories hold special powers as windows into the individual and social world. It should be noted that some critics have opposed the view that narrative is essential to human experiences and have even scorned the intense interest narratives have gathered (Sartwell, 2000, 2006).

Narratives sometimes interest researchers because they are thought to be connected to deep structures of human existence (Robert & Shenhav, 2014). Narrative plays a fundamental role in structuring the human mind and rationality (Herman & Vervaeck, 2005; Sarbin, 1986a, 1986b). On this basis, MacIntyre (2007) asserted that narratives are so deeply ingrained in us that humans are essentially “story-telling animals” (p. 215).

Robert and Shenhav (2014) stated that the use of a narrative approach refers to adopting a set of specific ontological and epistemological assumptions, such as subjectivism, and an attention to processes of co-construction, of reality. A narrative approach is characterized by its desire to provide a stage for the research participants to be heard, to let them tell their story. The goal of this form of analysis is to keep the story intact by theorizing from the case rather than from component themes across cases (Riessman, 2008). This approach contrasts with thematic analysis in many other research traditions, where findings are analyzed and organized first by theme rather than by individual (Miles & Huberman, 1994). Because the purpose of this study is to identify contexts and qualities of the Good Bloke, a thematic approach was used.

Researchers argue that one of the most important aspects associated with narrative analysis is the potential it provides to value multiple ways of knowing (Pinnegar & Daynes, 2007). In essence, the researcher becomes part of the data collection process in the narrative

analysis process. As an Australian of Anglo-Celtic descent, I acknowledge that my values, language and story influence the way data is collected and reported. Accordingly, a key consideration of the data collection process, reflexivity, was used to help ensure the integrity of the data I collect was preserved. Reflecting on my role and my own self-perceptions has been a key element in terms of positioning my role as a researcher throughout the data collection process.

Reflexivity. Reflexivity refers to the continuous process of self-reflection that researchers engage in to generate awareness about their actions, feeling and perceptions (L. Anderson, 2008; Hughes, n.d.). Reflexivity in research improves the transparency of the researcher's subjective role, both in conducting research and analyzing data. Further, it allows the researcher to reflect on their conduct to ensure the credibility of their findings (Finlay, 1998; Finlay & Ballinger, 2006; Gilgun, 2006).

Reflexivity is a continuous process for use at different points in the research process—not only when reporting findings, but also in designing the project, collecting and analyzing the data and disseminating the findings (Gilgun, 2006). Studies show that reflexivity can be used both as a tool to guide the research process and to limit the bias of researchers and their subjectivity (Jootun, McGhee, & Marland, 2009; Lambert, Jomeen, & McSherry, 2010; McCabe & Holmes, 2009). These studies suggest that reflexivity enables researchers to:

- Pursue bracketing—a method used in qualitative research to mitigate the potentially deleterious effects of preconceptions that may taint the research process;
- Control biases by becoming aware of their subjective influences on the research process.

Reflexivity also enables researchers to gain awareness of personal attributes that may influence the research process. Such self-awareness enables researchers to:

- Employ their personal characteristics for further exploration of participants accounts (Finlay, 1998; Jootun et al., 2009; Smith, 2006); and
- Control subjectivity so as not to assert their interpretations on participants accounts (Jootun et al., 2009; Lambert et al., 2010; McCabe & Holmes, 2009).

Reflexivity can be used to increase the credibility of the research by generating relevant findings (Finlay, 1998; Jootun et al., 2009; Smith, 2006,). Thus, subjectivity should not only be acknowledged but celebrated in qualitative research (Finlay & Ballinger, 2006), rather than being viewed as a contamination that must be eliminated as expressed by Thurston (2010). Through reflexivity, researchers reflect on their thoughts, actions, assumptions and expectations (Finlay, 1998; Lambert et al., 2010). This allows researchers to bring their thoughts and actions to a conscious level and become aware of their influence on the research project (Jootun et al., 2009). Reflexivity therefore enables the researcher to provide a rationale for research decisions, and to generate relevant findings (Finlay, 1998; Smith, 2006).

Reflexivity thus enables the researcher to provide rationale for their research decisions, and in turn after the research process to generate relevant findings (Finlay, 1998; Smith, 2006). In qualitative methodological approaches, it is important that researchers view themselves as part of the researched world, and that they are immersed in generating and interpreting data (Finlay & Ballinger, 2006; Hammell, Carpenter, & Dyck, 2005). The role of qualitative researchers in analyzing data starts when data are gathered (Smith & Roberts, 2005). This is due to the subjective nature of the researchers' role, which makes them continuously interact with and consider data (O'Leary, 2004; Smith & Roberts, 2005).

In qualitative research, data analysis depends on the researcher's intuition, creativity and imagination in reading data and reaching conclusions (Ritchie & Spencer, 1994). This means that the researcher must present transparency in presenting the analytical approach used for deriving their interpretations and conclusions (Jootun et al., 2009; Ritchie & Spencer, 1994). As part of the reflexivity process, qualitative researchers need to discern the links that lead to their interpretations, identifying the source and how they are interrelated (Houghton, Casey, Shaw, & Murphy, 2013; Jootun et al., 2009; Sim & Wright, 2002; Smith, 2006).

Through reflexivity, researchers' voices become evident and the researchers themselves become the focus of the research (Smith, 2006). Reflecting on "what I know," "how I know what I know" (Smith, 2006, p. 210; see also Jootun et al., 2009) and how these influence the research process requires researchers to reflect on their actions in the field whilst collecting data (Finlay, 1998; Smith, 2006). By doing so, researchers can adjust their actions to collect relevant data (Etherington, 2004; Lambert et al., 2010; Rolfe, 2006;).

Reflexivity is also a process that includes the mutual influences of the researcher and the participants on each other and the research process and should not be focused only on the research actions (Smith, 2006). Reflexivity admits the subjective role of researchers by exposing it to scrutiny (Gilgun, 2006; Ritchie & Lewis, 2007; Rolfe, 2006). This undermines the authoritative and dominant role of the researcher and increases the credibility of the findings by making the research process transparent (Ritchie & Lewis, 2007). Reflexivity supported me as the researcher so as to view the story I was creating around the evolution and application of the Good Bloke from a holistic perspective.

Interviews—interpretative approach. Interviews were used to explore and understand the meaning that respondents attach to the term, Good Bloke. The interviews supported the

identification of links to historical language as perceived by respondents and provided valuable insight not only to the meaning of the term but to the nuances of that meaning through story. The primary objective of the interviews was to gather stories that people use to describe the Good Bloke in their work context.

Stringer (1999) argued that interviews enable participants to describe their situation to the researcher. Kaufman (1992) stated that interviewing is a theoretical approach to data collection, an engaging form of data collection, an emerging form of inquiry, and an appropriate method for collecting data regarding human experiences. MacDonald (2012) stated that both the researcher and the participant share and learn throughout the interviewing process in a reciprocal manner.

Interviews were conducted with a sample of 20 individuals who work and/or lead in small-to medium for-profit enterprises in Australia. The sample was made up of 11 men and nine women. Glaser and Strauss (1967), stated that typically saturation—the point at which research turns up no significant new information—occurs after 24 interviews. Alexandersson (1994) found that data saturation is typically attained in interpretative research at approximately 20 interviews.

The primary objective of the interviews was to identify dominant themes or codes that emerge amongst participants in describing the Good Bloke through their stories. The emerging codes were subsequently presented to focus groups for confirmation, reflection and further exploration to more fully develop a code book of the core themes/meanings that respondents associated with the Good Bloke.

I used the four-stage narrative interview process as proposed by Jovchelovitch and Bauer (2000):

- Stage One (Initiation): Explained the broad narrative focus to potential narrators and invite participation.
- Stage Two (main narration): Focused on the participant (narrator) talking about their experience with the researcher doing no more than showing that they are listening once the lead question is asked.
- Stage Three (questioning): Focused on drawing on the narrative as heard in Phase Two and asking specific questions that might fill in any gaps in the narrative.
- Stage Four (concluding talk): General chat between the researcher and the narrator to unpack any insightful thoughts/ideas.

The themes emerging from the interviews were collated and shared with participants prior to the facilitation of the focus groups.

Focus groups. Following the interviews and the synthesis of their results, focus groups were conducted with participants to validate the summary and to allow participations to expand on any aspects that emerge from the feedback. Clarification of key terms of Australian vernacular also took place in the focus groups as required.

Two focus groups of eleven participants each were facilitated. One was just with males and the other was only females to ensure that feedback was free from gender bias which may have occurred in a mixed environment. Kitzinger (1995) saw focus groups as socially orientated processes and as a form of group interview capitalizing on communication between the research participants in order to generate data. According to Marshall and Rossman (2006), focus groups provide a forum where participants can share certain characteristics relevant to the focus of the study. Gillis and Jackson (2002) noted that even though the topic of discussion is left up to the

focus group, the facilitator typically provides some structure so as to enhance the richness of the contribution of participants to the research intent.

The focus group process formed an important element of the research. Focus groups differ from individual interviews in that group interaction enriches the information generated (Sim, 1998; Stewart & Shamdasani, 1990). The focus groups supported the development of a series of statements that were tested throughout the transition phase of the research (i.e., from qualitative to quantitative).

Phase 2: Quantitative: Development of the Good Bloke Model

The survey instrument (Appendix A) used in initiating the quantitative phase of this mixed methods study, was based primarily on the results of the qualitative phase of the study. The survey was designed to solicit feedback regarding leadership effectiveness as perceived against the qualities and behaviours that emerge from the qualitative phase of the study. In addition, statements that assess employee satisfaction, engagement, commitment and organizational performance were used to build a model for leadership practice that aligns to the principles of the Good Bloke.

Determining final survey sample size. A key consideration of the study pertains to sample size. D. S. Moore and McCabe (2001), argued that sample size is an important consideration in planning an exploratory factor analysis study as correlations are not resistant and can therefore seriously influence the reliability of the factor analysis. Field (2013) noted that correlation coefficients fluctuate substantially based on sample size, more so for smaller samples than for larger ones. Given that factor analysis is based on correlations, its reliability is contingent upon sample size. This was a key consideration that shaped the design of the methodology used in my work.

In terms of sample size, the objective for the study was to secure 300 respondents in order to support both an exploratory factor analysis and confirmatory factor analysis—in the end the number was 354. This allowed me to use the data from a third of the respondents that were randomly selected for exploratory factor analysis with the remaining set responses aside for the confirmatory factor analysis.

According to Suhr (2006), both EFA and CFA are employed to understand the shared variance of measured variables believed to be attributable to a factor or latent construct. They state that despite the similarity, EFA and CFA are conceptually and statically distinct analysis. The goal of EFA is to identify factors based on data and to maximize the amount of variance explained. EFA does not require the researcher to have specified hypotheses about how the factors will emerge, and what items or variables these factors will comprise.

T. A. Brown and Moore (2012) stated that EFA is a data-driven approach in which no specifications are made initially regarding the number of common factors or the pattern of relationships between the common factors and the indicators. EFA is an exploratory or descriptive data technique used to determine the appropriate number of common factors, and to ascertain which measured variables are reasonable indicators of the various latent dimensions.

According to Harrington (2009), both EFA and CFA are based on the common factor model; so they are mathematically related procedures. EFA is often used as a first step during the development of a measure, whereas CFA is used as second to examine whether the structure identified in the EFA works in a new sample. CFA can be used as a technique to confirm the factor structure identified in the EFA.

There are inconsistent views amongst scholars regarding the optimum sample size for an EFA study. Field (2013) recommends at least 10 to 15 subjects per variable; Habing (2003)

believes that a researcher should have at least 50 observations and at least five times as many observations as variables. For this study I aimed for having three to five participants per item in the survey. Kass and Tinsley (1979) claim that this is only required for sample size of up to 300, after which the reliability of factor analysis tends to stabilize. Tabachnick and Fidell (2007) also recommend a sample size of a minimum of 300 respondents for the reliability of factor analysis.

Respondents for the survey were individuals currently employed either on a full time or part time/casual basis, aged between 15 and 70 years-old, and working in the capacity of an owner, CEO, manager and/or employee. The instrument was distributed to men and women with an intended goal of securing a response rate of 10% from the instruments that are distributed.

To ensure that the sample size is appropriate I used the Kaiser-Meyer-Olkin measure of sampling adequacy (KMO-test). A sample is adequate if the value of KMO is greater than 0.5. Hutcheson and Sofroniou (1999) provided a guide for interpreting the KMO-test (Table 3.2).

Table 3.2

KMO Measures of Sampling Adequacy

KMO Statistic Range	Interpretation
Under 0.5	Poor, sample not adequate for factor analysis
0.5 to 0.699	Mediocre
0.7 to 0.799	Good
0.8 to 0.899	Great
0.9 to 1.0	Excellent

Note. Based on verbal descriptions in Field (2009) and Hutcheson and Sofroniou (1999)

A KMO cut-off score of 0.7 was used to assess the appropriateness of the sample size for this study. Additionally, SPSS can calculate an anti-image matrix of covariance and correlations. Field (2013) notes that all elements on the diagonal of this form of matrix should be greater than 0.5 if the sample is adequate.

The identification of the constructs for the Good Bloke was achieved by conducting both EFA and CFA on the data set. Factor analysis is a useful technique for analyzing patterns of complex, multidimensional relationships. Factor analysis can be used to examine the underlying patterns or relationships for a large number of variables and to determine whether the information can be condensed or summarized in a smaller set of factors or components; this is ideally suited to the focus of my dissertation.

The general purpose of factor analysis is to find a way to condense the information contained in a number of original variables into a smaller set of new, composite dimensions or variates (factors) with a minimum loss of information. In simple terms, it is used to search for and define the fundamental constructs or dimensions assumed to underlie the original variables. More specifically, factor analysis techniques can satisfy either of two objectives: identifying structures through data summarization, or, data reduction.

Factor analysis can identify the structure of relationships among either variables or respondents by examining the correlations between variables or between respondents. The most common type of factor analysis is referred to *R factor analysis*, which analyzes the relationships among variables to identify the dimensions that are latent and not easily observed).

Factor analysis can also identify representative variables from a much larger set of variables for use in subsequent multivariate analyses; or it can create an entirely new set of variables, much smaller in number, to partially or completely replace the original set of variables for inclusion in subsequent techniques. In both instances, the purpose is to retain the nature and character of the original variables but reduce the number to simplify subsequent multivariate analysis. The researcher must always look at the most parsimonious set of variables to include in the analysis. Factor analysis provides the empirical basis for assessing the structure of variables

and the potential for creating these composite measures or selecting a subset of representative variables for further analysis.

Researchers can use factor analysis to identify the separate dimensions of the structure and to determine the extent to which each variable is explained by each dimension. Once these dimensions and the explanation of each variable are determined, the two primary uses for factor analysis—summarization and data reduction—can be achieved. In summarizing the data, factor analysis derives the underlying dimensions that, when interpreted and understood, describe the data in a much smaller number of concepts than the original individual variables.

Exploratory Factor Analysis

According to Rietveld and Van Hout (2011), the goal of exploratory factor analysis (EFA) is to reduce the dimensionality of the original space and to provide an interpretation to the new space, spanned by a reduced number of new dimensions which are supposed to underlie the old ones. Habing (2003) states that EFA is used to explain the variance in the observed variables in terms of underlying latent factors. Factors represent the underlying dimensions (constructs) that summarize or account for the original set of observed variables (Hair, Anderson, Tatham, & Black, 1998). EFA offers not only the possibility of gaining a clear view of the data, but also the possibility of using the output in subsequent analyses (Field, 2013; Rietveld & Van Hout, 2011).

Field (2013), emphasized that factor analysis is a correlation matrix in which intercorrelations between the study's variables are presented. The dimensionality of the matrix can be reduced by identifying variables that correlate highly with a group of other variables within a study. Variables with high intercorrelations could measure one underlying variable, which is called a factor (Pedhazur & Schmelkin, 1991). A key goal in my use of exploratory factor analysis is to gain an understanding of the relationship amongst variables to identify

groups of variables that form latent dimensions. To do this I conducted an R factor analysis where the new factors creates a new dimension.

The projection of the scores of the original variables on the factor leads to two results: factor scores and factor loadings. A factor score is a composite measure created for each factor extracted in the factor analysis. The factor weights are used in conjunction with the original variable values to calculate each observations score. The factor score then can be used to represent the factor(s) in subsequent analyses. Factor scores are standardized to have a mean of 0 and a standard deviation of 1 as per Hair et al. (1998). Field (2013) suggested that factor loadings are especially useful in determining the substantive importance of a particular variable to a factor by squaring the factor loading. This is particularly important in terms of supporting the interpretation and naming of factors.

Measurements. There are key considerations that need to be incorporated into my research design regarding measurement as it pertains to EFA. As a starting point, variables were measured at an interval level. Field (2013), suggested that the variables should roughly be normally distributed to help generalize the results of the analysis beyond the sample collected.

Regarding the correlation matrix, intercorrelations were checked using Bartlett's test of sphericity in SPSS. Bartlett's test of sphericity tests the null hypothesis that the original correlations matrix is an identity matrix. This test has to be significant—when the correlation matrix is an identity matrix there would be no correlations between the variables.

Multicollinearity, the extent to which a variable can be explained by another variable in the analysis, can be detected using the determinant test of the correlation matrix in SPSS; if the determinant is greater than 0.0001, than there is no multicollinearity.

Number of factors to be retained. The number of factors that a researcher should retain is linked to the number of positive eigenvalues of the correlation matrix. An *eigenvalue* is the column sum of squared loadings for a factor; this is also referred to as the *latent root*. It represents the amount of variance accounted for by a factor (Hair et al., 1998). Rietveld and Van Hout (2011) recommended the following rules for determining how many factors should be retained:

- Retain only those factors with an eigenvalue larger than 1 (Guttman-Kaiser rule);
- Keep the factors which in total, account for about 70–80% of the variance;
- Make a scree-plot to ensure keeping all factors before the breaking of the elbow (to the horizontal).

A key step is to check the communalities after factor extraction. A communality is the proportion of variance for a variable explained by all extracted factors (Habing, 2003). If the communalities are low, the extracted factors account for a little part of the variance, and more factors may be retained to provide a better account for variance.

Factor Rotation. A solution for interpreting/naming the factors is *factor rotation*. Factor rotation is the process of manipulating or adjusting the factor axes to achieve a simpler and pragmatically more meaningful factor solution (Hair et al., 1998). In simple terms, factor rotation alters the pattern of the factor loadings, and hence can improve interpretation. There are two factor rotation techniques that can be used - orthogonal rotation and oblique rotation. According to Hair et al. (1998), orthogonal factor rotation is a technique in which the factors are extracted so that their axes are maintained at 90 degrees. Each factor is independent of, or orthogonal to, all other factors. In this process, the correlation between factors is determined to be 0. Oblique factor rotation is a factor rotation technique that is used so that the extracted factors are

correlated. Hair et al. state that, rather than constraining the factor rotation to an orthogonal solution, the oblique rotation identifies the extent to which each of the factors are correlated. Field (2013) notes that it is not always easy for a researcher to decide which type of rotation to employ and he therefore recommends that both techniques should be used and if the oblique rotation demonstrates a negligible correlation between the extracted factors then it is reasonable to use the orthogonally rotated solution. Figure 3.2 illustrates differences between orthogonal and oblique rotation methods.

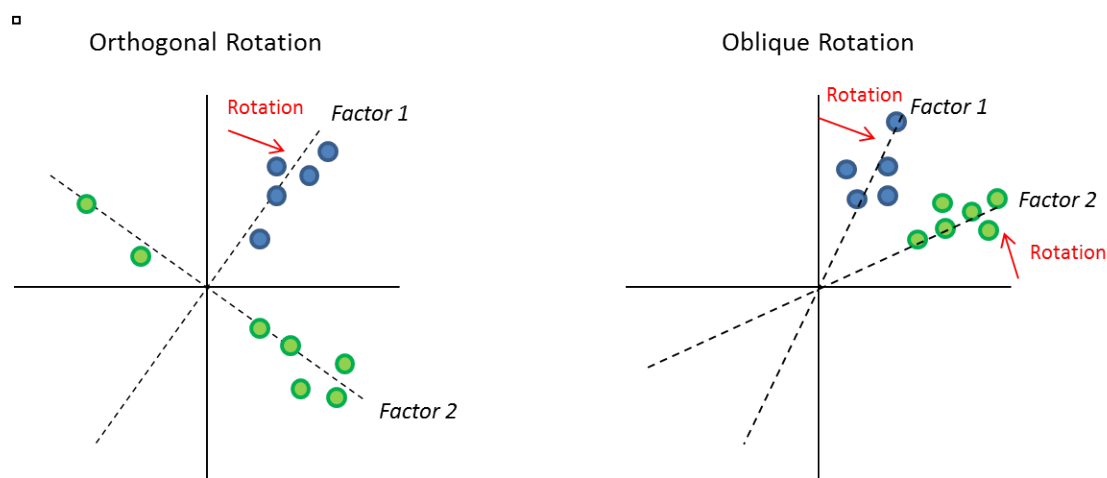


Figure 3.2. Orthogonal and oblique rotation methods.

SPSS offers five methods for conducting factor rotation: varimax, quartimax, equamax, direct oblimin and promax. The first three are orthogonal rotation; the last two are oblique rotation methods. Orthogonal rotation results in rotated component/factor matrix that presents the post-rotation loadings of the original variables on the extracted factors, and a transformation matrix that gives the information about the angle of rotation. Oblique rotation results are presented as a pattern matrix, structure matrix and a component correlation matrix. According to Rietveld and Van Hout (2011), the pattern matrix presents the pattern loadings (regression coefficients of the variable on each of the factors) whilst the structure matrix presents structure

loadings (correlations between variables and factors). The component correlation matrix presents the correlation between the extracted factors/components.

Results: Factor loadings and factor scores. Field (2013) argued that the sample size determines the required significance level of the factor loadings. The bigger the sample size, the smaller the loadings can be to be significant. Furthermore, he notes that the significance of a loading gives little indication of the substantive importance of a variable to a factor. For this to be determined the loadings have to be squared. In factor analysis, the amount of explained variance is calculated by squaring the factor loading of a variable. In factor analysis, it is already assumed that the variables do not account for 100% of the variance. Rietveld and Van Hout (2011), stated that although the loading patterns of the factors extracted by the two methods do not differ substantially, their respective amounts of explained variance do.

The second outcome from factor analysis is from the calculation of factor scores. Factor scores can be useful in several ways, including:

- The factor scores can serve as a solution to multicollinearity problems in multiple regression.
- Factor scores can be useful in big experiments, containing several measures using the same subjects.

In SPSS, the factor scores for each subject can be saved as variables in the data editor. Using the Anderson-Rubin method in SPSS can ensure that the factor scores are uncorrelated and hence usable in multiple regression analysis. The correlation between factor scores can also be represented in a factor score covariance matrix using SPSS. I am assuming that the factors in the study are related and, therefore, I used oblique rotation and plan to use a direct oblimin rotation in SPSS. The extraction method was principle axis factoring

Confirmatory Factor Analysis

According to Thompson (2004), confirmatory factor analysis (CFA) requires the researcher to hypothesize, in advance, the number of factors, whether or not the factors are correlated, and which items/measures load onto and reflect which factors. In contrast to EFA, where all loadings are free to vary, CFA has the explicit constraint of certain loadings to zero. CFA evaluates a priori hypotheses.

According to Long (1983), the major weakness with EFA is the inability to quantify the goodness-of-fit for the resulting factor structure. EFA involves a post hoc interpretation of the results, whereas CFA specifies a priori relationships and distinctions among the scales or variables of interest. Items that load clearly in an EFA may demonstrate a lack of fit in a multi-indicator measurement model due to a lack of external consistency (J. C. Anderson & Gerbing, 1988). In the development of the Good Bloke model CFA was used to test and validate the findings from the EFA.

Joreskog and Sörbom (1993) noted that CFA is a Structural Equation Modeling technique designed to assess the goodness-of-fit of rival models: a null model where all items load on separate factors, a single factor model and a multi-trait model with the number of factors equal to the number of constructs in the new measure. Harvey, Billings and Nilan (1985) recommended that CFA be conducted using the item variance-covariance matrix.

T. A. Brown (2003), stated that CFA deals specifically with the relationships between observed measures or indicators and latent variables or factors. The goal of latent variable measurement models is to establish the number and nature of factors that account for the variation and co-variation among a set of indicators (D. Jackson, Gillaspy, & Purc-Stephenson, 2009). T. A. Brown and Moore (2012) noted that in CFA, the researcher specifies the number of

factors and the pattern indicator-factor loadings in advance as well as other parameters such as those bearing on the independence and covariance of the factors and indicators unique variances. Furthermore, they state that CFA as a technique is often used in scale development to examine the latent structure of a test instrument. CFA can be used to verify the number of underlying dimensions (factors) of an instrument and the pattern of those relationships (factor loadings).

According to M. E. Brown and Trevino (2006), typically, CFA is used for four purposes:

- psychometric evaluation of measures;
- construct validation;
- testing method effects;
- testing measurement invariance.

D. Jackson et al. (2009) stated that CFA can be used to examine structural (or factorial) validity, such as whether a construct is uni-dimensional or multi-dimensional and how the constructs (and sub-constructs) are interrelated. CFA can be used to examine the latent structure of an instrument during scale development. More specifically in the context of this dissertation and the development of the Good Bloke, scale CFA was used as a technique to determine scale reliability.

CFA is a powerful statistical tool for examining the nature and relations among latent constructs (e.g., attitudes, traits, intelligence, clinical disorders). In contrast to its analytic cousin, exploratory factor analysis, confirmatory factor analysis explicitly tests a priori hypotheses about relations between observed variables (e.g., test scores or ratings) and latent variables or factors. CFA is often the analytical tool of choice for developing and refining measurement instruments, assessing construct validity, identifying method effects, and evaluating factor invariance across time and groups (M. E. Brown & Trevino, 2006). Thus, CFA is a useful application for

investigating issues of interest to most psychological researchers (D. Jackson et al., 2009). CFA is part of the larger family of methods known as structural equation modeling (SEM) and plays an essential role in measurement model validation in path or structural analyses (M. E. Brown & Trevino, 2006; MacCallum & Austin, 2000).

An important aspect of confirmatory factor analysis is that it allows researchers to specify precise and even highly complex hypotheses regarding the phenomenon under study. CFA uses several statistical tests are used to determine how well the model fits to the data (Suhr, 2006). It should be noted that a good fit between the model and the data does not mean that the model is correct, nor even that it explains a large proportion of the covariance. Schermelleh-Engel, Moosbrugger, and Müller (2003), argue that a good model fit only indicates that the model is plausible. D. Jackson et al. (2009) noted that, when reporting the results of a confirmatory factor analysis, researchers are encouraged to report:

- the proposed models,
- any modifications made,
- which measures identify each latent variable, correlations between latent variables, and
- any other pertinent information, such as whether constraints are used.

Kline (2010) recommended reporting chi-squared test, the root mean square effort of approximation (RMSEA), the comparative fit (CFI) and the standardized root mean square residual (SRMR) to assess model fit. Accordingly, these are reported in Chapter V.

According to McDonald and Moon-Ho (2002), absolute fit indices determine how well a priori model fits or reproduces the data. Absolute fit indices include, but are not limited to, the chi-squared test, RMSEA, goodness of fit indices (GFI), adjusted goodness of fit (AGFI),

root-mean-square residual (RMR) and Standardized root mean square residual (SRMR) Hooper, Coughlan and Mullen (2008). I now briefly describe each of these indices and their uses.

Chi-squared test: The chi-squared test indicates the difference observed and expected covariance's matrices. Gatignon (2010) stated that values closer to zero indicate smaller differences between expected and observed covariance matrices. Chi-squared statistics can also be used to directly compare the fit or nested models to the data.

Root mean squared error of approximation: The root mean square error of approximation (RMSEA) avoids issues of sample size by analyzing the discrepancy between the hypothesized model, with optimally chosen parameter estimates, and the population covariance matrix (Hooper et al., 2008).

Root mean square residual and standardized root mean square residual: The root mean square residual (RMR) and standardized root mean square residual (SRMR) are the square root of the discrepancy between the sample covariance matrix and the model covariance matrix (Hooper et al., 2008). Hu and Bentler (1999) state that a value of .08 or less is indicative of an acceptable model.

Goodness of fit index and adjusted goodness of fit index: The goodness of fit index (GFI) is a measure of fit between the hypothesized model and the observed covariance matrix. The adjusted goodness of fit (AGFI) corrects the GFI, which is affected by the number of indicators of each latent variable. The GFI and AGFI range between 0 and 1, with a value over .9 generally indicating acceptable model fit (Baumgartner & Hombur, 1996).

Relative fit indices: Bentler (1990), Tanaka (1993); and McDonald and Moon-Ho (2002) all suggested that relative fit indices—also referred to as incremental fit indices and comparative

fit indices—compare the chi-square for the hypothesized model to one from null or baseline model.

Normed fit index and non-normed fit index: The normed fit index (NFI) analyzes the discrepancy between the chi-squared value of the hypothesized model and the chi-squared value of the null model. Values of the NFI should range between 0 and 1 with a cutoff of .95 or greater indicating a good model fit.

Comparative fit index: According to Gatignon (2010), the Comparative Fit Index (CFI) analyzes the model fit, by examining the discrepancy between the data and the hypothesized model, while adjusting for the issues of sample size inherent in the chi-squared test for model fit, and the normed fit index (Hu & Bentler, 1999). CFI values range from 0 and 1 with larger values indicating a better fit. Furthermore, Hu and Bentler (1999) recommended a CFI value of .95 or greater in order to indicate a good model fit. I used AMOS in SPSS for my data analysis. AMOS is statistical software and it stands for analysis of a moment structures. AMOS a module of SPSS is used for Structural Equation Modelling, path analysis, and confirmatory factor analysis.

The development of the model for the Good Bloke and its associated influence on perceived leadership effectiveness, as perceived by employees, included an assessment of both observed and unobserved variables. In order to assess the relationship between these variables and their influence on the model a structural equation model will be undertaken as part of the data analysis methodology.

Structural equation modeling was chosen to identify the influence of the three factors that emerged from the EFA and CFA analysis on follower engagement, satisfaction and commitment. In addition, the SEM assessed three moderating variables:

- Gender of respondent to see if the views of males and females are aligned;
- gender of supervisor to identify the extent to which this affects the feedback provided from respondents; and
- the age of respondent to assess if different generations have different perspectives regarding the factors associated with the Good Bloke and the influence these have on engagement, satisfaction and commitment.

Given that a single and agreed-upon definition does not currently exist within Australian society for the Good Bloke, it is critical that any model that is developed takes into account both observed and unobserved variables and their perceived influence on leadership effectiveness and workplace performance. Meehl (1990), stated that everything correlates to some extent to everything else.

Summary of Methodology Chapter

The purpose of this chapter was to outline the mixed method sequential approach and the specific analytical tools that will be used to define the constructs of the Good Bloke together with the perceived influence these constructs have on employee commitment, engagement and satisfaction. Detailed descriptions were made of the analytic approach including of multivariate techniques, their rationale, features, and use. Three moderating variables will be considered as part of this analysis; gender of respondent, gender of supervisor and age of respondent.

Chapter IV: Findings and Analysis, Phase 1—Qualitative Analyses

I just think it's probably not understood. The term, which is "he's a Good Bloke." I don't know if it's actually been defined.

—A participant in this study.²

This statement goes to the heart of what is being explored here: the purpose of this study was to uncover the attributes or characteristics of the Good Bloke as perceived by male and female business leaders working in for-profit small-to-medium enterprises in Australia. This chapter will present the findings from Phase 1 of the study, which included data from individual interviews and focus groups. Interviews and focus groups were designed to explore the meaning and the relevance of the expression, the Good Bloke, in the contemporary Australian workplace and broader society. In Chapter V, the presentation of findings and analysis shifts to quantitative work done to zero in on the qualities and characteristics of the Good Bloke.

In addition to gaining insights as to the characteristics and the relevance of the term, the qualitative data collection was designed to explore a broader and deeper understanding of the meaning that respondents attach to the term, Good Bloke. The primary objective of the interviews was to identify themes that people associate with the characteristics of a Good Bloke in a work context, its perceived influence on organizational behavior whilst also identifying the relevance of the term in Australian society. The focus groups were designed in line with two objectives: to validate the findings from the interviews and, to expand on key aspects that emerge from the interview feedback in a group setting. Two focus groups with 11 participants each were facilitated, one with males and the other with females. All participants in the focus groups either

² Unless otherwise stated, all quotes in this chapter are from participants who were interviewed for this dissertation.

held leadership roles or were currently working in a leadership role in for-profit small-to-medium enterprise in Australia.

The chapter begins with the presentation of the findings from the thematic analysis of the interviews. The dominant themes, as outlined above, are presented and illustrated with excerpts from the participants' comments. I begin with a brief overview of the demographic factors that appeared to intersect with the participant's description and understanding of the Good Bloke as an Australian term. These factors were identified as the respondents' gender, generation, and industry affiliation.

Gender implications of the term are then discussed with feedback sorted into male and female respondents by generation. The perceived impact of the Good Bloke on organizational behavior as reported by the sample follows, including an overview of the industries that some respondents reported were more likely to practice and/or engender the Good Bloke. The perceived influence the term has on organizational work practice, workplace relations and culture (both a positive and negative) is considered. A discussion of the perceived impact of the term on customer relations follows. Insights regarding the meaning that respondents would give to their organization if it were described as demonstrating the Good Bloke through practice, are then discussed together with an overview of the perceived social implications and relevance of the term as reported by respondents in today's contemporary Australian society.

Profile of Interviewee Demographics

The primary aim of this approach was to identify if any unique characteristics associated with the Good Bloke could be linked to either a respondent's location (of birth or residence) and/or their nominated generational profile. A summary of the sample is outlined in the figures

below. Of those people interviewed, seven were Baby Boomers, 12 were Gen Xers, and only one was a Gen Y (Figure 4.1).

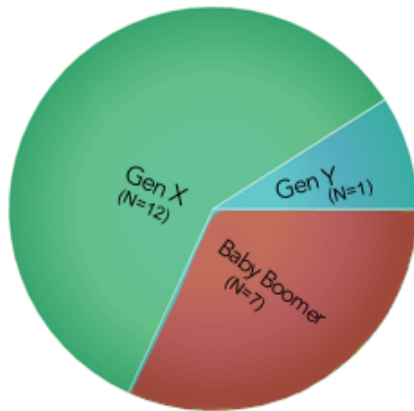


Figure 4.1. Generational composition of interview sample (Phase 1).

Individuals working in professional service organisations made up the majority of the sample with 11 participants identifying this as the industry they work in (Figure 4.2).

Professional services ranged from insurance services, medical, sales and marketing and general consulting services. Other participants were recruited from the following fields: journalism, energy management, wholesale trade, mining and banking and finance.

■

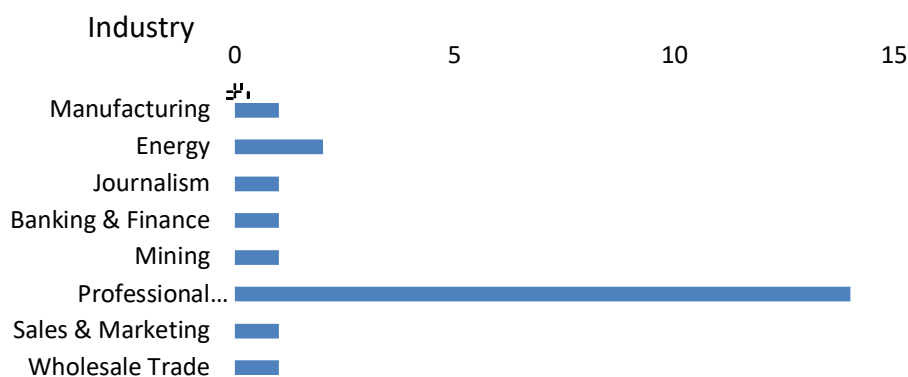


Figure 4.2. Industry composition of interview sample (Phase 1).

The overall profile of respondents is outlined in the charts below. Leaders were recruited from Western Australia, South Australia, Victoria, New South Wales and Queensland. The numbers from each state are shown in Figure 4.3.

□

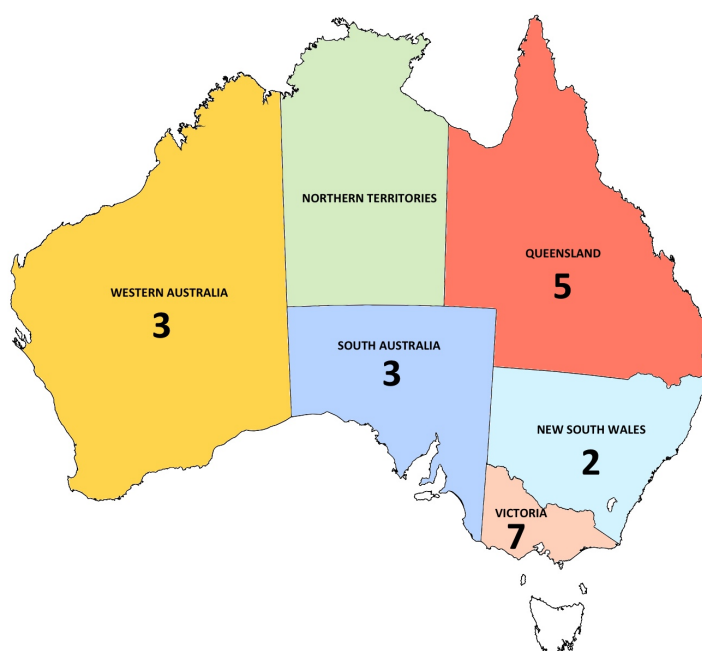


Figure 4.3 Regional composition of interview sample (Phase 1).

In addition to ensuring that representative views were captured from across all the major states of mainland Australia, respondents were also recruited from both metropolitan and regional centres in NSW, Victoria and Queensland.

Figure 4.4 presents the gender breakdown for the study sample.

□

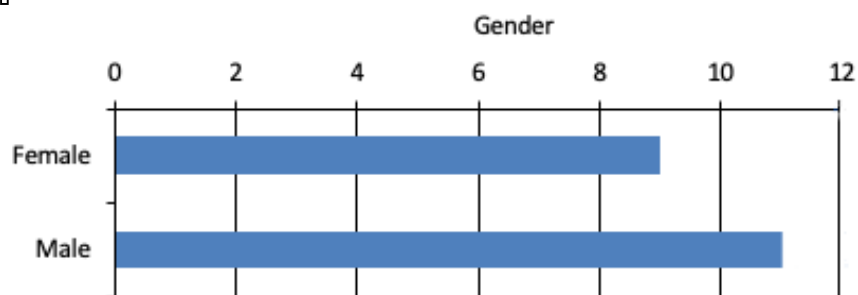


Figure 4.4. Gender composition of interview sample (Phase 1).

Australian Males and Bad Blokes Generally

Prior to looking specifically at what respondents saw as defining characteristics of the Good Bloke, it is useful to consider participants' more general perceptions of the character of men in Australia and what participants thought were features opposite to being a Good Bloke.

The stereotypical Australian male. One participant stated, "In reference to men, it probably goes back to what we traditionally understand as Australians what a Good Bloke is. And that's probably stereotypical as someone who is a man's man, probably more on the masculine side." Stereotypical and physical characteristics that respondents associated with the Good Bloke archetype emerged amongst the sample population as part of the exploration. Both male and female respondents openly described these characteristics as a way of anchoring or qualifying their feedback regarding the Good Bloke. Representative comments included:

- "There's some physical things, the way they shake your hands. If you're a Good Bloke, you generally know that about yourself, that will come with a degree of confidence."
- "They fit the masculine stereotype, or, they fit the masculine archetype, that masculine Australians, a lot of male Australians, a lot of female Australians gravitate to."

One male respondent stated:

In reference to men, it probably goes back to what we traditionally understand, as Australians, what a Good Bloke is. And that's probably stereotypical as someone who is a man's man, probably more on the masculine side, someone who probably played team sports. Someone who's not a teetotaler. Someone who loves to joke but not at the expense of someone else. Probably [someone who] has a healthy sarcasm. Someone who has got a bit of backbone, a bit of guts and determination about them and is likeable. I think the main thing is they're likeable.

A female respondent focused on the actual physical presence of a male indicated:

I think . . . actually, there's some physical characteristics that tend to go with Good Bloke in mining . . . they tend to be somebody who's tall, somebody who's large in stature or presence, or you know, has a big, resonant voice.

A number of female respondents linked their views of the attributes of the stereotypical Australian male to their observations and experiences at work. Some went on to classify the expression, Good Bloke, as being more likely to be of value in certain industries (e.g., trade-based).

The Good Bloke . . . [the] persona that I've experienced, is somebody who typically is in a leadership role. They have had some sort of sporting background in their youth; so, typically football or rugby. They are regarded as a Good Bloke from that perspective, and as a natural leader because they have led sporting teams in their youth. And then they've progressed through, generally, I guess, a blokey [occupation] either a trade, or an engineering environment, typically a technical leader, and can build that sort of instant blokey rapport with other blokes, and leadership based on whether their sporting achievements, or their workplace achievements, and their ability to build a rapport based on, I guess, that strongly held male . . . Australian male leadership stereotype.

Another female respondent stated:

My operational experience and my corporate office experience in dealing with the Good Bloke have actually been very similar, because the Good Bloke connotation, particularly within the resources sector, is pretty strong, and it's a strongly held archetype of male leadership in that sector.

One female respondent indicated that for her, the influence of the ideal of a Good Bloke in the workplace, might be a limitation on the extent to which workplace diversity would be embraced.

So . . . that's why I'm cautious about the Good Bloke factor, that it can be really testosterone; it can be that women really need to adapt. But there's not a lot of flexibility for other sexes, and other more diverse requirements, even other cultures perhaps; I think Good Bloke is a very Australian term.

In contrast, another female leader linked the expression to the historical context of White (or Anglo/Celtic) ethnicity, stating that Australia,

has been built on strong, ethical and straightforward type of behavior. . . . when you summarize the Australian persona . . . when you talked about mateship you would probably bring in . . . that Good Bloke.

Yet another female leader noted that the term has “basic, good values, the sort of type of good values that you would like to believe that the country is built on basically.”

A male respondent provided some interesting insights regarding the differences between American and Australian social values when discussing the term.

The Australian way is, if you tell a story about yourself, it better be self-deprecating. You better be the butt of the joke, the aim of the story. In America [take] for example, Donald Trump. Every story I’ve ever heard Donald Trump tells about himself is what a fantastic man he is and how much money he’s made and what brilliant achievements . . . everything comes back to *him*. In Australia, he’d last one minute in the public domain. . . . I think he’s probably demonstratively a fuckwit. But in the Australian culture, we like our blokes to be humble, to always appear reluctant to be in the spotlight.

A female respondent linked the term to the way Australians measure mateship:

The book, *The Fortunate Life*, is very much part of our culture . . . it struck a chord, and . . . why it still resonates today is . . . fundamentally the same thing about [how] it resonates with a Good Bloke . . . so, I think a Good Bloke is a very Australian thing to say, or to understand and appreciate. I think it’s inextricably linked to the term mateship, and the values that emanate from the word mateship—which is a very strong word . . . [that] has a huge amount of meaning to Australians. And I think that, yeah, there’s something about our national identity that relates to [the ideal of the] Good Bloke.

It became evident throughout the interviews that the concept of Good Bloke is subjective and relies on individual interpretations. Many respondents struggled to define characteristics that they felt could be applied to someone who was seen as a Good Bloke. To help alleviate this block, leaders were asked, instead, to describe characteristics that they felt were opposite to a Good Bloke. The results, outlined below, were revealing as they provided some unique insights into Australian business practice whilst creating dialogue regarding those characteristics that may be applied to someone that respondents considered possessing Good Bloke characteristics.

The opposite to Good Bloke. A lack of respect and the absence of humility were two dominant themes that emerge from the feedback from respondents regarding characteristics that they would associate with someone acting in a way that was not congruent with Good Bloke. Most male and female respondents indicated that they try to operate on a “no dickhead policy”

when it comes to forming business relationships and so therefore the intimation was that someone who was considered a dickhead was also someone who did not display or portray Good Bloke characteristics.

One male respondent stated:

We try to operate on a no dickhead policy. If we have a client that we don't like working with, we will often suggest that perhaps we're not the right [company] for them. And we will suggest somewhere else where they might like to go. We won't just dump them, but we'll say, "look maybe our business is not quite what you need. Perhaps these other people might be better for you." So we try to work with people that like the way we work, and that we like the way they work. Because you don't want to be miserable, you don't want to be not liking the people you work with.

He went on to further define the characteristics he would associate with an individual that did not have Good Bloke qualities:

They're quite rude. They're quite short. They don't respect what you do. Very one-sided; it's all about them. They don't listen to your advice. That's the major [thing]: they don't really respect, they don't respect. But you know sometimes you just don't like some people. They're a bit arrogant. They're the ones we don't like working with.

A female respondent stated, "The guys that I consider not such Good Blokes have been more closed off in their personal life, so they have more barriers, and they're very strategic in the way that they operate professionally."

Physical characteristics including body language were used to describe indicators of individuals that respondents felt were not Good Blokes. These physical characteristics provided insight into the perceived extent to which an individual demonstrated humility.

A female respondent described these characteristics:

There's a guy at work that I absolutely say, he does not have the Good Bloke Factor, because even the way he walks, and just his attitude, and how, at times, he engages with you—it's like he's so much better than everyone else.

She went on to describe another individual:

So, there's a general manager in our division who . . . I wouldn't describe . . . as a Good Bloke, because . . . they come across, whether they are [or not], but they come across as

arrogant, sort of up themselves, and they make you feel like they are better than you, and they make that quite clear.

Another female respondent indicated, “We don’t want ‘FIGJAMS’ [FIGJAM is an acronym in Australian society for someone who has a high opinion of themselves, standing for “Fuck I’m good; just ask me!”]. No, we don’t want that”.

Findings from Interview Thematic Analysis

“[Being] the Good Bloke . . . is not dependent on the qualifications or experience in the workplace. It’s more of an upbringing quality. I think it’s usually reflective of someone’s upbringing”—a participant

The findings from this phase of the study are organized in line with the following themes: gender implications of the term; the influence the term has on organizational behaviour; the social implications and relevance of the term in today’s modern contemporary Australian society; characteristics that are considered opposite to a Good Bloke; and the characteristics respondents associate with the term. The findings are discussed in line with a respondent’s gender, their reported generation, and the influence their upbringing has had on shaping their views regarding the term.

Gender and Generational Implications of the Good Bloke Ideal

The consensus from the respondents that were interviewed was that *bloke* is a term that is used in Australian society to describe a male. Given this, I was interested in exploring if the term, the Good Bloke, could be applied to both males and females in society and if the term was applicable to organizational leadership and practice. Moreover, I wanted to find out whether the term was perceived by respondents as marginalising or excluding women. Two questions were asked to explore the gender implications associated with the term.

- How is the term, Good Bloke, used in the workplace in reference to men? Women?

- Do you think that the term Good Bloke influences how men are treated? How women are treated?

Feedback from this section of the study is presented based on the gender and the generational profile nominated by respondents.

Male Baby Boomer responses.

Ok, I don't know that I would distinguish particularly between a woman and a man in that respect of what I consider to be a Good Bloke, you might rephrase the terminology and say they're a genuinely good person.

The majority of the male Baby Boomer respondents indicated that they felt the Good Bloke Factor could be assigned equally to men and women and that, in general, the term was not offensive or exclusionary to women. In contrast, however, three respondents did indicate that the term was not applicable to women under any circumstances based on the fact that the word "bloke" relates exclusively to males in Australian society.

Most Baby Boomers stated that that leaders who showed, displayed and/or exhibited the Good Bloke Factor would build an organizational culture that valued men and women equally and this seemed to be the basis for the rationale as to the term having equal application to both men and women in a work context.

So I think, yeah, if you're a Good Bloke, you've got that Good Bloke [quality] And as a woman it's the same thing where you, people are just a bit more relaxed, and a bit more open and a bit more honest. You can talk about anything you want.

The same respondent indicated that they did not think that an organization that identifies with the Good Bloke archetype influences how men are perceived and treated?

Not necessarily, I think the Good Bloke is the Good Bloke, you are who you are, I think you either are, or you're not that person, I don't believe it's something that can be learnt. So, if you've got a team of people, or you've got people in your organization that are that Good Bloke, that have those characteristics, my opinion obviously, I think it just is . . . it just is that way, you can't . . . so it's either there, or it's not.

Another respondent indicated that organizations that possessed the Good Bloke factor

Are probably are far more respectful of women, maybe, in that . . . yeah, I do, because I think that, like I say, it's more that sort of laidback, rather than the hard, fast rules of an organization, where people are fair, fairness being another word to describe someone with Good Bloke [qualities] in my opinion. So, I think it would be . . . yeah, a better, not a better organization, it would be more equal with men and women in that sort of an organization.

Yet another respondent noted, "I guess traditionally it's a bit more male biased, but I think it's quite easy to use the term unambiguously, or irrespective of whether you're speaking about a man or woman." Both these individuals gravitated to the values and characteristics of the Good Bloke as anchors for their feedback, implying that organizations that practiced this value would, by definition, treat males and females equally regardless of gender.

In contrast, the expression was acknowledged as being male-centric by one male Baby Boomer; however, he indicated that despite this, the characteristics of the term were gender neutral and therefore had merit in terms of application to both men and women in the workplace:

That's how I see that happening, although it's that . . . there is a gender thing there, but it's just the terminology that changes, the basis of it is exactly the same. How . . . and then it comes down to it's with somebody that you can speak openly to, without ego, no ego, or anything involved, and it's just good, honest conversation, man of their word, or person of their word, that sort of thing, no premise behind anything.

When pressed on whether organizations that identify with the Good Bloke ideal, influence how men are perceived and treated or influence how women are perceived and treated, one respondent noted,

I would answer that question with, if there's a Good Bloke culture, I would suggest that's really good for everyone involved and that doesn't preclude women from anything. In fact, it makes it easier for a woman to flourish and to develop because people around her respect her and just want to respect her for the job and want to have a good appropriate relationship with that woman, just like they do with any other bloke.

Another respondent stated:

Personally, I don't treat men and women any differently [when ascribing that they have] . . . Good Bloke [qualities]. I don't. I personally don't. I don't believe in it. I do believe in giving each and every person opportunity to present themselves as they are.

And if they can communicate, if they build your trust, they're loyal, etcetera, I think that personally I don't decipher if someone's a Good Bloke between a male or female.

And another male acknowledged:

Yeah, look; it's really tough one for me, because I still call females "mate." I still sometimes use terms like Good Bloke, but I use it to describe a female, and . . . maybe I get away with it because it's sort of natural. But I think there's a lot of people who don't, and I've seen the way that I can talk to some people, and maybe it's style. But if someone else tried it they'd get a complaint to HR.

In contrast, another respondent acknowledged that the term, Good Bloke, may not be applied for both males and females. However, this participant did premise his feedback in terms of the context of treating all people as equals regardless of gender:

My only thought would be it could be termed as a sexist comment, to say the Good Bloke when I think it's irrelevant to my definition of the Good Bloke . . . [who] is an honest, trustworthy, likeable person who you enjoy spending time around. And I don't distinguish it between the sexes.

Another respondent acknowledged:

Yeah, it's a funny one, I don't think I've used the term "Good Bloke" for a long time, as in an organization. Otherwise, I just use the differential term, a bloke might be a Good Bloke, and she might be just a great person to work for—so, maybe the great person rather than the Good Bloke to work for, or work with, is more the terminology that I would use these days.

Three of the seven male Baby Boomers did state that the term "Good Bloke" could not be applied to women. One indicated that as a term it could be used to "exclude women"; another believed that "no equivalent term exists in Australian society for women"; and the third suggested, "Other terminology is used to describe a female equivalent of a Good Bloke":

It's not . . . I cannot recall off-hand Good Bloke ever applied to women. It's a masculine term. I don't know if it's always exclusively used *by* males. But it seems to me to be applied to males and said about males, and it's a shorthand for "he's one of us, he's a Good Bloke, and he's one of us."

When asked how the term is used in the workplace in reference to women, one respondent stated, "it's not"—and that there is no equivalent term for women.

It's not, in my experience. . . . I've heard women refer actually to "good chick." She's a good value or good find or good this or good that. And it's sort of the same. It would be appropriate to say . . . apart from the gender, she's a Good Bloke. And I would understand the values. And we have a whole lot of Good Blokes who happen to be females here in the office that we deal with. But it's generally male. You find other words to describe women. I don't hear it often in regards to them.

Another Baby Boomer said, similarly:

I think it's used in how you would recommend someone. You put someone forward in the ease of dealing with someone. I don't know that that changes between a woman and a man. But . . . I wouldn't use the term terminology. She's a good *sheila* or a Good Bloke or anything like that. She's easy to deal with. She's a professional, and that sort of thing.

Male Gen Xer responses. "The one thing I would have to stipulate here is when I talk about a Good Bloke I normally would always be talking about a male."

It became evident as the interviews progressed that the term and the characteristics associated with it have significant and deeply felt emotional meaning amongst a number of the respondents regardless of gender or generation. One of the key findings from the interviews was that a number of male and female respondents reported that an equivalent term to describe women, in line with the same meaning of the Good Bloke, does not exist in Australian society. "I associate this with a male—that's the other thing, not necessarily a female."

Some Gen X males indicated that, from their perspective, the term could be applied in a unisex fashion. But it became evident, based on their feedback, that the terminology when applied to women appeared to lose its context and meaning.

To women? The term "bloke" is just substituted for probably the word. I don't know what you call it. I mean certainly you can substitute a word for that. . . . I'm trying to think of the client that I like. I would say that they're, [just a] really good client. . . . That'd be the word that I would use. If it's a woman, they're a good client.

Another respondent stated:

I'm finding it hard to distinguish between female and men in answering that question, because I don't distinguish between them. I don't mean to sound like some righteous evangelist in the workplace either, I think it'd be exactly the same if you got how we perceive, a woman in the workplace . . . which again comes back to one of the

characteristics I'd say is what qualifies someone to being a Good Bloke . . . Hopefully that makes sense.

And another premised the discussion with, "Good blokes? I'm referring to women as well. I can categorize women as Good Blokes as well. Is that, I'm assuming correctly. It's not just male-centric is it?"

Male Gen Y responses. The feedback from the one male Gen Y respondent provided some unique insights into the relevance of the term and its application in a work context and provided some potential new insights, which may exist across genders, and interpretations for the expression.

I think you have the risk of sounding misogynist in the respect that "bloke" is a male term, and you're referring to the Good Bloke factor in reference to business in Australia. So I think in this day and age it's important to recognize the Good Blokes *and* good girls. And really, it's people. It's kind of like color of skin is irrelevant. Whether they are a male or a female in the workplace, it's irrelevant. What's relevant is their attitude and their performance, their contribution.

Female Gen X responses. Female feedback regarding the terminology and its application across genders differed significantly to that of the male leaders that were interviewed.

That's the only problem with this term . . . a Good Bloke. I guess . . . there are some women that would find that discriminatory, being called a Good Bloke or even a top chick. I guess, some. It really depends . . . if you were to use the same principles as a Good Bloke to a female, then you would be describing all the same qualities. But I guess the issue is, is a Good Bloke a respectful enough word to describe a female?

One female respondent suggested:

I think it's used as a term to define the prerequisites for inclusion in the inner circle . . . the prerequisites that's for success in that organization, in terms of the Good Bloke—obviously then a woman can't be a Good Bloke . . . I guess, our dominant cultural view, in my experience in Australia, is that sometimes people from different cultures, of different appearance, or different, you know, cultural background, that have a particular way of either expressing themselves, or being in the workplace can tend to be viewed not as a Good Bloke . . . if they don't follow that dominant stereotypical paradigm.

The first key difference associated with male and female feedback that emerged from the interviews was that all the female leaders interviewed were Gen Xers and the clear majority of

them indicated that the term was, by definition, male-centric in nature (due to the word “bloke”) and therefore could not be applied to women.

Female respondents agreed unanimously that an equivalent term for women did not exist within Australian society even though, based on their upbringing and background, many indicated that they could relate to the term. “Well, if I was to think of a person it would be a male, you’re right, and it is because of the word ‘bloke,’ somebody a little bit older in age.” “And, I absolutely hear that reference, ‘yeah, they’re a Good Bloke;’ but perhaps I’ve got quite a narrow view, I actually think a Good Bloke, it’s about men not women.” “This Good Bloke factor—I think it’s because I’ve got this lens of it being about men.” “I’m not sure, no, I don’t think there’s a female equivalent.”

Well, I guess it’s the word “bloke,” straight up, the first obvious reference . . . would be the . . . comparison to a man . . . I guess men and women are very different; like you just don’t know. You wouldn’t use the word bloke, I guess, to describe a female, most people wouldn’t.

Another respondent stated, “Merely because the word ‘bloke’ is attached to men, but that’s it, because—yeah, there is another term for women, people will use other terms, whereas ‘Good Bloke’ is yeah, it’s all to men.” Several respondents indicated that the term could not be applied to women in any context. One said:

It would be really interesting to see what you find from other people . . . [in] how you relate the term to females, because I think being a Good Bloke is a great asset . . . whether you have to see other women’s perspective to understand, if there are negative connotations to the word in the workplace community . . . I’m not sure whether I would be confident to apply a Good Bloke principle to both men and women. But you *should* be able to.

Other respondents indicated that the term might reinforce the marginalization and/or exclusion and/or bias women in the workplace:

It’s probably another part of what . . . we know: women are underrepresented in lots of different things, even though as a population we might be greater in Australia. But at the moment, from an equality point of view, women aren’t equal anywhere in the workforce,

and I think defining people as guys . . . guys, or the blokes, or Good Blokes actually, is yet another isolating term that allows women to feel left out of the club.

Yet another stated:

Yeah, . . . I don't think it's necessarily an intentional thing, it just reflects that in Australia we have a really dominant male breadwinner model, and a lot of unconscious bias that's based . . . on that model that's been around for lots of years, and for you know, all of the history of our country up until the last few decades, really.

And another argued:

Even though it's not a bad thing to be a Good Bloke, or anything negative associated with that, because if you asked people name me a Good Bloke that's a woman in your office, I think that they would really struggle with that. From an organizational point of view, I'm not sure whether you can apply . . . Good Bloke . . . to a female."

One of the themes that some female respondents reported regarding the use of the term, Good Bloke, was that they felt they were able to relate better to men when they were perceived or actually behaving in line with what is considered to be Good Bloke mode.

I actually think I operate in Good Bloke mode. I've actually been thinking about that a lot, like in the way that I lead, in the way that I operate. So all my favorite bosses have probably been Good Blokes, and I think that some of their characteristics are actually the way that I interact . . . Most of my direct leadership is all men, and I would suggest, even though they probably wouldn't see it, we've probably got a Good Bloke relationship. So, we talk about sport; we talk about their families; but at a blokey level. Which is actually helpful, because it doesn't create any sexual innuendo; it's actually a level fence.

Another female respondent noted:

It's interesting. I was talking to someone this morning, and I said, "So, do you attribute 'Good Bloke' to just males, or males and females?" Now, she said—because she had a totally different interpretation—"No, I attribute it to both, and in fact I interviewed a female during the week that I would have said was a Good Bloke, because she was far more masculine than she was feminine."

Other female respondents indicated that they associate the idea of a Good Bloke with behaviors and practices that undermine and marginalize women in the workplace.

There's a lot of factors which are influencing how women are still being treated and perceived in an organization. And I hear it all the time from our clients, about how it's still a boy's club. The boys will still go out and have a good time and not invite the women. So I think that it's a multi-layered problem that's still affecting the way women are treated in the workplace.

Another female stated:

Women still feel that they are not being taken seriously, especially with their ambitions . . . For instance, in my office, I have a lady who's in quite a senior position. She's the head of all the research. Her husband is in a very senior position at a large organization, and . . . when the children are sick he's never had the day off. It's always her who does . . . I think that in society there are still those factors that limit the way women can be perceived in the workplace, and companies are trying to change that, and trying to encourage men to take time off, and take more of other roles within the household that have traditionally been associated to women, such as caretaking.

Location effects on female perspectives. One interesting pattern that emerged from the female respondents related to the location where they were raised or now live (urban vs regional setting). Female respondents who reported that they had been raised or lived currently in regional Australia, had noticeably different views to their city counterparts. The feedback from these women suggests that they would feel more comfortable than their city counterparts if someone referred to them as a Good Bloke, and that they would see it as a compliment.

Yeah, so if someone said to me “she’s a Good Bloke,” and were referring to me, I’d be happy with that, because I would understand that [it] is someone who would not bully, who would not feel that they needed to be anyone but who they are; they are comfortable in their own skin, that they’re honest and have integrity.

Another respondent stated, “Look, if someone referred to me as a ‘Good Bloke,’ I’d say ‘Beauty! That’s great, thank you, that’s a good compliment.’”

Despite these positive overtones, country women (defined here as women who currently live or have lived in rural regions across Australia) acknowledged the term could be viewed as offensive by women, because, by its very nature, it might be perceived as sexist, based on the connotation that bloke is a reference to males in Australian society.

Because I’m from the country too, I would say “beauty” and I would say . . . in fact, yeah, that’s a compliment; but I know a lot of women who are very strong on gender parity, and equality, and . . . very conscious of any phrases that may seem to be sexist.

Another stated:

If someone said to me, “oh you’re a Good Bloke,” . . . I’d go, “yeah for sure.” I don’t get offended by terms. But there are some women out there who might find that a derogatory term because you’re assigning . . . a predominantly male term to a female. [So] my only thing . . . with females is whether it is a sexist comment. I think that’s the biggest thing.

Given this contrasting commentary, respondents were asked to expand upon their feedback in order to provide insight as to the perceived differences they observed in the dynamics amongst men and women in a work context as it relates to the term.

One female reported:

Yeah, I think that absolutely it does, because it presupposes a formula for success in leadership, which excludes women and other minorities. So I’ve seen, for example, . . . a gay man does not fit the Good Bloke stereotype, and yeah . . . so, it does . . . exclude a number of different other groups that don’t fit that mold [Good Bloke] . . . also reinforces the fact that they are unequal, if you know what I mean? So . . . it’s okay, but we’re doing something about it, almost like the placebo effect in many organizations, and we’re still seeing the numbers declining, and pay rates declining, and stuff like that.

Some female respondents indicated that one of the potential negatives could be that organizations that see themselves as having Good Bloke qualities and ideals could potentially be using it as a way of stereotyping and marginalizing the role of women in the workplace. One respondent indicated that “because they’re stereotyping the role of men in the workplace . . . then it effects the way women are stereotyped.”

Female interviewees unanimously asserted that a female equivalent to the term the Good Bloke Factor does not exist. One respondent said, “Maybe if there was a different term you could use that didn’t differentiate whether this factor was associated with a man or a woman, maybe it would . . . maybe it would help.”

Another stated:

Have we actually got any? . . . not in a term. We talk about being part of an engaged, collaborative community, but we haven’t come up with, like “the good chick factor,” . . . it just hasn’t been going long enough to develop some of those colloquialisms and the

history, and the rich story-making, that is where terms like the Good Bloke have come from.

When asked if the term had relevance, one respondent stated:

I think the word is wholly wholesome; the Good Bloke” is a wholesome term; it’s just not contextually relevant to women in a sense . . . in my experience . . . the only way that I can stretch it out to it being described for a business woman such as myself would be a bloke saying you know, she’s got the Good Bloke Factor, but I think that would be quite rare; I haven’t heard it.

Another said:

Because I think being a Good Bloke is a great asset . . . you have to see other women’s perspectives to understand, if there is negative connotations to the word in the workplace community . . . I’m not sure whether I would be confident to apply a Good Bloke principle to both men and women. But you *should* be able to. I don’t know.

In order to build on the different gender perspectives regarding the term and its application to men and/or women, interviewees were further asked to outline how they think the expression may impact on the way they perceive organizations behave.

Impact of the Good Bloke Archetype on Organizational Behaviour

The Good Bloke? I think it’s a very Australian term, I don’t think that . . . in America they could resonate with it, or in Canada; quite possibly in New Zealand, they would, maybe in the UK as well. But I think it’s something that’s quite a unique way of describing people in Australian workplaces . . . part of our . . . of the corporate make-up.

Respondents were asked two questions to assess the impact and influence that the Good Bloke archetype has had in a work context or in their professional life:

1. Think about a time when you experienced another individual being a Good Bloke Factor in your personal and/or professional life? Please describe the context and actions you experienced.
2. Have you ever had an experience in a work context where the term has been used? If yes what was the context and what was your experience?

In response to the above question, one female participant stated:

Because—especially in my line of work—we’ve seen companies do incredibly well in terms of employee engagement, and employee satisfaction, and retention, and so on, and they’ve had the CEO, or the head of sales, or one of the heads who was a Good Bloke everyone really liked, and then when a new person comes in who doesn’t have that personality, who has quite the opposite personality, the performance of that organization changes as well. [It] doesn’t stay being the Good Bloke company and changes with the personalities that are in the organization and in leadership positions.

A number of key dimensions or trends emerged from the interviews regarding the impact the expression had on organizational behaviour; The responses to Question 1 are discussed in the next section.

The Good Bloke ideal and its application within different industries. Feedback from respondents indicated that the idea and ideal of the Good Bloke was potentially more relevant in some industries than others. One female respondent commented:

So, this is interesting in that where I work, I very rarely hear the term, “Good Bloke,” . . . [what] it’s got me thinking is this . . . is it used in some industries, in some organizations more than others? . . . The one time it might get thrown up is, say, when we’re looking at performance of people, and we say, “you know, this is not about whether they’re a Good Bloke, or a good person.” But, it’s not something that is commonly referenced in the organization that I’m at.

Another female noted:

I’ve given this a lot of thought, because I started thinking, is it different in different industries? So if I think about the industry that I’m in, where you think about financial services, starting from board to executive management, where there is not enough women in senior leadership positions . . . [or] in boards, there is such focus on diversity and inclusion that I think in our industry, or in our organization, if our CEO heard our organization being described as having the Good Bloke factor I don’t think he would be proud of that, because of this focus on having equality in the workplace . . . However, it was interesting: I was talking to one of our leaders yesterday; we were doing a sort of talent, critical role, critical people assessment, and the leader said “yeah, they are very, very good at their job, and they are a really good person.” And I know it’s almost like she was saying . . . they’re a really Good Bloke.”

According to one female respondent, “an organization that has on operational bent, or [is a] . . . primarily, technical, traditionally male oriented industry” is thought to more likely

gravitate to the term. Yet another female respondent indicated, “I have never used [or] heard it; I have never heard it used in a business context, in 25 years.”

Organizational work practices as influenced by the Good Bloke ideal. One male respondent indicated that he thought the Good Bloke ideal could be a key tool to help facilitate business success:

There’s a friend of mine . . . who’s a great bloke, really good bloke. And he’s very good with people around him. I can’t quite work out why he’s had such a brilliant business career, because he wasn’t a mathematical genius, he’s not a business genius, he’s not an analytical genius, but being a great people person, he’s very good with people. And people liked working for him. So, he’s very good at picking the right people, and they stay with him. He’s good at managing people. So there: being a great bloke is actually—I guess—one of his business tools.

The idea of the Good Bloke was identified by several respondents as having a significant influence on a range of organizational work practices. One of the key aspects that were consistently highlighted by both male and female respondents as an area of practice influenced by the Good Bloke factor, was employee recruitment and retention as indicated by the following statement from a female respondent.

So, [in] my experience leading talent and recruitment, and promotion and development discussion with senior . . . particularly male leaders, most of them are male in that industry. [Good Bloke] . . . would actually be a phrase that they would use in talent discussions in reference to somebody who they . . . saw potential in, that they were a good bloke, or that they wish to hire . . . it probably would surprise you how often that term was used in relation to potential, or . . . yeah, for higher, or promotion remuneration and reward.

Another key point brought up was the influence of senior leadership on workplace culture and practice; one female respondent noted:

The Good Bloke [ideal] has to start from somewhere. So, does that start at the top of the organization? So, is that the culture that the leaders [want]? . . . Do they do that themselves? Do they reward that behavior, how it permeates? . . . Because, you would imagine if there is a culture that is bubbling up, bottom up, that if it wasn’t in sync with the overall organization, that there would be action. Or there would be natural tension to fight that . . . So I would view that it would be something that potentially would be seen to start at the top.

Building on this view, a male respondent who thought of himself as being a good bloke, stated:

Well, I would think that . . . you hire people that are similar to you . . . [and] promote people that are similar to you. So, therefore, if you're in an organization where this Good Bloke norm is seen as a positive then are you likely to be more successful than if you weren't like that.

He went on to state:

If you kind of look after your staff and come across as a nice bloke, and genuinely be a nice bloke, not [just] try and come across [as one]. Because if you [just] try, they will look straight through you. But if you can put yourself as a good bloke and genuinely mean it, staff buy into that.

He concluded saying:

We get people wanting to come and work for our company based on reputation. So if you're a good bloke, your reputation precedes who you are, what you do, and how you do it. And people will want to come and work for that and be involved in that. If you're not known . . . in those circles as a leader, that's where it becomes just—I'm not going to say irrelevant because that's probably not the right word—but if you can't go out there and genuinely be a good bloke by all the characteristics I described previously, well then you won't be an effective leader.

Another male respondent stated:

There are plenty of people out there that don't care whether they're a good bloke or bad bloke, but they're the people that generally will not be leaders. If you're a leader of any aspect of any business or any organization, be it charitable or not, if you don't have Good Bloke [qualities], you will not succeed long term.

In regard to shaping recruitment practices the following feedback was provided, "You hire people that are similar to you." A Gen X male further noted, "I believe it has a huge impact on performance, and in business performance, if you've got good people, good blokes and good girls."

One male Baby Boomer provided some insight regarding the ideal of the Good Bloke and his relationship with his customers:

It's a tough one. I've noticed that organizations we deal with that are heavy on female leadership would have a different way of treating the Good Bloke factor to, say, an

organization that was either 50/50, or slightly more male-dominated at the leadership end. I certainly think blokes are sometimes easier to be harder with, whereas you have to be a little bit more circumspect in the way you would talk to a female about their performance. I'm not certain if that is a sign of the Good Bloke factor or not, or just a sign that we do communicate differently anyway as males and females in life in general.

A number of respondents indicated that the Good Bloke idealization influenced workplace relations and organizational culture.

Workplace Relations and Culture

“My former CEO I reported to him when I was a good publisher used to say to me, when he employed me, he said to me he wanted to get a really top team together because life's too short for assholes.”

Interviewees provided insight into the ways in which the Good Bloke ideal may be shaping or influencing workplace relations and culture. One female respondent stated:

See, I work day-to-day . . . very closely, with a number of men, and I would describe them as good blokes, because they are genuine, authentic, down-to-earth, not arrogant. And why that is positive is because they seek my advice, they are interested in what I have to say; they listen, they take the time, and they show respect. They're respectful of me and my position, time and so forth. So, I've had quite good experiences based on that and those interactions.

Building on this sentiment, another female leader noted:

I guess if you keep the definition simple of what a Good Bloke is, then you would just want them to be honest, trustworthy, etcetera. So . . . that could then be part of the KPIs [key performance indicators] . . . for them to be all of those characteristics. So it really depends on how high or how low or how medium you want to set that definition of what a Good Bloke is. And I think . . . what you're trying to do is . . . foster a culture that is positive.

A male respondent noted:

So, there's the camaraderie in Good Bloke work places, which would mean there's a common purpose and a common goal shared by all the people in a Good Bloke workplace. And that's reflected in the productivity probably and in the general feeling in the workplace, that positive feeling.

Another male stated:

I think the other challenge is—from an external point of view—people start to see people that are happy and vibrant about the business, and they sort of want to work with you and work with the business. And I think that's a sign, again, of Good Bloke norms, because I think if that wasn't coming out of the staff in a very strong way then it's not really good.

A significant focus that respondents associated with the Good Bloke Factor and its influence on organizational work practices was the impact that the behaviors associated with the term have on a business's work culture, "I would be very happy if someone said, 'you've got good bloke or top chicks working in your organization,' because I would see it that you were fostering an environment and culture with a positive energy."

A male leader said:

Positive energy. So . . . you would want people to enjoy working with your staff or coming to your business and they would enjoy it, find it beneficial for them. I would also feel proud if I had a team of people working for me who were considered good blokes or top chicks. Because it would mean that I am successful in creating a culture that was respectful. I guess that's another characteristic also, of them being respectful of different nationalities, men and women.

Yet another male stated:

It's going to make people want to do business with you, and it's going to make your business sticky from an employee's perspective. Your staff are going to want to stay working for you. And in this day and age, this sort of situation, they talk about Millennials and how they jump from job to job every couple of years. That's really costly in the business in my experience, because your IP [intellectual property] walks out the door. So, if you can retain staff, you retain a lot of the IP in the business. And that's going to happen when you've got good blokes working in the business, because they're going to want to stay working with each other.

Other respondents saw the Good Bloke norm as a criterion that could be used to support employee recruitment with one male stating,

We do try to employ good people. It's important to us that we do. And more often than not, when we do, it works out really well. So, referrals, people that have been referred to us by other staff as good people, more often than not that works really well.

Yet another male stated:

You could say, “oh they’re a good bloke; they’re not a good bloke,” which to some extent is fairly judgmental as well. But it is a factor. It’s the truth. It’s the first thing someone will say. Or it’s the first question you’ll ask if you’re recruiting someone and you’re getting a reference from him or her, from someone you know. Obviously, you’ll ask, “are they a good bloke?”

Respondents provided insight as to the characteristics of an organizations culture that had the Good Bloke dynamic possesses. A female leader said:

So, for me personally I’ve found [a] Good Bloke is open, transparent; you get what you’re kind of shown; there’s no airs or graces; there’s no hidden agenda. That’s my perception, and, in environments where I found them different to that, so it may be more directive, more austere, I find those really uncomfortable work environments, and I’ve got a boss at the moment . . . [who] went to old boys’ private school, works at a very much management [level and] will only talk at this level; doesn’t share information below that; is very particular in what he shares; and, so, you always know that there’s something else going on. He’s very uncomfortable in even interacting with people below him, and I find that a really challenging work environment.

A male respondent indicated:

I think that that Good Bloke element is a factor that can be quite beneficial to every company. And I think that those that don’t have it, if they did have it . . . would find that things would improve because of that underlying element where people will enjoy feeling good with their peers and doing what they do. Even if you don’t like what you’re doing, if you got good blokes with you, it makes it bearable . . . and you do a good job, because of the people there with you.

Employee engagement and commitment emerged as two key benefits that respondents indicated might be enhanced by the Good Bloke paradigm, with a male leader saying:

People and business is complex. When I say business is about people and profit, business is about relationships. And being considered a good bloke or a nice person is going to facilitate positive relationships which in turn [are] going to facilitate effective business practice. So that’s how I probably would describe the Good Bloke factor. I expect that if you got good blokes or good people in your business, they’re going to be good with the customers; they’re going to be good with each other, and that’s going to help your business.

A female respondent noted from a morale perspective:

Yeah, I can think of somebody I used to work with who was always extremely kind towards everyone in the office, didn’t want to discriminate or differentiate between

people, was someone that—you know—made you feel good when you saw them in the morning, like everything will be okay, this place is safe. I can't say that I have never had a negative experience with somebody I would label a Good Bloke in the office.

Building on the notion of staff engagement and morale, one male leader observed, regarding staff behavior in organizations that he does business with:

You deal with some clients in various roles, and they talk about—they don't necessarily . . . like their business—but they talk about it in a way like “the business does this,” but never “we [do this]; I'm part of it,” or . . . they use words that are more . . . almost like you are sitting from the outside looking in to their own business, rather than feeling they are part of it. And that's a sign to me of the business generally hasn't quite got the Good Bloke factor, hasn't got people thinking that they love bringing their best self to work every day, and putting in the effort.

Another male leader provided the following insight regarding how he uses the Good Bloke factor to assess leadership effectiveness:

I like to watch how they handle people that are maybe not in their direct sphere of influence, but below them in stature and job, and how they handle them. And if they're dismissive and rude, or just indifferent, I generally think they're pretty poor leaders, and therefore, they're not good blokes.

Not all feedback from respondents was positive in terms of the influence of a Good Bloke ideal on the way organizations behave.

Negative Experiences of the Good Bloke Factor in an Organizational Context

A female respondent stated:

My experience working in those sorts of cultures has been that . . . that there's a relatively, like, a limited view of what entails a good leader. So, it doesn't actually recognize the spectrum of valuable leadership experiences, or value diversity in leadership, either from a cross-cultural perspective, or from a gender perspective, or from an age perspective. So, it has a pretty limited view of leadership, and that then impacts on the culture of the organization, because you tend to . . . have a relatively homogenous and similar-looking leadership group, as well as a leadership pipeline that then tends toward replenishing that same homogenous leadership group.

She added:

Okay, so I'll describe one particular leader who was—you know—the term Good Bloke was used in reference to him all the time. He was a very successful senior leader in the mining industry. They saw him as a nice guy, and a good bloke because he generally

built a team around him of likeminded good blokes, and he would recruit lots of those likeminded good blokes. . . . he would add lots of people to the team, and he would never fire anyone; he would always delegate, defer, or refuse to participate in redundancy processes, or difficult performance conversations because that didn't fit with his Good Bloke persona. That really was his, I suppose, formula for success. So, you can see that there's both positive in that, in that he was quite a beloved leader, but the negative and downside to that was that he was a pretty poor businessman.

Another female respondent indicated:

I've heard of other industries, or there is an organization that springs to my mind where I have heard—and I think it's this term, again, like it's the term, Good Bloke, like that blokey culture, and in this particular organization it was seen as an absolute negative, not a good thing.

Male respondents also identified some potential limitations with the term from an organizational perspective:

I think that an organization that identifies good blokes in the workplace generally shows favoritism towards people who they regard as good blokes, men who they regard as good blokes, women who are regarded as good chicks in the same way. Probably held in the same high regard. And I think it does segregate the workforce to people who are good blokes and good chicks, and those who are considered not good blokes and good chicks.

Another male respondent reinforced this perspective stating,

But there is a definite hierarchical situation in workplaces where people who are seen to behave in a certain way are given preferential treatment, regardless of gender. . . . I think the personalities that are regarded as good blokes or good chicks do receive preferential treatment over people whose personalities don't allow them to be identified in that category. And I think they are at a disadvantage; they're not considered to be good blokes or good chicks.

Despite the negative views of the expression in terms of constraining diversity and/or managing hard conversations, several respondents indicated that adhering to the Good Bloke ideal had the potential to positively affect customer relationships.

Implications for Customer Relations of the Good Bloke

Respondents acknowledged that they use the ideal of the Good Bloke as a construct for selecting and maintaining relationships with their customers. A trend that was observed in the data was that this practice was more prevalent amongst male respondents than female respondents. One

male commented, “Relationships generally don’t last, or they don’t give any pleasure to anyone involved, or only one not both.”

Another stated:

The effect of it would be a positive effect, definitely. If someone’s a Good Bloke it would have a positive effect, because it would encourage business relationships, it would encourage ease of business and communication, it would. At the end of the day, it would increase profits because your clients are happy, and your employees are happy, and so therefore you’re both meeting your common goal, I guess.

One male leader indicated that he used the ideal of Good Bloke as a selection tool when meeting potential customers,

Yeah, well, it’s like an imprimatur. If someone rings me and says, “oh look I got a bloke so-and-so, he wants to do business with you,” . . . I’ll go, “what’s he like?” . . . If he doesn’t come with the Good Bloke imprimatur, then nine times out of 10, the relationship doesn’t get the sort of traction you want it to get, because generally the guy who’s not perceived to be a good bloke isn’t quite capable of sustaining a long term relationship in a business context that is going to work with me. Because I’m going to give that person all the attributes of a Good Bloke Factor, and I’m not going to get quite a lot of them reciprocated, and, therefore, it’s an imbalanced relationship. Therefore, it generally won’t have longevity at its core.

Providing a contrasting view, a female respondent highlighted that, from her perspective, the way business development occurs has changed, and that this shift may in fact is diluting the influence of the idea of the Good Bloke on building business relationships:

I think there is less and less of what I have described Good Bloke behavior because corporate drinks are not really . . . part of the sales process anymore. So I think, you know, with your customers identifying people in your organization as a Good Bloke, I think that’s probably diminishing. I think the way that we sell and interact with clients, and each other is changing because of the way society interacts with alcohol, and uses alcohol, and it’s changing a lot, so I think that the Good Bloke, quite possible, is disappearing.

She went on to state:

I think that people will still go with a relationship, and the quality of that relationship if they had to choose between two; but somehow, I feel like the role of customer service, and that customer relationship isn’t as much of a focus as it used to be in our society.

Building on the notion of business development interviewees were asked about the meaning to their organizations of the Good Bloke concept.

What would it mean if your organization was described as having the Good Bloke factor? Most respondents indicated that they would view this as a positive aspect and that they would take it as a compliment or a vote of confidence in the culture and the ethics of their business.

A female leader noted:

I would think that that was a great representation of the company, you know, it probably . . . I'd be surprised if it did get described of our organization, simply because it's female-run . . . [It would] be less likely to [be called] a Good Bloke organization, unless they're saying, "she's like you or me mate, she's a Good Bloke."

Another female said:

To me I guess it would show that we had it all together, we were going okay; we were a company that could be counted on to do the right thing and to stand by what we bought, what we sold, what service is being provided, or we stand by our customers, that we were just reliable.

And another:

Well, what would it mean? I'd be very happy about that, I think that would imply that the organization has those same traits that I described in a personal context, so you know, friendly, honest, transparent, trustworthy, all those things.

Male perspectives on their organizations being referred to as having Good Bloke values, were equally positive:

I'd believe that they would then see us as having integrity, and honesty, and not being scared to say that our product's not right for them, and yet still willing to help that customer, or that person in any which way possible. So, if they came to us for solar power, but they weren't using hardly any power consumption, they would trust us that we won't sell them something for the sake of it.

Another said of their organization having Good Bloke values:

I would be very happy with that, because . . . that's how we like to be viewed as if we're friendly, we're easy to get along with, we're very flexible in the way that we work with them. If they kind of need something, we'll go out of our way to do it. And we offer good

value. We haven't got big egos. I've been told there are quite a few of those. We're not like that. So, we're a very normal kind of people. And normal to me is . . . just being a good bloke.

Yet another male stated,

I think it's a compliment. I think it's a level, you know, when somebody tells you . . . it's like you have reached a certain level of trust with that individual. Yeah, I don't think there's anything sinister in that; I think it's something that you would be quite proud of if somebody said to you, "you're the good bloke in the market." It means you're honest, you're diligent with your customer service, your customers value you.

This respondent went on to state why they would feel proud:

My interpretation of . . . Good Bloke [is] trustworthy; honest; roll his sleeves up; doesn't take himself too seriously; got your best interest ahead of theirs; they're in it for the long haul; there's no clandestine motive behind the scenes; what you see is what you get; easy to get along with; great relationships with. Yeah, these are great people to do business with. So, I think they're all virtues any business would want to extol.

One male noted, "Depends what you see the Australian workplace is. In my workplace I think it carries absolute cachet." Another male respondent stated:

And we're very upfront with people. If there's bad news to be shared it's shared with integrity. Or if there's a correction that needs to be made, it's made as early as possible. And people do believe in what you're actually talking to them about and not sugarcoating it. I think . . . Good Bloke needs to be that people appreciate that they're going to be looked after, and also, that they're going to be told where they see it. It's very important to most people.

There were, however, some areas of concern raised by respondents. One female stated:

Look, I would see it as unbalanced. My experience working in those sorts of cultures has been . . . that there's a relatively . . . limited view of what entails a good leader. So it doesn't actually recognize the spectrum of valuable leadership experiences, or value diversity in leadership, either from a cross cultural perspective, or from a gender perspective, or from an age perspective.

Another female respondent noted that she, "associates it with males, not females; it would raise concerns about, is it a blokey or male-orientated culture?" Yet another indicated that a potential negative associated with being called an organization with the Good Bloke factor,

was that it would mean that their organization was “not being diverse enough, and that I am appealing to a certain group.”

Another female premised her feedback by stating:

So, I would be encouraged by it, but I'd be a little bit hesitant as well, because it's blokey, and it may be sexist, because that's probably the negative connotation with Good Bloke . . . Like, good blokes tend to be the ones who talk about sports, and footy, and all the rest. So, they're not, maybe, as open to their feminine side, and . . . it's not that they're not respectful of women; but definitely, they're more masculine in the environments that they operate in.

In some ways, the feedback suggested that the term could be used as an inclusive term between males and, at the same time, an exclusive term to females. One female leader whose focus was on supporting women in business, indicated:

That would be really a tragedy, and I say that because we're meant to be all about women. So, our organization exists to help women in business be successful, and an element of that is that men will support the women. But it would be a shame to have to . . . to describe it as having the Good Bloke factor [which] means that we haven't really exhausted the terms of the good woman factor, do you know what I mean?

This feedback provides significant insight on how the idea of Good Bloke was perceived amongst some female respondents as being exclusively male in its orientation and that a term or expression that could be associated with women in the same context within Australian society does not currently exist.

Given this discovery, respondents were asked to outline the social implications and relevance of the Good Bloke factor in modern contemporary Australian society.

Social Implications and Relevance of the Good Bloke Archetype

A female leader noted:

I think [calling someone a] Good Bloke is a very Australian thing to say, or to understand and appreciate. I think it's intractably linked to the term *mateship*, and the values that emanate from the word mateship, which is a very strong word in Australian to us, and has a huge amount of meaning to Australians. . . . I think that, yeah, there's something about our national identity that relates to a Good Bloke factor.

Respondents were asked two questions regarding the social implications and/or relevance of the term in modern contemporary society.

1. In what ways is the idea of Good Bloke relevant or irrelevant in today's Australian workplace?
2. Do you have any additional thoughts regarding the term and its place in society?

Several respondents indicated that they felt that the term was old fashioned and was at risk of losing its relevance with younger generations. Yet others emphasized the importance of the term in shaping workplace cultures, building strong relationships, both within the work place and with customers, and developing partnerships with suppliers. In general, most respondents indicated that Good Bloke still held significant relevance and that it was an important aspect of Australian society. One male noted, "I like the fact that it's keeping an old term alive." A female leader said:

First of all, "bloke" isn't used so much as it used to be, so it's becoming . . . like, in a way it's got a . . . an old fashion context to it. I think the terminology is becoming more old-fashioned and is less in use [by] younger people coming up and through the ranks, and as more women enter the workforce. . . . There'll be those of them who say it's not relevant, because it's sexist and it excludes us. I think we need another term for the Good Bloke Factor.

Another female said, "My sons would not use the word Good Bloke." And another female noted:

I think we need another phrase, or term for . . . Good Bloke . . . because the language is not being used by the new generation coming up and through the ranks; the same thing it represents might still be present, but it really is something that people who are over 30, 40, or 50, plus, are more likely to identify with.

Despite these views, other respondents indicated that they believed the terminology would remain relevant in the future and it still holds significance in terms of a mechanism whereby individuals assess the qualities of others within society. A male respondent said:

I just think that Australia has been built on a foundation of being a good bloke. It's been forged from our convict period where there's a lot of hardship, through the war eras, where people experienced extreme hardships. And that as we get through that hardship, and they are at work in teams and groups, whether it be in the forces or in communities through being decent people, displaying humility. I think the Good Bloke concept harnesses that uniquely Australian attitude which I think is what makes Australia a great country to live in and work in.

Another male indicated, "For me, it's very relevant. I could be perceived as being a little bit old school, and that's very important to me. And that's the way I personally like to work, so it's very relevant for me." Another male said:

I think it is something of value, because I think it's something that stands out . . . people definitely notice a Good Bloke; but maybe they don't necessarily . . . strive to be a Good Bloke. But I think that there's still definitely value in it, and that it's still being perceived in a positive way.

Another male commented:

I think it's always going to be relevant. Like I say, to me a good bloke, that is that person, that is who they are, and I think there's always going to be . . . good bloke people in the world. I think that it gives people an example of—I don't know—I guess an inspiration of how to be a good person.

Another male indicated:

It's relevant in the sense that it's a simple way to sum up all those things that are important to you if you believe in that Good Bloke idea. It helps you gauge someone pretty quickly, and simply. You know, are they a good bloke, or aren't they? If they are a good bloke, then you can sort of put a whole heap of things to one side and just move on.

In terms of relevance regarding organizational behavior and commitment a female respondent noted:

I think it's actually something that's going to become even more relevant, I think the same as everything that I see happening at the moment, I believe everything does a 360, and we've gone through the corporatization of businesses over the last few decades where . . . there wasn't a lot of care factor or thought for others within their business. It became about profits and the bottom dollar . . . that is what is changing, I believe now, moving forward in business, people are wanting to become more engaged with their employees.

A male leader stated:

I think it's very relevant. I think work is becoming more cutthroat in a lot of ways. The environment that you work in, you face a lot more competition, you face some very ruthless people out there. And I think the ability to maintain your integrity by being a good bloke can only strengthen your position. I think it's more and more important being in relationships with your customers, in relationships with your suppliers, in relationships with your employees. The ability to be a good bloke, to maintain your integrity in the face of all that competition is more crucial than ever.

Another male commented:

Oh, I think it's as relevant as ever for the reasons I said before, which is, from the start, business is about people and profit. And people are about relationships. And relationships are facilitated by positive attitudes and having good blokes and good women around . . . to facilitate good relationships, which is going to, in turn, facilitate good business. So, without it, you're up the creek.

And another male said:

I think the relevance . . . just comes down to [that] in the workplace you need to have trust, and you need to have good, decent people with good decent values. And the Good Bloke [concept], if that sums up that, which is what we were talking about, identifying with it, then yes, it's relevant.

A female respondent suggested:

I think it's very relevant. I've probably gone very skewed with my female places, but I think it's very relevant. Because you want to deal with people who are nice. You want to create relationships in the community that we live in, where you enjoy working with them. And work is such a big part of our lives. You've got to enjoy your job. And if you're then dealing with suppliers or distributors or whatever the case may be, you want to have a good working relationship with people.

One male respondent indicated that the term was relevant for them from a work perspective, noting, however, that the significance associated with the term depended on the orientation of the organization and the industry it was trading with.

For me, it's very relevant. I could be perceived as being a little bit old school, and that's very important to me. And that's the way I personally like to work, so it's very relevant for me. But for other workplaces, it's probably not that important. I think it depends on your industry as well

One female respondent noted that the idea of Good Bloke was directly linked to the way in which leaders behave in Australia.

I think that it's . . . still highly relevant, because that's the majority of leadership still within . . . across Australian organizations. . . . I still think that there is a lens of belief that those leaders hold around that [concept]. . . . There's some generational aspect to it that will probably change over the next couple of decades, but I think it will leave some discontinuities around . . . and interventions around actually changing that dominant leadership that we have. But it's a widely held cultural view across men and women, sort of the cultural bits that we're brought up in.

One of the key challenges associated with the relevance of the term and its place in society that emerged from the feedback was its ability to have application to both men and women. A female respondent stated:

You know, so I think in today's society . . . we're trying to move towards gender equality, and whilst that ends up with a whole raft of political correctness, which is nauseating . . . I think the [idea of] Good Bloke, probably, is a little old fashioned for today. You know, what the right rhetoric is . . . calling everybody "people," or "persons," or whatever is . . . a bit contrived. So I don't think anyone's really settled on what the right terminology is for the moment. I think everyone's struggling with that . . . Ultimately, we're moving more towards the global society; whether there really needs to be an Australian derivative, would be debatable. . . .

One male respondent noted how the term resonates and is used to a significant degree by individuals from his generation:

I don't know about the younger generation, but my generation, I think, says "Good Bloke" as much as they'll be able to . . . We can fly to London in 22 hours. We can have . . . a phone, a device that's got all the information in the world. We can Google any bit of information we like. We can put something in a small box and microwave it and it'll be cooked in 30 seconds. Everything's changed around us; but the terminology—a Good Bloke—in my generation, is as relevant as it ever was.

He went on to state that from his perspective the term by definition is inclusionary:

It's not necessarily a White exclusiveness sort of thing. . . . I think it's an inclusionary thing. He may be a Muslim, he may be an Asian taxi driver, but he's a good bloke, he's one of us. It's used obviously by definition only positively.

The final task that respondents were asked was to describe the characteristics that they would assign to someone who they felt possessed the Good Bloke factor. Through an analysis of the recorded interview responses, 30 characteristics were identified as being attributes that the

respondents would assign to someone who they felt behaved in line with their interpretation of the Good Bloke Factor.

Summary of Characteristics of the Good Bloke Identified in Interviews

Table 4.1 highlights the Good Bloke attributes that were brought up in the interviews, using representative quotes from transcripts that apply to each characteristic. Characteristics are arranged in alphabetical order. It is interesting to note that although men and women differed in the applicability of the idea of a Good Bloke, they concurred on a number of attributes Good Blokes have.

Table 4.1

Attributes of the Good Bloke Identified in Interviews

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
DAY TO DAY PERSONAL INTERACTIONS	<i>AFFABLE</i>	<ul style="list-style-type: none"> • “Good sense of humor. Someone who’s going to probably participate in social activities in business as well” • “After hours social activities, and an openness to doing that. I think that’s important. Because in my experience, those who play together stay together. So, if you can get a group of people that not only just work together and it’s not only just about the hard work, but you can go out and have a few laughs and have a bit of fun outside of work, that’s going to facilitate bonding. And Good Blokes would want to do that” • “Happy demeanor, is socially, an easy person to have a laugh with, but also gets the job done.” • “I think it’s someone who’s very easy person to get along.” • “There’s nothing other than someone that you would enjoy meeting, go away thinking he’s a good bloke, leaves a sort of . . . after you’ve met them—leaves a good taste in your mouth.” • “Someone who you would want to be friends with outside potentially of the workplace. So, you could see yourself being a friend to that person maybe.” • “Someone you could say, ‘well they’re a nice enough person, I could see outside the work environment.’” • “I guess it’s them, like you know, someone in the office you know you’re going to have a good time with.” • “It’s someone who becomes easy to talk to, and enjoyable to talk to.” • “Someone you can chat with, have small talk without it being an effort.” • “So, someone who you enjoy the company of. That often lends to their credibility as well.”

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
	<i>LOYAL</i>	<p>Being loyal was nominated by four respondents as an important characteristic of the Good Bloke. Statements that reinforced loyalty are outlined below:</p> <ul style="list-style-type: none"> • “Loyalty and trustworthiness, the ‘blue heeler’, they’re the blue heeler of Australia.” • “Faithful, companion.” • “Loyalty. Probably a very standard answer because that’s the same as in your relationships, right?” • “They’re loyal.” • “Would say loyalty.”
	<i>GOOD SOCIAL SKILLS</i>	<p>Having good social skills was seen as a characteristic by eight respondents. Statements related to this included:</p> <ul style="list-style-type: none"> • “You can go into a meeting and you talk about things other than business. So you go, you might start, before you start you kind of ask, ‘hey what have you been up to?’ or, ‘what do you think about the Wallabies, blah, blah?’ And then you go into business.” • “Yeah, the guy that always . . . the guy that pays for his drinks, and always shows up to be there when people ask him to turn up.” • “I like people who ask questions and who seem interested in you. The Good Bloke thing . . . but I think those who ask the questions, those who have a listening skill, they are the sort of people you like and eventually get that mantle of the Good Bloke.” • “Yeah, I tend to watch a number of things. The first thing is how often they use the term ‘I.’ Clearly that’s a giveaway for me, people are speaking and ‘I this’ and, ‘I did that, I did that,’ generally you find out when you really get down to it, they’re not Good Blokes.” • “Ability to listen, social skills.” • “Someone with good social skills.” • “That he’s someone that you can have a conversation with.” • “So, a good listener is part of the Good Bloke.” • “Because we have a Good Bloke culture here, we’re going to use, we’re really, really going to ramp up our people in their communication skills.”

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
	<i>MATESHIP</i>	<p>Several respondents stressed the significance of the Australian idea of mateship. One said:</p> <ul style="list-style-type: none"> • [it's] a very strong word in Australian to us and has a huge amount of meaning to Australians, I think that, yeah, there's something about our national identity that relates to a Good Bloke factor
	<i>EASY TO GET ON WITH</i>	<p>According to six respondents, a key characteristic of the Good Bloke was the extent to which an individual was easy to get on with. Statements that aligned to the classifications are listed below.</p> <ul style="list-style-type: none"> • "A Good Bloke in the workplace is someone who is easy to get along with." • "I would be very happy with that, because that's kind of, that's how we like to be viewed as if we're friendly, we're easy to get along with." • "It'd be that they're personable, easy to get along with." • "It's got that extra layer that personal relationship that you've got with them. You got clients that you don't really like, it's just business. The ones you like, they've got that informality where you can talk other things." • "When I say business is about people and profit, business is about relationships and being considered a Good Bloke or a nice person is going to facilitate positive relationships which in turn going to facilitate effective business practice." • "I think it's something that happens more naturally, through natural conversations, and natural meetings, and natural things as opposed to things that are made happen."
	<i>FRIENDLY</i>	<p>Three respondents nominated the extent to which an individual was considered to be friendly as a key characteristic of the Good Bloke. Respondents highlighted friendliness as a key characteristic as demonstrated from the statements below:</p> <ul style="list-style-type: none"> • "Because when I speak with them on the phone or I email them, they're quite friendly, not over the top, but they're not this short." • "They are open, they're friendly." • "Someone that inherently you'd have as your friend."

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
		<ul style="list-style-type: none"> • “Who’s a nice friendly person, nice to deal with.” • “Someone you would want to be friends with.” • “You know how you meet some people and you think oh I could see myself being friends with hem if I didn’t know them in this environment.” • “So, I meet patience for instance, and I go, ‘I could see myself being friends with you,’ but we’re not as such, or I don’t make an effort to be friends with them because of our current relationship.” • Six respondents simply stated “Friendly.”
	<i>RELAXED/LAID-BACK PERSONA</i>	<p>Maintaining a relaxed or laid-back character was seen as a key characteristic of the Good Bloke Factor. Four respondents highlighted this:</p> <ul style="list-style-type: none"> • “When I say relaxed, maybe calm is a better term or balanced or centered. There’s probably a better way to describe what I mean by relaxed. Balanced and centered.” • “Laid-back, sort of approachable.” • “I see it as more a relaxed . . . as a more relaxed manner, as opposed to a corporate manner, where in a conversation as opposed to scripted, or something that has purpose per say, like it might be something that you come up with something just through conversation with somebody that you might decide to do business together, or something like that, just through networking, or just a general meeting, or a conversation down the street, whereas the other version of that I see somebody targeting your business because they want to do business with you as a seek out and find, and there’s . . . oh, what’s the word I’m looking for, there’s a motive behind it, whereas the Good Bloke . . . I don’t believe has motives, per say, behind it.” • “And like I wasn’t trying to be someone who I wasn’t, I guess in some respects.”
	<i>ALTRUISTIC</i>	<p>Altruism or selflessness is the principle of concern for the welfare of others. It was a theme that was highlighted and/or intimated by respondents as a key characteristic that they associated with an individual they consider to be a Good Bloke.</p>

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
CARE FOR, WHEN WORKING WITH OTHERS	<i>ATTENTIVE</i>	Two respondents nominated “attentive” as a key characteristic of the Good Bloke.
	<i>AVAILABLE</i>	<p>Making oneself available for co-workers as part of the job was highlighted by five respondents in the course of the interviews. Related observations included</p> <ul style="list-style-type: none"> • “Being available to help others;” • “When I say being available to help others, taking a phone call in someone else’s time of need I suppose;” • “They stand up to the mark when required.” • “They’ve got time for you.” • “Has the time for you;” • “Approachable;” • “Someone who’s there and available;” • “They kind of lend a hand if you need a hand.” • “If you need anything just give me a call, I’ll be there for you.”
	<i>BALANCED</i>	<p>Establishing relationships that were balanced in terms of equality between leaders and their employees was identified as a key characteristic of the Good Bloke by three people. Related observations included:</p> <ul style="list-style-type: none"> • “You would walk away feeling this relationship is a positive relationship for you and for them. So, you’d both walk away feeling this, it’s mutually—that’s the word I’m looking for. It’s mutually positive relationship. But there’s another word, ‘mutually beneficial.’ Yeah.” • “They’re not the sort of people who act irrational or are going to be ultra-competitive to the detriment of other people.” <p>“You believe in the same things that they believe in, whether that be the value of family or the value of friendship, and that sort of thing.”</p>
	<i>CARING</i>	<p>A leader that demonstrated genuine caring and kindness towards others was considered important in being a Good Bloke. Four respondents designated caring/kindness as reinforced by the observations listed below.</p> <ul style="list-style-type: none"> • “Caring, and kind;” • “Quite paternal in their nature, so you know, someone who’s very caring;”

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
		<ul style="list-style-type: none"> • “Someone that would do things for others when time is pressed. And time is always pressed in almost all people’s lives. And those blokes that think about others as much as they think about themselves.” • “Someone that cares about others;” • “The sort of person who’d I guess who really has the interest of you as a workmate, as a company, they take the interests of those at heart;” • “I’d even say caring.” •
	<i>FAIR</i>	<p>To be considered an individual as a Good Bloke nine respondents indicated that fairness was a key consideration:</p> <ul style="list-style-type: none"> • “They’re fair and reasonable.” • “It’s a two-way street with that, and so they don’t expect the world from you and prepare to pay you a dollar fifty for it.” • “So, in the job just being fair and reasonable.” • “That they’re not unrealistic in their expectations when they ask you to do something. • “And their general attitude towards other people in the workplace. They have an empathy, a respect for fellow work people.” • “Feels is probably one of the areas in the Good Bloke factor I suppose. I think feel is an easier one to do. Is that they align with the way you would want to be treated.” • “They don’t want everything their own way.” • “Fair to all concerned.” • “So Good Bloke means that he’s fair.” • “They’re fair.” • “They’re very flexible in the way that we work with them.”
	<i>GENEROUS</i>	<p>Generosity was seen as a key characteristic that someone who is deemed a Good Bloke would possess. Generosity was expressed by four respondents and mainly related to a willingness or being available to assist or help others as demonstrated from the below:</p> <ul style="list-style-type: none"> • “Going out of your way to help others.” • “I’ve talked about going beyond the call of duty. And that would certainly be. I think that ties in.”

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
		<ul style="list-style-type: none"> • “Someone who’s a really Good Bloke, he’s going to be willing and committed to go beyond the call of duty.” • “They’d be the people who would offer assistance if you look like you needed it, without expecting anything in return.” • “They understand the concept of give and take.” • “They would be generous.” • “When you talk about generous, what do you mean by generous?” • “Generous in spirit, you know, generous with their time, generous in their attitude, generous in sharing their wisdom in a business environment, or personal environment.”
	<i>HELPFUL</i>	<p>The extent to which an individual was perceived as being helpful was seen as a key characteristic of the Good Bloke. Six respondents outlined being helpful as reinforced by the below:</p> <ul style="list-style-type: none"> • “Someone who will go the extra yard to help others I suppose.” • “And their general attitude towards other people in the workplace. They have an empathy, a respect for fellow work people. They’re willing to help, they’re willing to go over and above and beyond what’s required in their job spec.” • “When the chips are down, they’re the sort of person you can rely on to put in the extra hours, to help you if you’re under the pump.” • “Also, looking forward in being able to assist in any areas that you may need assistance with yourself or others.” • “So, it might not be yourself that they’re helping but maybe other people and you appreciate that as much as what would it be when they’re assisting yourself.” • “And that’s how people help people within the company. And it’s strange because I take that for granted. But most people don’t. They say, ok; remember no matter what happens there’s always someone I can ring to get advice, there’s always someone that’ll give me a hand, and no one’s ever too too busy to be unable to reach out and help you. And we just took that for granted for example. It’s not a common thing from what all the feedback is.” • “Someone you can approach in the office if you have any questions.”

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
		<ul style="list-style-type: none"> • “Who maybe has helped you out in a jam, so that’s when it comes in to realization that they are the office Good Bloke.” • “Someone who goes out of his way, or her way to be supportive.” • “Willing to help others regardless of their own circumstances.”
	<i>INCLUSIVE</i>	<p>Building inclusive environments was seen as a key characteristic of a Good Bloke. Statements from eight respondents regarding inclusiveness are outlined below:</p> <ul style="list-style-type: none"> • “They do it, they show you the way, and you execute.” • “If you got good blokes or good people in your business, they’re going to be good with the customers; they’re going to be good with each other, and that’s going to help your business.” • “I think it’s one of the areas where we don’t leave anyone behind.” • “They don’t necessarily look down on you regardless of their status.” • “I can quite easily in a work environment by the way someone behaves, how they interact with you.” • “Someone who gets the team together.” • “Someone who shares.” <p>“As in give a little bit of personal stuff, to get a little back. And that builds the relationship which I think generally Australians do pretty well.”</p>
	<i>NON-JUDGMENTAL</i>	<p>One respondent highlighted non-judgemental as a characteristic of the Good Bloke:</p> <ul style="list-style-type: none"> • “Someone you feel you can turn to.” •
	<i>RESPECTFUL</i>	<p>Showing respect for co-workers was nominated by nine respondents, as seen in the statements below:</p> <ul style="list-style-type: none"> • “They’ll actually take the time to respond in a way you think is one of the normal responses that people [have]. My normal sort of parameter is a Good Bloke. So, I expect that in anyone, and as you say this other guy is being a bit of a dickhead. . . . they respond in a±—what’s the word?—not friendly but in a more kind of professional manner.” • “They’re respectful in the way that they treat you, respect of you. Respectful is one of those characteristics. They’re respectful in the way that they deal with you. What was the question?”

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
		<ul style="list-style-type: none"> • “Probably a bit of respectful, that sort of individual.” • “For me [what] a Good Bloke is, starts with respect.” • “If someone’s a Good Bloke, they respect others.” • “They’re not particularly judgmental in the way they accept people.” • “They’re trustworthy, respectful.” • “You respect them; they respect you.”
	<i>THOUGHTFUL</i>	<p>Being viewed as thoughtful was nominated by three respondents as highlighted in the statements below:</p> <ul style="list-style-type: none"> • “And probably thoughtful too.” • “They can take risk, but thoughtful. Someone who is in fact not risk averse but calculates risk.” • “Someone who is well thought out and you respect their opinions.”
	<i>COMPETENT</i>	<p>Eight respondents considered competence was seen as an essential quality in deeming someone to be a Good Bloke Statements that relate to competence are listed below:</p> <ul style="list-style-type: none"> • “It’s all about they want a good job, you did a good job.” • “They just get on and do it. And that’s the result of that execution, that decisiveness.” • “If there’s a correction that needs to be made, it’s made as early as possible.” • “They deliver.” • “They have style under pressure.” • “And they’re capable”. • “Knowledgeable.” • “A key player”. • “Someone whose opinion you genuinely value”. • “Is competent.” • “Competent.” • “They do quality work.”

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
		<ul style="list-style-type: none"> • “I guess the other thing is that whether with a Good Bloke for male, is whether. Someone can be very competent in their job, but they might be a little bit, have their own idiosyncrasies, so they’re not, they don’t fit that mold of being a Good Bloke. So, they might be very competent and nice and all those things, but they might not have self-confidence.” • “So, they execute. And they, I don’t like the term but they seldom stifle about, what is it, they don’t suffer from analysis paralysis.”
PERFORMING WORK	<i>FLEXIBLE</i>	<p>Two respondents nominated being flexible as a key characteristic of the Good Bloke Factor</p> <ul style="list-style-type: none"> • “Flexible.” • “Very flexible in the way we work with them.”
	<i>HARDWORKING</i>	<p>The extent to which an individual was perceived as being hardworking was identified as a key characteristic by 10 respondents, as highlighted by the statements below:</p> <ul style="list-style-type: none"> • “If they kind of need something, we’ll go out of our way to do it.” • “Has good work ethics.” • “That’d be a person who would stay back later if they had work to get through.” • “They roll their sleeves up.” • “You don’t have to be coerced into doing stuff.” • “Nothing’s too hard.” • “They’re hard working.” • “A strong hard work ethic.” • “They turn it around quickly, and they’re quick to respond when you need something done.” • “Hard working.” • “If you genuinely fit. If you look into the deepest notion of the Good Bloke, then, yeah, I think that would be part of it as well. That ties in with going beyond the call of duty.”

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
	<i>RESPONSIBLE</i>	<p>Taking responsibility was seen as highlighted by four respondents as reinforced in the statements that were provided in the interviews below:</p> <ul style="list-style-type: none"> • “However, if you think of what a Good Bloke is, you would assume they are a person that operates with integrity and responsibility, but that’s not necessarily synonymous with corporate business today.” • “I think it’s doing what you say you’re going to do.” • “You know that they are going to follow through.”
	<i>TRANSPARENT</i>	<p>Being transparent with others was highlighted as a key characteristic of the Good Bloke Factor by eight respondents in the course of the interviews. Related observations included:</p> <ul style="list-style-type: none"> • “More open about their family and their situation, and their actions within the workplace are more transparent.” • “I think he does what he says, or he or she does what he or she says she’s going to do.” • “It comes back to those quality that I described, that they’re genuine, authentic.” • “I think someone who is very honest.” • “I think it’s an intuitive gut feel around whether someone is of good upstanding moral character, and trustworthy.” • “They would be transparent.” • “There’s no smoke screens, or anything like that.” • “If I considered someone to be a Good Bloke, I would be more open in my way of responding, how I dealt with them.” • “It wouldn’t be a closed shop. I wouldn’t drop into business mode straight away or put up guards. I would just be natural and open with myself.”
	<i>TRUSTWORTHY</i>	<p>The ability to build trust and to be perceived as trustworthy was considered a key characteristic by eight respondents as reinforced by the statements listed below:</p> <ul style="list-style-type: none"> • “They’re not trying to rip you off.” • “I’m just using words; they’re trustworthy.” • “You need to be able to have trust.”

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
		<ul style="list-style-type: none"> • “But you’d have to be able to trust them that they’re not clandestine, behind your back or anything like that, they’re pretty solid.” • “They’re trustworthy, respectful.” • “Someone who is incredibly trustworthy.” • “You know, there’s nothing that would say, you know, be careful, or just watch that person, it’s just that you inherently trust them.” • “Someone you would trust to look after your kids.” • “They would be somebody who was trusted to lead other people, somebody who espoused, and in some instances but not all, followed a good moral compass.” • Two respondents said just “trustworthy”
	<i>AUTHENTIC</i>	<p>Being authentic with co-workers as part of the job was brought up by three respondents in the course of the interviews. Related observations included</p> <ul style="list-style-type: none"> • “The Good Bloke . . . is someone that’s genuine, authentic.” • “The Good Bloke . . . is also about being real with people.” • “And there was no fakeness.”
	<i>BALANCED</i>	<p>Establishing relationships that were balanced in terms of equality between leaders and their employees was identified as a key characteristic of the Good Bloke by three people. Related observations included:</p> <ul style="list-style-type: none"> • “You would walk away feeling this relationship is a positive relationship for you and for them. So, you’d both walk away feeling this, it’s mutually—that’s the word I’m looking for. It’s mutually positive relationship. But there’s another word, ‘mutually beneficial.’ Yeah.” • “They’re not the sort of people who act irrational or are going to be ultra-competitive to the detriment of other people.” • “You believe in the same things that they believe in, whether that be the value of family or the value of friendship, and that sort of thing.”
	<i>GENUINE</i>	<p>Being genuine was seen as being a key characteristic of Good Blokes by eight respondents, as highlighted by these statements:</p> <ul style="list-style-type: none"> • “I think the fact that they’re open in their character means that they’re less likely to be fictitious, or perceptive in their work behavior.”

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
INHERENT PERSONALITY QUALITIES	<i>HONEST</i>	<ul style="list-style-type: none"> • “The Good Blokes—I know a lot about their personal lives, they’re very open, and they’re very willing to share, and then that translates to the way that they operate in the workplace.” • “The Good Bloke . . . is someone that’s genuine, authentic.” • “Well, a genuine person, yeah, someone who’s quite genuine.” • “So, how would you know when a person was acting in a way that was consistent with your ideal of a Good Bloke?” • “I think you can always pick people who are genuine, I mean it comes with time I guess; so, it’s consistency of character” <p>“So, somebody who you can take on face value, they are genuine in their approach, and their language and their mannerisms.”</p> <p>Honesty was viewed as a key characteristic by nine respondents as reinforced by the statements highlighted below:</p> <ul style="list-style-type: none"> • “Not a bullshitter.” • “Honesty is very important.” • “Without honesty, you’re not going to have trust in business or in business relationships. So, honesty, and then a willingness to go the extra yard, to go beyond what might be your spec-out role, your job spec. And willingness to work as part of a team as well. They are probably pretty key.” • “It is about being honest and open.” • “They would be honest.” • “They’re honest.” • “It would be someone who’s honest.” • Four respondents nominated “Honest” as a key characteristic. • Honesty, trust.” •
	<i>HUMBLE</i>	<p>Being humble was seen as a key characteristic by 10 respondents as reinforced by the statements listed below:</p> <ul style="list-style-type: none"> • “No airs and graces.” • “Ego doesn’t get too much involved here.” • “I think the ego thing, less ego.”

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
		<ul style="list-style-type: none"> • “Those people who have less ego involved in the leadership style, they’re the ones that, allow themselves to be bolder and more open and see that feedback as critical parts as they go through whatever they’re doing.” • “They don’t take themselves too seriously.” • “They’ve got a fair degree of humility.” • “Down to earth.” • “They’re not arrogant.” • “Down to earth, they’re not arrogant.” • “I would say that they would have to be humble.” • “Disarming in the fact that they just . . . straight up, in a way that they . . . I think I’m trying to . . . when I say ‘disarming,’ I mean, some people who are very humble and that they’re not the type of person who is boastful, or arrogant, or . . . that’s disarming.” • “If they don’t have those qualities, and they’re humble, and there’s a quietness about them that gives you sort of assurance, because they have got . . . they are confident enough in their own skin not to be shouting from the rooftop about what’s good about them, and so that’s disarming to me.” • “I think it all comes down to the nature of the business, and the feelings that you get when you meet somebody, you know, that first impression and stuff like that, it’s whether they have a warming personality, and that stuff that can happen in an instant, or whether you see somebody, and you meet them, and you think you’re full of ego, not interested in going there, but if you need to professionally you will, sort of thing, but it’s not . . . there’s then red flags in those instances, whereas with the Good Bloke . . . you don’t have red flags.” • “They’re humble.” • “Well, in the vernacular, they’re not up themselves.” • “Lack of arrogance.” • “They don’t have big heads.” • “Down to earth.”
	<i>INTEGRITY</i>	Operating from a position of integrity was viewed as a key characteristic of the Good Bloke by nine respondents as highlighted below:

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
		<ul style="list-style-type: none"> • “So, if they . . . so, from an integrity point of view, the person that does what they say they are going to do.” • “Probably operates with a level of honesty and integrity in that they will, you know, call things as they are, and let you know if you done the wrong thing, and probably looks out for . . . so, the opinion of a Good Bloke is someone that looks out for his mates, so colleagues, friends, whatever, and pre-empts problems.” • “It’s the integrity I think that shows through for me.” • “I think the word integrity comes in there somewhere.” • “Speaks and does what they say they’re going to do.” • “We’re very upfront with people. If there’s bad news to be shared it’s shared with integrity.” • “I think I would describe the Good Bloke . . . as someone who’s quintessentially, you know has integrity, and is honest, and decent.” • “They’d sort of have that . . . a disarming sort of quality about them that would just make you think, you know like I would . . . you and I know people like Graeme Fear, you would call him a good bloke, he has that Good Bloke [way], you know, he’s got integrity.” • “They have integrity, is a phenomenon or Australian trait, honest, loyal, and a person of their word, like yeah, what they say is what they do.” • “He’s got common good, company environmental values in terms of family values.” • “And if it’s <i>very</i> Australian we’re talking, it’s someone who keeps their word.”

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
	<i>LOYAL</i>	<p>Being loyal was nominated by four respondents as an important characteristic of the Good Bloke. Statements that reinforced loyalty included:</p> <ul style="list-style-type: none"> • “Loyalty and trustworthiness, the ‘blue heeler’, they’re the blue heeler of Australia.” • “Faithful, companion.” • “Loyalty. Probably a very standard answer because that’s the same as in your relationships, right?” • “They’re loyal.” • “Would say loyalty.”
	<i>OCKER</i> ³ (Australian culture/mores)	<p>Australian cultural mores were identified by six respondents as being key characteristics of the Good Bloke. Statements relating to characteristics that could be assigned to Australian culture/mores are outlined in the statements below:</p> <ul style="list-style-type: none"> • “So, what comes to mind is country <i>ocker</i> Australian, as opposed to a business person.” • “Okay, so probably someone that operates more comfortably in the country, in a very independent sort of a role, that probably dislikes, and almost looks down upon, a little bit, people that aren’t city slickers, the people that run around like chicks with their heads chopped off. So, I still see quite a divide between rural Australia and, you know, city Australia, mind you I live in the country, so . . . I don’t know where I put myself, but that’s irrelevant.” • “And if it’s very Australian we’re talking, it’s someone who keeps their word.” • “Has good old fashion values.” • “There was one bloke who I looked up to who was my boss there for a period as well. He was, Douglas Babbage, good bloke. And he and another guy, who I’m having trouble remembering his name now, who was also a prisoner in Changi during the Second World War in Japan, in Singapore. They were <i>Dinki Di</i>. They were wonderful gentlemen who everyone respected. And no one ever took advantage of them. Those guys. But I was

³ According to Wikipedia, the term *ocker* is used both as a noun and adjective for an Australian who speaks and acts in a rough and uncultivated manner, using a broad Australian accent (or Strine)” (Ocker, n.d., para.1).

ATTRIBUTES RELATED TO . . .	ATTRIBUTES	DEFINITIONS/ILLUSTRATIVE COMMENTS FROM PARTICIPANT STATEMENTS ABOUT ATTRIBUTE
		19, 20 21, 22, and they were 50 plus, 55, 60 some of them. And they'd done stuff I would never do, or been through dreadful situations I'll never be involved in. And I respect them. Because they came out of it, and they looked to be doing, they're doing very well and holding nothing against anyone."
	<i>RELIABLE</i>	Reliability as perceived by your co-workers was nominated by two respondents and is highlighted through the following statements: <ul style="list-style-type: none"> • "Someone who's reliable." • "Probably someone who is reliable." • "Just someone reliable." "When things get tough, they step in and support you."

Focus Groups

Phase 2 of the qualitative work centered on two focus groups of male and female leaders (participants were either currently or/had historical held leadership positions) from small-to-medium for-profit enterprises in Australia. Each focus group included 11 participants, one was made up of male participants, and the other of female leaders. The purpose of the focus groups was to expand on the findings from the interviews and to identify additional feedback regarding a range of dimensions including:

- Generational trends;
- Influence of location;
- Gender implications;
- Organizational implications;
- Stereotypical Australian male characteristics;
- Relevance of the term in today's society; and
- Characteristics of the Good Bloke Factor.

Focus group participants were asked to respond to 14 questions. Each question was reflective of the questions that were covered off in the individual interviews as well as questions that emerged from the interview analysis. All questions were identical for both gender groups, with the exception of one, which was designed to solicit feedback regarding gender from both males and females. The key themes that emerged from the focus groups were as follows:

- Both focus groups noted that shifting social values are perceived to be impacting on the collective definition that various segments of society attribute to the Good Bloke Factor.

- Respondents in both focus groups were less inclined to link the term to specific generational trends, instead choosing to highlight perceived shifts in modern contemporary Australian social values and norms and the impact this is having on the language, application and interpretation of the term in society.
- Female respondents were more inclined to discuss the term in regard to its power in shaping traditional male-to-male peer relationships
- Male and female respondents tended to link the Good Bloke Factor to an occupational classification (trade based) when discussing the potential generational implications regarding of the term.
- Male focus group participants tended to link the Good Bloke Factor to traditional stereotypical Australian male characteristics, in contrast to the feedback from the female focus group.
- Male and female participants stated that the Good Bloke Factor was more likely to be used in regional or country Australia than in metropolitan centres.
- Participants perceived that the power and mystique associated with the term was becoming lost, due to overuse and over-application based on a lack of consensus of what constitutes a Good Bloke.
- The consensus amongst both male and female respondents was that being classified as a Good Bloke was an endorsement and a measure of the extent to which someone was considered trustworthy.
- There was strong consensus from both focus groups that a person's upbringing and background did have a significant influence on the way they would view the Good Bloke Factor in society.

- Both focus groups indicated that a person's upbringing shaped the extent to which an individual was able to act and judge others in terms of the context of the Good Bloke Factor.
- The formative years on an individual's life was seen as influencing their interpretation and the meaning they assign to the Good Bloke Factor.
- Both focus groups struggled to apply a single term for women that mirrored the power and influence of the Good Bloke Factor for men in Australian society.
- The most common response from both focus groups regarding an equivalent female term was Top Chick or Good Chick.
- Male focus group participants felt that the language and terminology that they were nominating had the potential to be perceived as derogatory to women and that traditional terminology such as *sheila* (an Australian term for a women), despite being nominated as a potential equivalent term for women to the Good Bloke Factor, was no longer relevant in mainstream society and, as a result, was therefore redundant.
- Descriptive terminology for female attributes were segmented into two classifications by the women in their focus group: social descriptors and professional descriptors.
- Both focus groups agreed that the characteristics and labels associated with females in Australian society appeared to be more fluid in terms of the context in which they were applied and/or used.
- The male focus group indicated that none of the participants had used the term, Good Bloke, with women. Although the men acknowledged this, they were able to identify

females that they had a professional relationship with who embodied the principles and values of the Good Bloke Factor.

- It was clear, based on the feedback from both focus groups, that the Good Bloke Factor was viewed as being relevant in the workplace based on a common and understood set of values that could be attributed to it, but that it did not have equal application to both males and females in the workplace or society
- Both groups struggled with the issue of gender and the Good Bloke Factor and this appears to be because it was recognized by the focus group participants that an equivalent female term does not and has not existed in Australia.
- The Good Bloke Factor is a subjective assessment that is linked to the circumstances or situation that individuals find themselves engaging or discussing with other male members of society both socially and professionally.
- Male and female participants in the focus group unanimously agreed that a male leader needed to be a Good Bloke if they were to be considered effective as a leader with female participants indicating that in addition to being a Good Bloke an individual also needed leadership skills and a moral compass.
- Both focus group participants indicating that from their perspective building a sense of community or family was an essential element of Good Bloke behavior.
- Participants felt that a key attribute of being a Good Bloke was the ability to make hard decisions and discipline staff that were not performing.
- A key theme that emerged from the male focus group that they associated with the term and organizational behavior, was respect—respect as a leader from your people and respect towards your employees.

- Feedback from both focus groups unanimously supported the view that leadership effectiveness was aligned to the ability of the individual to behave in line with the characteristics of the Good Bloke Factor.
- Male leaders did not see any differentiation between male and/or female leadership characteristics.
- Female interpretation of the Good Bloke Factor was influenced by behaviour that they had been exposed to in the workplace.
- Female participants discussed the different dynamics regarding the way males and females are perceived in the workplace.
- Both male and female participants in the focus group agreed that they would be more inclined to do business with organizations that they felt possessed the Good Bloke Factor.
- A number of the male participants stated that having the Good Bloke Factor helps them secure business.
- Male respondents almost exclusively identified the expression, Good Bloke Factor, with male sporting icons. The only exception to this was the nomination of a fictional character from a movie *The Castle* (Choate & Sitch, 1997).
- Female feedback about individuals they would associate with the Good Bloke Factor, was significantly more diverse than that of the males, linking the term to historical events that have deep emotional meaning in society.
- Female participants noted that the “Tall Poppy Syndrome”—“a tendency in Australian society to try and cut down people who are considered to be too successful

or prominent” (Oxford Dictionaries, 2017, para.3)—has undermined individuals who were once considered Good Blokes resulting in them losing that mantle

- Both groups believed that the term is definitely relevant in society.

Characteristics that were nominated as being aligned to the Good Bloke Factor by Focus Group participants from each gender included those in Table 4.1.

Table 4.2

Principal Characteristics of Good Bloke Factor Emerging from Male and Female Focus Groups

Male-Identified Characteristics	Female-Identified Characteristics
Respectful (of friends and women)	Honest
Decency	Respectful
Accountable	Good Listener
Loyal	Loyal
Honest	Trustworthy
Trustworthy	Family Orientated
Ethical	Socially Orientated (Good Social Skills)
Non-Judgemental	Fun
	Ethical
	Person of Good Moral Character
	Good Sense of Humour
	Caring

Given the nature of the feedback of the discussion that took place in the focus groups, I have presented the findings from both the male and female sessions collectively by theme. This structure supports deeper understanding of the views of participants whilst highlighting differences of opinions by both male and female participants.

Generational Implications of the Good Bloke Ideal

Focus group participants were asked their opinions regarding generational implications of the Good Bloke archetype. The following question was asked in order to explore this phenomenon with participants:

“How do you think different generations would relate to the concept of the Good Bloke Factor? More specifically do you think Baby Boomers, Generation X, Generation Y and Millennials would view the term differently? If yes, why and in what ways?”

I think it's a much more . . . male narrative . . . it's a word that was perhaps created by men and it would be used by men. It's not to say that I haven't used it myself, but I think it did originate . . . [with] men, the old school, men patting each other on the back, [saying] “he's a top bloke!”

The quote from the female focus group provides a powerful segue from the interviews to the focus group discussion insofar as it sets the platform by which male Australian social values, definitions and norms are considered to have evolved in terms of the idea of the Good Bloke.

The exploration of the generational implications of the Good Bloke across both focus groups was revealing as it became evident that shifting social values are perceived to be impacting on the collective definition of the term that various segments of society attribute to the Good Bloke ideal. Respondents in both groups were less inclined to link the term to specific generational trends, instead choosing to highlight perceived shifts in modern contemporary Australian social values and norms and the impact this is having on the language, application and interpretation of the term in society.

Female respondents were more inclined to discuss the term in regard to its power in shaping traditional male-to-male peer relationships. However, female respondents also highlighted social change and the influence this is having on the term particularly as affected by the shift in perceived traditional gender roles across society. Female participants felt that this shift is contributing to a change in what constitutes a Good Bloke in modern contemporary Australian society, to the point whereby it appears to no longer be an exclusive male-centric value judgement.

Male and female respondents tended to link the idea of Good Bloke to an occupational classification when discussing the potential generational implications regarding the meaning of the term within the modern contemporary Australian society. One male suggested, “I think older generations would have a more trade-focused view of Good Blokes, I think these days more or less trade focused, younger, but I think good blokes predominantly more are tradies [a colloquialism for a person with a trade such as plumbers, electricians, carpenters, etc.]”.

A male respondent stated, “I was going to say, trade-specific yeah. It’s not so much generational, but where you’re working.” It was interesting to note that participants in the male focus group tended to also assign the term to stereotypical Australian male characteristics, something not evident in the female focus group. “Yeah, manly sort of, manly sort of man is a Good Bloke I think.”

Female participants provided significant insight regarding the power and orientation of the term in Australian society, focussing on how the term, Good Bloke, has and is perceived to be evolving over time. Both male and female respondents reported that the interpretation and application of the term has shifted, based on changing social norms and values as reinforced in the below quote that was offered in the male focus group.

When I say . . . like you’re obviously a little bit older than me, like that generation, my parents’ generation, that baby boomer generation—I think are more inclined to look out for each other and I guess support each other and “you help me, I’ll help you” and I guess that being a Good Bloke—or the helping each other factor—is much more paramount. But for my generation, I guess even [the] younger generation, it’s more everyone is about themselves and everything else doesn’t really matter to them

A male participant in the focus group suggested that the intent of the term, its meaning and application in society, is being diluted and potentially not being passed on from generation to generation.

I think really young kids don't really use the term bloke too much these days compared to our generation, and they probably think a Good Bloke is someone who's well behaved—which isn't really what I would classify Good Bloke as.

Supporting this perception, a female respondent suggested that being judged to be a Good Bloke was, in fact, a measure of an individual's values and morals and that changing social values and behaviors are shifting its influence and application within society. Having said that, she did state, "I'd say those attributes transcend the demographic . . . everything, economic demographic, the generational demographic, they'd say, a Good Bloke is characterised by a certain number of attributes, it would be the same all the time I think."

Female participants often built on this point, acknowledging that society is transforming; and, based on that transformation, expectations and values assigned to Good Bloke have and will continue to change as demonstrated through the following statement:

What makes a Good Bloke? I was thinking . . . and it will change through the ages, because for me it seems to be dependent on what the social values are . . . the economic state of the country. So, if you [think] . . . this is the way it should be—this is not just successful, but this is where society is going. If someone meets all those things as well as their behaviour—it's everything, behaviour, attitude, everything—but they're a top bloke. So that's changing through the years and society grows and things change, economics change, values change, and . . . what's perceived as a Good Bloke is going to change.

Female respondents indicated that the shift in traditional roles and gender equality in society may be having a "softening" effect in terms of the interpretation and definition of the Good Bloke within society.

So, you know back in the 50s, treating your mum or your sister well, might have been a very different thing to today, in terms of . . . the language you use, expectations and that kind of thing. And how you treat your mother or how you treat your sister, doing that well, would mean different things in different times.

Another female respondent stated:

The other way of that treating your wife as part of a family, I actually do feel we're in a generational change right now. There's the 60s and 70s perception of—you know—a wife at home greeting her husband, the male being the breadwinner. We're in a

generation now where there is inequality, particularly, a lot of women work, a lot of women are bringing an income in, a lot of males support that—the Good Blokes support that. But I think they still struggle with the way they’ve been brought up and I think we’re still another generation away from that being the norm and included as part of being a Good Bloke, so you can be a good father; you can be a Good Bloke at home. But the expectation of what a male should do at home is, I think fundamentally changing, because it relates to the way women work.

This statement was supported by another participant:

I would have even argued that say, from the 50s, maybe even 60s and earlier, that a Good Bloke was . . . a description of a man’s public behaviour . . . Did they have lots of mates? Do they participate in the community in some way, where they [were] some kind of . . . that sort of hero? I would have said, maybe historically, it was very outward-facing and now, maybe that’s softening a bit or becoming more inclusive and in other aspects of their lives.

Building on this sentiment a female respondent in the focus group provided the following observation:

And could that be because the Good Bloke term is really quite a man-to-man term? I mean we would never go—oh, I don’t know—but back in the day, “he’s a Good Bloke,” because they [women] didn’t have that voice, whereas now, the Good Blokes got to change because he’s got to be seen as . . . well he or she has to be seen as a Good Bloke by society.

Female participants closed their discussion regarding generational interpretations of the Good Bloke by questioning if female perspectives of the term were the same or similar to males.

But also, I wonder whether the things that you were looking at to say “a top bloke,” were exactly the same as a man would be . . . saying, “top bloke.” I wonder if they’re even the same. Like women’s values of a top bloke and men’s values of a top bloke are they even the same? And again, with the generations, that changed.

Location/Upbringing

Focus group participants were asked two questions regarding the influence a person’s location has on the extent to which the Good Bloke Factor has meaning/influence in their life:

- Do you believe the expression has more relevance in organizations that are regionally based versus those based in the capital cities?

- Do you believe a person's upbringing/background influences the way they would view the Good Bloke Factor in society?

Relevance in regional versus city-based organizations.

I moved to regional Victoria 10 years ago and I can't really think of how many times I heard Good Bloke just used to describe someone living in the city. But in the country, it's just constant, all the time. "What's he like? He's a good bloke." It's more [heard in] a community . . . That's how he describes him; he's a good bloke, yeah.

The above statement solicited from the male focus group reinforced the perceptions of respondents from both focus groups that the term, Good Bloke, was more likely to be used in regional or country Australia than in metropolitan centres. However, it should be noted that participants agreed that the term was not one that could be assigned exclusively to regional or country Australia.

Interestingly, the dialogue regarding location from the male focus group linked back to the shifting interpretation of the term and its meaning within society and a perception that the term may be becoming diluted through overuse; the meaning that former generations had assigned to the term was becoming lost. One male participant stated:

My view is it's . . . probably used a bit too much and we don't really know entirely what it means . . . I've noticed in the country that the term Good Bloke is a bit stained as well. A Good Bloke can be someone who likes to get really pissed and make everyone laugh and fall over, but they don't actually do anything to be a Good Bloke. He just is a Good Bloke because he makes everyone laugh. So, it's lost a little bit of value in that sense, I reckon.

Another male indicated that the term was being used in a flippant manner, "Like it gets used a lot as in, yeah, he's alright, he's a god bloke, he's a fun guy whatever." Another respondent stated:

I would associate a Good Bloke as someone who looks after his mates, treats women with respect, will do anything for his family, looks after his employees, whatever it may be, like actual values, not just being a funny guy.

Finally, the group linked the discussion back to the first question. One participant stated, “I think that plays back in to the first question, I think our previous generation would have maybe used Good Bloke less and used it more so for genuine, decent, upstanding values.”

One male participant suggested the power and mystique associated with the term was becoming lost through overuse and over-application to individuals based on a lack of consensus of what constitutes a Good Bloke. “Now it might be a bit more spread around and more willingly, you know,” he concluded.

Both male and female respondents stated that the term was more used in the country and less likely to be used in a corporate environment. Yet, one female respondent stated that “Good Bloke” was prevalent in corporate environments that she had worked in in Sydney and that its use was a measure of the quality of relationships and the values that underpin them in society.

So, it’s interesting . . . because I agree it comes out of relationships. But I heard it all the time in Sydney—and that’s coming out of the professional world, so the banking world, the private equity world and the legal world, so professional services, which is all people based and referral based of relationships; I used to get it all the time, “Contact him; he’s a great bloke.”

Another female respondent stated.

I worked in agriculture and my husband is a grain trader and so has done a lot of work around the country. And, absolutely, you know when you start going out into regional areas and not just Good Bloke, but “g’day, g’day” is the standard way you would meet someone. I used it all the time . . . because it would be weird not to; and then, when I went from Ag into corporate PR, I’m like, “oh, that stands out when I say it!”—you know—but in a good way actually; it tended to be . . . particularly other guys would respond well to that because they would go, “ah . . . you know.”

Regionally the consensus amongst both male and female respondents was that being classified as a Good Bloke was an endorsement and a measure as to the extent to which someone was considered trustworthy.

One female respondent agreed,

I'd say, yes. From working in Sydney and then working here: up in Sydney I had never heard the term Good Bloke and I was working in a heavily male-dominated industry, TV . . . Yet here, being surrounded by chippies and tradies and my partner being a tradie, I hear that term a lot, "oh that guy, he's a really good guy, if you want to trust someone, then you go to this guy, because he's a good bloke." And that for me was never something that came across in Sydney or even when I worked in the UK.

And another said, "It's almost taken as your recommended for business here as well, like I find it's not so much based on your experience, but here it's based on, [being called] a really great bloke."

Feedback from a male respondent supported the notion of using the Good Bloke ideal as a model for business practice in order to build trust with prospective customers:

Sometimes I'm talking to a prospective customer and they talk about [how] they've had another quote [on a solar installation job] from somewhere else and I'll say: "well to be honest, we just treat . . . our business with the Good Bloke factor: if you've got a problem, you can give me a call, I'll come and fix it, I promise, I won't let you down." And we bring a business element in terms that you're dealing with good blokes, so if you've got a problem, we'll come and fix it and that inspires confidence in our business, I think.

Male respondents identified the following values as being essential for being regarded as a Good Bloke in the country: "You didn't rip anyone off;" "Reliable, ethical;" "Trustworthiness regionally, you know, where there's less population, people sort of can gauge people a lot better;" Good bloke . . . I think it's like common decency."

Influence of upbringing on view of Good Bloke. The second question that focus group respondents were asked was, "do you believe a person's upbringing/background influences the way they would view the Good Bloke idea in society?"

In interviewing, we look more at culture and personality more than anything: can we get along with this bloke? Is he—you know—does he fit? And I think that's sort of part of that Good Bloke culture is: Will he fit in? Does he have the same sort of mindset as us? Is he trustworthy and honest? And—you know—I think that definitely fits in with [the Good Bloke ideal].

There was strong consensus from both the male and female focus group that a person's upbringing and background did have a significant influence on the way they would view the Good Bloke ideal in society. In fact, both male and female respondents stated that upbringing shaped the extent to which an individual was able to act and judge others on whether or not they fit the concept of the Good Bloke.

Male leaders indicated that they use and/or acknowledge the idea of Good Bloke through their leadership practice. One male respondent said:

We had a values framework at work and that's what we get . . . that's what our annual KPI's are on and that's what we do when we sit with people and do an interview. It's like, is our values framework or our values on the wall? And part of honesty, trust, loyalty, fun and integrity—you know—and all that; and I guess that's what we're . . . looking for, a good bloke.

Another male participant respondent stated:

My favorite [example of] Good Bloke factor at work is when one of my senior electricians will send me a picture of some work that one of the apprentices has done. It says, "check this out, like, that's shit hot. That's really, really good workmanship"—and actually pumping up his co-worker to the boss to let me know that he is really killing it out there. That sort of selfless need to pump up your teammates and create that culture, that's a Good Bloke thing to do, because it makes everyone back each other, I reckon.

Building on this sentiment the same respondent stated:

And on the flip-side I've had guys sending me pictures trying to white ant [undermine] other electricians in my team, and I've sent a message to say, "look mate, that's a dog act, I don't appreciate it, I understand what you're trying to achieve and I don't like it, I don't want it to happen again." And he knew exactly what he was doing, I said, "there's appropriate channels to go through; you're only doing that to create a competitive environment."

Female participants in focus group discussion linked their responses directly back to an individual's home life and their upbringing. One said: "I think that's where it all starts at the roots of anyone's morals and values, even culturally, it's just, coming from a different country; it comes from the home and parents and upbringing for kids I think."

Another stated:

Obviously, you're leading by example; you lead by example for your kids, you lead by example in an organisation; that's . . . be open, honest, listen, acknowledge when you're wrong, with your kids even, for development and to communicate with you and just thank you.

Respondents in the female focus group linked the influence that home life and upbringing have on shaping the values of future generations. Given the fact that the idea of Good Bloke has its origins embedded in historical links to Anglo Saxon Australian society, participants were asked if this type of household was more inclined to engender the values of the Good Bloke.

The following response was provided:

If you've got children at home and you have someone come 'round that you value as a Good Bloke, your children notice your perception and your warmth towards them and how you communicate and they're in your house probably more regular than everyone else. So those children see those people and go, "hang on; the people that mum and dad like, they're . . ." They just start to pick up on the traits of the people that they're hanging around with and who they're watching, culture you are.

A key outcome from the focus group session was the influence of the formative years on an individual's interpretation and the meaning they assign to Good Bloke. It could be argued that this influence, in most instances, is still more heavily influenced by the role of the female in the household.

I guess it's all dependent on the individual household, I mean kids are the perfect example, I've got a 5- and a 7-year-old and it's quite scary when you're angry or you start doing something . . . Your own habits are not good and you see the behaviour being repeated . . . You know the reverse . . . As well, it's great feedback for you as a parent, because you can quickly adjust your behaviour . . . as best you can.

Gender and the Good Bloke

Four questions were asked as part of the exploration of the relation of gender and the Good Bloke ideal. Two questions were common to both focus groups with one being adjusted specific to each of male and female opinions.

- What term would you use to describe a woman that you considered possessed the characteristics of a Good Bloke?
- (Male group question) Can you give me an example of when you used the term with women and how did she respond?
- (Female group question) Has a man ever described you as a Good Bloke and if so how did you? If no how would you respond?
- There have been suggestions that the Good Bloke Factor is no longer relevant as a term in the workplace because of its gender orientation. What are your thoughts?

One member of the male focus group rsponded:

I definitely think there is this . . . [idea of a] Good Bloke, that it's the same with a girl or woman . . . there is the same psyche . . . "she's a . . . maybe she's" . . . but you don't say, "Good Bloke;" you say, "she's a good woman" or "she's a good girl" or "she's a good lady" . . . but it's the same feeling behind it . . . and girls say it about other girls, guys say it about girls, "she's a really good woman."

This statement from the male focus group actually captured the perspectives of both focus groups in terms of the struggle to apply a single term for women that mirrored the power and influence that the term, Good Bloke, has when applied to males in Australian society. The relevance of the Good Bloke ideal for women was discussed at length during the focus groups. For the most part, female perspectives regarding the term and its significance differed significantly to that of males.

One of the key findings regarding gender and the Good Bloke idea was that both focus groups mainly believed that an identical term for woman does not exist. Notwithstanding, both groups tried to find, came up with, and discussed some common expressions that ostensibly might be used to describe a woman who possessed the characteristics of the Good Bloke. The

most common response from both focus groups was “top chick” or “good chick.” Men did talk about using other terminology including:

- Good women,
- top sheila,
- great lady,
- good person,
- A ripper (Australian slang indicating really great).

Interestingly, some male focus group members felt that this sort of language and terminology they were identifying actually had the potential to be perceived as “derogatory to women” and that traditional terminology such as *sheila* (Australian term for a women) wasn’t used in mainstream society anymore. More significantly, it was clear from the discussion that male respondents felt that, overall an equivalent term does not currently exist for women in Australian society despite the fact that many women possess Good Bloke qualities.

Feedback from the female focus group was similar to the male responses in this question; the most popular potential terms, again, were “good chick” and “top chick.” “Great Person” was another term that was suggested in the female focus group. It was clear that female participants (like their male counterparts) struggled to identify an equivalent term to the Good Bloke that could be used to describe a woman.

Descriptive terminology for female attributes were segmented into two classifications by the women in the focus group: social descriptors and professional descriptors. One female respondent did state: “In a professional service I wouldn’t say, that she’s a top chick necessarily, but she’s a great person to make contact with.”

Building on this statement another female participant noted:

Yeah, yeah, absolutely and depending on who you're talking to . . . sometimes a language changes depending on the demographic you're talking to, whether you be in a work position or whether you'd be in a social situation. So—and depending on the age of the person—it might be “top bird,” if they're a bit older, or you see them to be a bit older; if you see them as a bit more youthful, it might be “top bird,” “top chick” . . . also [depends on] where it's coming from.

Another female participant noted:

Yeah, I was speaking to someone the other day and I said, “you know, she's an all-round genuinely nice person.” And I've got to say, as a term, I've used it professionally as well. And again, defining whether it's professional or social, whether it be a flippant comment.

And another concurred: “The context is certainly relevant.” Interestingly, a male respondent supported the delineation of terminology as it applies to women regarding the differences between professional and social encounters, stating:

I reckon you could talk about women in the workplace . . . when I was working in the city, in a big organization, there were people and you might have used something like, “she's a good woman,” more likely . . . you're more likely to actually describe them more in their position. You know, she is a great editor, or she is like a great leader or a great journo or a fantastic . . . that's just my thing. So yeah, you'd use “good” or “great” or “decent” or whatever, but in relation to their role.

Based on the feedback from both focus group, it is clear that unlike men, among women, descriptive terms applied to women, and the characteristics they display regarding qualities appear to be more fluid in terms of the context in which they are applied and/or used.

In response to the second question—“Can you give me an example of when you used the term (Good Bloke) with a woman and how did she respond?”—one male stated: “I think you only really use it for males, I wouldn't use it for females.”

Feedback from the male focus group indicated that none of the participants had used the term in reference to women. However, some respondents indicated that they had described the qualities of a female that aligned with those of the Good Bloke, using other terminology: “Well,

today I was describing a female that's part of our conference; to my wife and I don't . . . I can't think of the term I used, but it was something like top chick."

Another participant stated:

I don't know if you guys know X, down in Melbourne? She's a cracker. Like she's an electrical engineer and she's a top bloke for me, you know. I go down there, I have a good chin wag with her . . . Yeah, she's just got good values and she'll elbow you in the ribs as you walk past. She's easy to talk to; she's very, very guarded, guarded and concerned about how she's perceived within a male-dominated industry . . . she hangs around with the guys.

The above feedback is important. Although the men acknowledged that they had not used the term, Good Bloke, with women, they were able to identify females that they had a professional relationship with who embodied the principles and values of the Good Bloke.

To more fully explore this concept, I asked female respondents the following question in their focus group:

- Has a man ever described you as a Good Bloke and if so how did you take it? If no how would you respond?

Responses from the female focus group confirmed that they believed that the epithet, Good Bloke, was not interchangeable between males and females. The following responses from that group evidence this.

- "I'd be offended."
- "I'd find it condescending, I don't know why."
- "You would be second guessing what their value was behind it."
- "I'd say: 'I'm not a bloke.'"
- "I guess it would be such a strange comment to receive it, I'd be a bit like, 'Oh, is that a good thing?' But I'd be a bit like, 'Well, I don't know, are you taking the piss [slang for making fun of someone] or are you trying to be rude to me?'"

- “I mean it depends who it was . . . if it was used to other men, would you say to another man, she’s a Good Bloke?”
- “Yes, and [you need to] understand how it’s delivered as well.”
- “And also, that sense that do you have to be a man to . . . or be like a man to . . . I think if I was the girl that received that comment, I would be offended on that level if it’s like: ‘Gee, I really have to change who I am to get anywhere.’ Yeah.”

The third question that both focus groups were asked was:

- “There have been some suggestions that the Good Bloke Factor is no longer relevant as a term in the workplace because of its gender orientation. What are your thoughts?”

One male respondent said:

I think now, I can even relate to that back in my own sort of capacity: over at our workplace, we have Good Blokes and also on the female side, which you [say about] . . . “She’s just like . . . she was really good . . . Well it’s a bit like” . . . you don’t define her.

It was clear, based on the feedback from both focus groups, that the expression Good Bloke was viewed as being relevant in the workplace based on a common and understood set of values that could be attributed to it, but that it did not have equal application to both males and females. Overall, the term was seen as exclusionary by the female focus group as evidenced by this statement: “Well, everybody around this table has never had it used about them, so it’s clearly not inclusive . . . you’ve clearly got a good talent pool, at the table.”

Despite the fact that the term was seen as being male-centric, the primary focus of the discussion from both groups was not so much on the gender limitations of the term but more on the fact that an equivalent female term that could be used in Australian society, does not exist. It was clear that both groups struggled with the issue of the use and limits of the Good Bloke as a

gender neutral term, given that “bloke,” by itself, is a term descriptive of males. One participant in the male focus group said: “But I don’t think it’s dead, I think it’s alive and well . . . I think we’ve just got to find a female [equivalent].”

A supplementary question was asked in the female focus group to try to identify an equivalent term to Good Bloke that could be used for a woman.

- “If we had to have a term for females that had the same cultural power, I guess, and I use that word deliberately . . . [what] would that be, what term would you think we could use? Do you think there is one?”

The following responses were provided:

- “I don’t think there is one.”
- “Just ‘great leader.’ That’s it; it doesn’t have a gender, like a need for it, either male or female.”
- “Bloody awesome.”
- “Top chick”
- “I’d probably just say, ‘she’s a great leader.’”
- “‘Quality person’ does the job well.
- “That probably is a good one, because that encompasses a lot of . . . just to have a term for men and women that are a good leader.”
- “See, I say ‘lovely’”
- “Do we need something specific for men and women or if we just use ‘good person’, it would be like”
- “Yeah, in the sense of say, a hard worker.”
- “We’d name the quality, wouldn’t we?”

Interestingly, one participant offered the following perspective:

But I think if you get a name just for women, it's always going to be valued against the name for a man, because you're still creating this difference between a man and a woman, where women are trying to strive . . . Women are so diverse and have so many roles . . . I don't think there's one word that sort of encapsulates all these different traits and . . . it depends on what aspects of their life [are being referred to].

In response to this comment one participant suggested “Sheila,” which, as noted earlier is a historical Australian term for women or girl that has its origins in Irish society. As an expression, however, it has largely died out in modern contemporary Australia. Tellingly, one commentator in an online discussion group about the word, opined: “[Hearing] the term “sheila” means you have strayed far from the path of modern Australian society and have found yourself in the backwaters of the outback” (Adams, 2016, para.1).

Finally, one female respondent provided the following insight on the overall differences between males and females in Australian society, highlighting a possible reason as to why an equivalent term for Good Bloke applicable to females, does not and has never existed:

I think if you take that historical perspective, a man can carry a term like that through his entire life, where I think that women's lives . . . well first of all we haven't really had the need to refer . . . you don't refer [to] a woman or endorse them so much . . . Like if we go back [to the] 1850s, it wasn't a thing; and then we have different phases where you would say, “she's a great mother, she's the matriarch of the family, she's the grandmother,”—you know like that whole matriarchal thing comes in. But I wouldn't use matriarch for a 21-year old, so there's no [equivalent] . . . women's lives tend to change; there's not a term that can describe this transformation.

Subsequent to this feedback on gender, focus group participants were asked to provide insight regarding their views as to how the Good Bloke Factor influences organizational behaviour and practice.

Organizational Implications of the Good Bloke Archetype

Two questions were asked to assess the organizational implications of the Good Bloke ideal:

- Can a male leader be effective as a boss whilst behaving in line with the characteristics that you associate with being a Good Bloke?
- Would you be more inclined to do business with an organization that you felt possessed Good Bloke values?

Effectiveness of the Good Bloke boss. “I think he’s got to be a good bloke, but he’s still got to draw the line in being too much of a mate and still being a good bloke.” This aptly expresses the challenge that leaders face in Australia, balancing between being seen as a Good Bloke without crossing the lines of friendship by becoming or acting like just another mate of the employees.

According to focus group participants, judging a person or group to be Good Blokes is a subjective assessment that is linked to the circumstances or situation that individuals find themselves engaging or discussing other male members of society both socially and professionally. Male and female participants in the focus group unanimously agreed that a male leader needed to be a Good Bloke if they were to be effective as a leader, with female participants indicating that in addition to being a Good Bloke an individual also needed leadership skills and a strong moral compass.

Male participants supported the female position, indicating that, from their perspective, building a sense of community or family was an essential element of Good Bloke behavior:

Not to pump X___’s [one of the participants] tires up too much, but you can see it with his business: all the guys love working for him, it’s that family, community feel, because he breathes I guess, that confidence and that loyalty, that respect with all the employees and that’s why.

In response X___ stated:

I think it, yeah, I think it’s appreciating your staff too, like last time I was called a Good Bloke at work by Z___ in the office was when one of my staff—she’s got a sick kid and she had to pay for all these bills after the holidays—so we flipped for the cost of those

bills, four or five hundred bucks, just to say, that we appreciate it and then Z___ texted me and said, “you’re such a Good Bloke and that’s actually in a boss perspective as well, and say, that’s why we like to work for you, because you’re a Good Bloke.”

The moral perspective was highlighted by another male participant who stated:

I was going to say, to keep your staff you must be a Good Bloke. If you’re not a Good Bloke, your staff are going to leave . . . Because you ask them to work overtime, long days, they bust their guts for the business. If they don’t like you and they don’t think you’re a Good Bloke and they’re not buying in to what you’re trying to achieve, they won’t work for you.

Another male participant noted that Good Bloke norms were essential in staff retention:

And sometimes you can have people in middle management roles, that actually aren’t Good Bloses and you can see it because the staff retention below them is not there and they [management] are trying to find a way to either train that bloke . . . I don’t know if you can train someone to be a Good Bloke.

This perspective was supported by a participant in the female focus group who expanded on aspects that she felt influenced staff retention noting:

I do a lot of project work and I’ve worked with others. The projects are the most successful and therefore have the best leaders at the top, the ones that live and breathe, that . . . listen to the feedback, are okay being wrong, and adaptable, and have a team around who know their strengths and weaknesses, and filter out the weaknesses. That’s what I personally think of as a good leader and those leaders are often described as a Good Bloke.

A male participant noted that from a cultural perspective, the Good Bloke Factor was an essential ingredient that was used to reinforce the organization’s values and behavior:

We use a phrase in the business, attitude over ability; just we always come back to attitude over ability and I think that is basically the Good Bloke. The most talented people I’ve had on the tools with me have ended up not lasting because their attitude stinks. But the ones with Good Bloke [values] . . . [I’m] prepared to invest in them.

Both male and female focus groups discussed the challenges associated with being an effective leader whilst retaining or demonstrating Good Bloke qualities in their interactions with staff. An observation that emerged from the discussion was that participants felt that a key

attribute of being a Good Bloke included the ability to make hard decisions and discipline staff that were not performing. A male participant acknowledged the difficulties in doing this:

Because it's tricky isn't it? . . . when you've got to be hard and fair? . . . But the person at the end of the spectrum, even though you're a good bloke, is hurting. If they can actually be hurting and somehow in their makeup, go back to the family and go. You know what, that's shit for me, but I get it hard and fair, then I reckon, you know, that's a really Good Bloke. But that's a very difficult thing to do in business, just to make tough decisions.

Another male noted:

I think this is the discussion; I think it's tough, but . . . but I think you can make decisions and provided you do them right, with respect and in a Good Bloke kind of way . . . we've had hard decisions made with staff and, yeah, they're upset; but they respect it and they understand it and it's not like we've pulled the wool out from under them or whatever; it's all laid out.

Yet another male noted:

Last time I had to give someone the first and final warning, I said to him, "I've invested so heavily in you, I reckon you're an absolute ripper and you're going to be here for the long term, I have so much faith in you, but you're letting me down. I need you to step up and start actually expecting that in return." And he's like, "I totally get what you're saying." So, you can still give them a bake without saying, "if you do that again . . ."

A female participant summed up the challenge associated with balancing being a leader and a Good Bloke, stating: "Then you would need leadership skills on top of that, but if the base is there, then he's a Good Bloke".

A key theme that emerged from the male focus group during the discussion regarding organizational behavior and practice was respect. Respect as a leader from your people and respect towards your employees through your actions and behavior, were the two primary themes that were discussed: "That's where respect comes in. Just got to show . . . [and] demand respect through your actions and behavior."

The notion of respect was reinforced both directly and indirectly by female participants in their focus group. One participant highlighted the differences in interpretation of a Good Bloke between males and females based on her experience working in commercial real estate in

Sydney. Her feedback was significant insofar as it reinforced two key aspects: the perception that was raised in the male focus group that the term had become diluted and lost meaning based on its loose application in modern contemporary Australian society; and the social aspect/judgment that exists within society that may cloud or dilute the extent to which the ideal of the Good Bloke speaks to both males and females in a balanced fashion in modern contemporary Australian society. She vividly pointed to the excesses of the behavior of some men which were even today, associated with blokeiness, and commingled with the idea of a Good Bloke:

I just found . . . in commercial property, a lot of alpha males, a lot of loud, rugby playing blokes. These males were referred to me as good people based on the fact that they played rugby, liked to drink and were one of the boys. I've found a lot of the women would experience *that* as the interpretation of the Good Bloke from a male perspective. Now whether or not they are Good Blokes or just males that are blokey, that is the issue. Based on my experience I would be introduced to me like this by other males as, "he's a Good Bloke, he's someone you could trust, and the boys could trust this person." I found however that I could not relate to this culture or model of endorsement.

Focus group participants were asked: can a female leader be effective as a boss whilst behaving in line with the characteristics that you associate with the Good Bloke?

Feedback from male leaders unanimously supported the view that leadership effectiveness for females was aligned to the ability of the individual to behave with the characteristics of the Good Bloke. In fact, the male leaders did not see any differentiation between male and female leadership characteristics, noting that it was, "same thing," and, "I don't see any difference." One leader noted that he had two female leaders functioning in his organization who worked in line with what he saw as Good Bloke characteristics. When asked what qualities these individuals displayed, he noted:

Any of the things that we've been talking about—respect, understanding, easy to communicate with—and, you know, can see a line between when you go to work and when you can, you know kick your shoes off and relax a bit and take it easy and have a bit of fun, so there's a, you know, . . . a healthy mix.

Another participant suggested that leadership effectiveness and the Good Bloke factor were dependent on the extent to which an individual was viewed as being “well rounded” and “not just go, go, go all the time.”

Social expectations associated with being seen as a Good Bloke were touched on by the males as a factor that they would apply to female leaders that they worked with to measure their alignment with the term. This feedback reinforced the findings from the interviews.

Yeah, yeah; being able to go the pub for a beer with the boys after a big job or being able to go away with the guys on a trip . . . you know, not just being so focused all the time at work, work, work. I think that sort of person doesn't end up being a Good Bloke.

Female leaders' views differed significantly from males on this, with one participant stating: “I feel like a female leader, perhaps could be undermined by the blokey-ness in the organisation.” Another female participant stated:

A female leader with all of those characteristics would do an awesome job, but there would always be an element, not always . . . there may be some element of blokey-ness, where all the blokes can get together and undermine her ability to do that.

Female perceptions gravitated to negative experiences they had been exposed to dealing and working in male-centric or “blokey” cultures. Female understanding of the Good Bloke was shaped by behaviour that they had been exposed to and that they felt other males would value as characteristics of a Good Bloke.

It is evident that the situation in which the term was used heavily influenced the views and feelings of respondents throughout both the interviews and focus group sessions; this finding appeared to be more prevalent amongst female participants than males: “And that's where the glass ceiling, kind of generational thing, I think is still in to play.”

Female participants discussed the different dynamics of the way males and females are perceived in the workplace. They focussed on how behaviour is judged and interpreted and how

this might preclude females from being regarded as demonstrating Good Bloke qualities in the workplace.

I would say if you want to be a female leader, or certainly in my industry, ruthlessness would be part of what was required to get there. So yes, you could be honest to a point, ethical to a point; that's why I don't work in that industry anymore.

Another female participant observed: "What's interesting . . . is, if it's a woman, she's a strong decision maker; she could be deemed as being a bit bossy. But if it's a guy, who's making that decision in that leadership role, he's being decisive."

Yet another female stated that the challenge associated with the definition and application of Good Bloke, was based on, "grey areas . . . trying to do the same goal, and how you're perceived . . . A male gets a pat on the back, but if you're assertive . . . a lot of the time [women] get the 'bossy' label."

Attractiveness of doing business with Good Bloke companies. To build on the discussion regarding the term and its influence on an organisation's culture or practice, participants were asked, "Would you be more inclined to do business with an organization that you felt possessed the Good Bloke factor?"

Both male and female participants in the focus group agreed that they would be more inclined to do business with an organization that they felt had Good Bloke characteristics. The conviction of the feedback from males seemed stronger than that of the female participants who tended to qualify their views based on the ability of an organization to demonstrate characteristics that they associated being a Good Bloke, such as integrity, and leadership practice. Females also premised their feedback on whom and where the endorsement of a particular organization has originated, as can be seen from the following quote:

Yeah, if they endorse the qualities, then yes. But I still don't know whether for me, sometimes the "top bloke" term, if it's endorsed by a male, again, if it's that professional, non-professional narrative; it would depend on the context; it would depend on who's

endorsing and saying, “this is a top bloke organisation.” I’d need to look at the qualities personally.

A male participant stated that the presence of Good Bloke values in an organization helped inform his purchasing decisions:

If you had to make a choice between two organizations and they were comparable, then it’s a no-brainer. But if it’s in business and it’s not the only factor then it would be . . . yeah, look at it maybe but it wouldn’t be the overriding decider.

This perspective was supported in the female focus group with a participant stating:

If I was making a decision . . . say we’ve got two suppliers of whatever and they are largely the same: I think my heart would then say, “they’re pretty much identical, I’m going to go with the good person, that I feel, [is] a good bloke,” . . . [That] would sway my decision. As a user though, I think if you come to a choice between two groups, you would be naturally inclined to go with someone you perceived to be a Good Bloke organisation that would emit those sorts of qualities.

The discussion amongst male respondents gravitated towards how they perceive that they lead and influence their own organizations and the effect this has on perceptions in the broader marketplace. A number of the male participants stated that they believed the characteristics that they associate with the Good Bloke, and that are evident in that their organization, helps them secure business. One commented:

I reckon it’s undervalued to be honest in business . . . [For] the Camberwell Grammar job—which is three times their biggest ever project—we went in against the two biggest companies in the solar industry . . . and we knew that we were way out of our depth and we just went in there and said: “We’re just a small player, we really want this job, it really means a lot to us, we’re going to do an amazing job because it means this much to us.”

Another male highlighted the power and influence of language in helping secure business and how language is an extension of their culture, which, they suggested, aligns with the characteristics of the Good Bloke.

I reckon that this industry that we’re in right now, in the next couple of years, has a crazy opportunity on exactly what you’re saying . . . The couple of big deals we’ve won have been purely because—[well] not purely because of that, we have a good product—we

behave professionally, we work rough, we work wild west, we set an agenda, we did all the normal type of basic corporate things, but we just spoke a different bloody language.

Building on this logic, one member of the female focus group stated that in her dealings, she had worked with an organization that espoused Good Bloke values as part of its approach:

I walked away with the perception that they looked after everybody, internally and externally. Customers are first and they go out of your way to make sure they resolve problems, happily, honestly and have fun. They actually had two or three [Bloke Factor characteristics] when they said to me, it's the Good Bloke factor.

Another female participant built on this point, stating:

Yeah, because you can still stand proud and that is what a Good Bloke does. Say I live by my values, I deliver what I said I'll do, even if it costs me more time and dollars etcetera. I still deliver, because that's what I said I'd do, whether it be to an employee or a customer.

The female focus group closed out this question by prequalifying their feedback. A participant observed: "But we've all said we wouldn't refer to a female as a 'top bloke', is that right? So therefore, is your definition saying, 'this is an organization with less women in it?'" Another added: "Yeah, like a male based organization."

The stereotypical Australian male. Given the notion of the male-based organization, participants were asked to discuss the links between the stereotypical Australian male and the Good Bloke ideal. The focus groups, in contrast to interview discussions, largely concentrated on prominent exemplars of being a Good Bloke.

Male respondents almost exclusively identified the expression, Good Bloke, with male sporting icons including: Lleyton Hewitt (tennis); Daniel Ricciardo (car racing); Adam Gilchrist (cricket); Shane Warne (cricket); Michael Fanning (surfing); Pat Rafter (tennis); and Jonathan Thurston (rugby league).

The only exception from outside of sports was the nomination of a fictional character from the movie *The Castle* (Choate & Sitch, 1997): the character Darryl Kerrigan, played by

actor Michael Caton. The movie depicts an Australian family that is facing forced eviction from their family home by the local airport authority due to planned extension of the main runway. The movie epitomises the Australian battler fighting the establishment. The story speaks to Australian values of the underdog fighting the system and ensuring everyone has the right to a fair go in society. A working-class truck driver, Kerrigan confronts the establishment showing prominent defining attributes of a Good Bloke such as loyalty to family and trustworthiness in sustaining the battle against superior powers.

Suggestions of examples of Good Blokes from the female focus group were significantly more diverse than those of the males, linking the term to historical events that have emotional meaning in society.

I think going back sort of historically, you know . . . like your dad in uniform and the sort of Anzac Day and the Gallipoli and those kind of guys. I think they have such a presence in Australian culture and, you know, all the stories that come out of that for me, I guess, you know, the strength, the mate-ship, the caring . . . all of those things kind of involved in that.

A female participant nominated a local member of her community based on his contribution to others:

You see people in Bangalow, like say, P_____ that works at the bowling club. He will just mow the lawns and he will drive the bus; it's not just the job, I think they go out of their way and you see these older gentlemen helping out, so you kind of say, oh, he's a Good Bloke, I would kind of label him.

Another participant nominated her partner:

Can I be choosy and say my own partner? Because he's . . . why would we not say that? I mean he's respectful, he's caring, he's kind, always there for his family, his friends. He gets . . . people refer for him to say, "do you want to do this, call this person?" People come to him when they want things as well.

Interestingly, members of the female focus group touched on what is sometimes called the Tall Poppy Syndrome (i.e., that people of high status and accomplishment get singled out for

disparagement) and how in Australian society, individuals who were once considered Good

Blokes can lose that mantle:

It's kind of an interesting question though, if you think of people who have been knocked off being a top bloke—but like Ian Thorpe [an Olympic champion swimmer] was kind of a top bloke and then he came out and all of a sudden, he's living in another country, because he's not a top bloke anymore . . . He's almost been exiled. Tall poppy syndrome is big in Australia, so someone can be a top bloke one minute and then knocked down off his or her perch.

One famous Australian who was seen as exemplifying the Good Bloke factor by the female focus group was Steve Irwin, famed for his program, *The Crocodile Hunter*.

He was the first Australian crocodile man, Steve Irwin. Like initially I thought, Good Bloke fits the Australian culture and then I was like, “well what was good about him?” And there's not a lot I knew personally. He was trying to save the environment and the animals, so we identified with that and called him a top bloke.

The one sports person discussed in the female focus group, who aligned with the males' nominations, was Shane Warne, a famous Australian cricketer whose post-sporting career has been prominent more for scandals than positive accomplishments (see Vartak, 2017):

Then you've got like Shane Warne, some people still think he's a top bloke. It's like come on! How many things can the guy do wrong and he's still a top bloke? Something happens . . . is he a top bloke? I don't know. Men think he's a top bloke.

Relevance of the Good Bloke Ideal in Contemporary Australia

Both focus groups were asked to provide insight regarding the continuing relevance—or not—of the term in Australian society.

Yeah, and also just coming back to that relevance thing. Like I frame my entire fathering around that Good Bloke. I use Good Bloke with my kids all the time; so I say it to Lockie, who's now seven—he's been probably understanding it for a couple of years, I say, “mate, the most important thing in life is being a Good Bloke.” And he'll say, “what is a Good Bloke?” . . . I remember him asking that one time, I said, “treat your Mum with respect; look after your mates; don't bully people; look after your brothers”—things like that

The above quote from one of the male participants suggests that the term not only has relevance in contemporary Australian society but that it will be a value that resonates with future

generations in terms of establishing a framework for behaviour amongst males in Australian society.

Another male in the focus group who had daughters stated that he “wanted to have the ability to teach his daughters the same value system and have the same types of conversations but he can’t because an equivalent term for women doesn’t exist in Australian society.” Again, this is one of the key challenges with the term and its suitability to be used as a measure to define leadership practice. It is exclusionary by definition and application.

Despite this, leadership practice is not one-dimensional, and it could be argued that the most important role that a male should perfect is fatherhood. That’s why the above quote about relevance from one of the male participants, is so powerful in highlighting the importance of the term in shaping the way males behave, relate to each other, and form relationships in society.

Several male participants linked the term back to its influence on organisational behaviour, business success, and their own purchasing habits.

I think, yeah, if I get a referral—say I need tires for my car or something like that and I ask someone, “where do I get good tires?” And they go, “oh go and see Billy, he’s a good bloke.” Well then that carries weight; I know that he’s going to look after me; he’s not going to rip me off; he’s going to do a good job, and I’ll go and see him.

Another male stated that in the organization that they lead, the Good Bloke factor meant a commitment to “provide accurate advice, the best solution, and to ensure that they were there to support the customer post sale should anything go wrong with the product that they supplied.”

He continued,

You’ve got to step up to the plate and say, yeah, and I think that there’s also a very, very big benefit in that, because it [leads to] people coming back to you and saying, “yeah, he’s a good bloke, go and see, X, Y and Z because I’ve tried him out and he means what he says, and he actually takes responsibility of what he sells to you and how he works with you.”

A male participant noted that a key to their competitive advantage and future success was hiring and working with “quality people” defining his requirements as “for where we work, it’s like, we need good blokes—and that’s men *and* women.”

Another male participant highlighted the influence of the term in shaping customer relationships and in terms of supporting their sales strategies.

I think if it’s a face-to-face or a customer interaction, or a sales interaction, you’ve got to be a Good Bloke, because otherwise you don’t have that trust and you can’t get the deal across the line

Another stated:

I think too, if I give a referral to a client and say, “oh you need to go and see Rowan, because he’s a really good bloke”—the amount of customers that would actually just go ahead with that person because . . . because they were told they were a good bloke.

Female views regarding the Good Bloke and its relevance in modern contemporary Australia aligned to the feedback from the males, with one female noting “its definitely relevant” and stating:

It’s used as a term so broadly and widely, I think it definitely has a part, whether we like it, or we don’t, among the male community. I think definitely more so, but yeah . . . And it’s a positive reinforcement, a type of behaviour that we like or want to see.

Another stated:

From a woman’s perspective, I think it’s less business related. I wouldn’t use the term Good Bloke necessarily in business. I hear it. I’ve certainly heard it, but I didn’t use it. I would say he’s a great person and talk about them the same. That’s the thing though, I don’t use it.

Yet another said:

We’re building a house at the moment and you know, there’s this [question]: who does this and who does that? And you take those referrals. Oh, someone says [someone is] a good bloke and you know I might verbally use that term. But I hear it, I process it, and I take it on and, you know, use that in making some decisions. Because I use it for my builder, he’s a great bloke and I’d refer him to anyone and because the ideas that sit behind that comment, you know, he’s honest, he’s upfront.

A robust exchange took place within the group based regarding the influence of the term based on relevance in today's society, geographical location, and intergenerational aspects of society:

"So, the Good Bloke factor is very strong, but do many people use the Good Bloke term . . . is it starting to fade or . . ."

"My husband uses it a lot; he uses it all the time."

"Yeah, in the country, but in the cities, I think it's just . . . yeah, I don't think the kids would use that, the younger generation."

"I don't agree. In Melbourne, you know, certainly all of T___'s friends . . . at the pub they're all like, "yeah, you're a good bloke, oh yeah, you're a good bloke too and . . ."

"I've got a 23-year-old step-son and they refer to each other as good blokes."

One female participant linked the term to her experience working in an organizational context in a context that reinforced the feedback provided by the males in their focus group, stating:

From a woman's perspective, I think it's less business related, I wouldn't use the term Good Bloke, necessarily in business. I hear it; I've certainly heard it, but I didn't use it, I would say he's a great person and talk about them the same. That's the thing though, I don't use it . . . the males would use it; the females may not.

To conclude the focus group discussion, participants were asked to outline the characteristics that they would assign to the term

Conclusions from the Phase 1 Qualitative Analyses

The consensus amongst both male and female responses was that a Good Bloke was someone who is respectful, honest, and loyal with good social skills. The participants in the female focus group noted that judging someone to be a Good Bloke was highly subjective; it was a term dependent on the individual and the situation where and when applied. It is a referral, an endorsement a way of recommending, and, most significantly, a way of describing someone to another individual. The feedback from the focus groups aligned with the findings from the

interviews although, understandably, individual interviews yielded a more extensive list of characteristics (30 as outlined in the text above, versus 14 from the combined results of the focus groups—see Table 4.1)

One male participant noted that, from their perspective, being a Good Bloke was aligned to the Australian principal of giving people a fair go. “I also associate a Good Bloke as someone who doesn’t judge people on face value, gives everyone an equal shot and is not judgmental.

The focus of this chapter was to present and discuss the qualitative feedback regarding characteristics individuals would assign to the Good Bloke, whilst also helping form a broader and deeper understanding that individuals applied to its meaning. The data from the qualitative phase of the study has been used to support the development of hypotheses for the quantitative phase of the research and the design of a survey instrument for data collection. Chapter V will present the findings from Phase 2 of the research study.

Chapter V: Findings and Analysis, Part II—Quantitative Analyses

The quantitative analysis for the dissertation has two distinct phases; the first focuses on identifying the factors (in the statistical meaning of the word) of the Good Bloke; the second phase assesses the influence of these factors on organizational commitment, engagement and satisfaction amongst men and women working in small-to-medium for-profit enterprises in Australia.

Figure 5.1 depicts the flow of analysis for the present chapter and also includes the qualitative work described in Chapter IV.

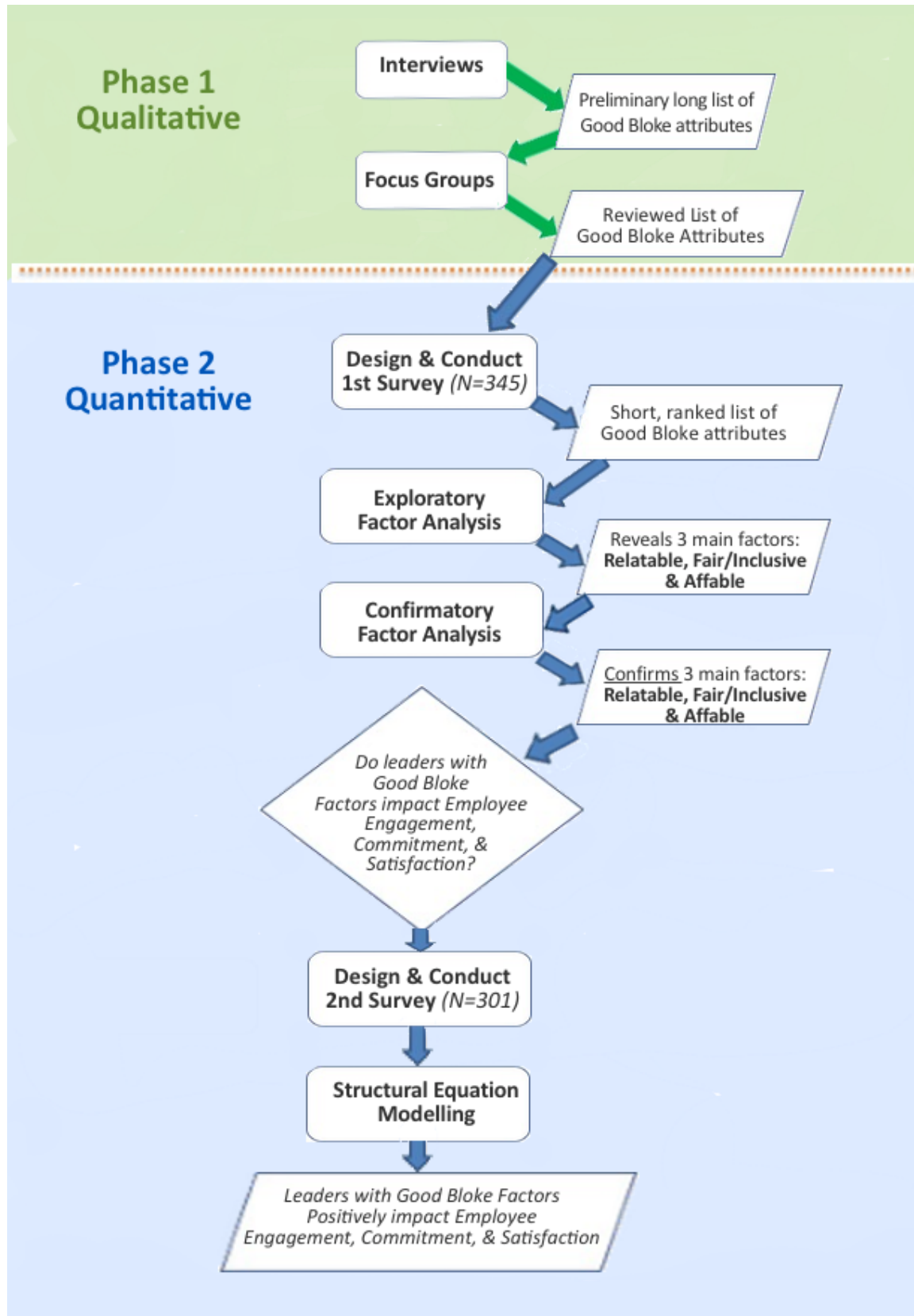


Figure 5.1 Flow of study including Phase 1 (qualitative) and Phase 2 (quantitative).

Part 1: Good Bloke Factor Quality and Behavior Survey

The first principal step of the quantitative analysis was to conduct and analyse a survey that would reveal the meanings of quality and the associated behavior of Good Bloke.

Participants and data collection procedure. The initial survey that was developed was designed to identify the key characteristics and behaviors that individuals assign to someone that they consider being a Good Bloke. The second survey was designed to assess the extent to which followers reported that leaders (both male and female) display characteristics they considered a Good Bloke demonstrates through their interactions with subordinates. In addition, we also assessed the perceived influence these characteristics have on reported levels of employee engagement, satisfaction and commitment amongst employees working in small-to-medium for-profit enterprises across Australia.

A snowball convenience sampling process was used for the data collection processes for the quantitative data collection phase. Participants in the quantitative data collection phases of the study were recruited across Australia via social media and through a network of informal business networks. The primary objective of this phase of the study was to identify the influence of the Good Bloke idea from a contemporary cultural perspective on organizational performance and behavior in line with the above mention constructs.

Participants for the quantitative phase of the study included both men and women in leadership and followership positions working in for-profit small-to-medium enterprises across Australia. Respondents were aged between 18 and 70 (indicating active members of the workforce) and included individuals from a diverse range of backgrounds and industries. The purpose of the research was to ensure the voice of all Australians regardless of age, ethnicity,

sexual orientation and/or gender was heard regarding the Good Bloke as it relates to leadership practice in the contemporary Australian workplace.

Respondents to the survey were provided with a guarantee that the data collected via the research was undertaken in line with the provisions outlined by Australian privacy laws and the IRB requirements of Antioch University. All data collected was done so on the basis of anonymity. Respondents were informed that their participation was voluntary and that they had the right to withdraw from the data collection process at their discretion. Survey responses were uploaded into a web-based survey program administered by an independent third-party entity, Market-Intel using the SurveyGuizmo platform to ensure that the absolute confidentiality of participants was preserved; no links to any email or IP address were collected or stored as part of this study.

The initial survey comprised 36 statements about the qualities and behaviors that respondents from the qualitative phase had identified as characteristic of the ideal Good Bloke (Appendix A). Survey participants were asked to indicate their level of agreement with each statement using a six-point Likert scale. Levels of agreement ranged from totally disagree through to totally agree.

Demographics. A total of 354 respondents completed the survey; additionally, 12 participants started the survey but did not complete the survey and were therefore not counted in the analysis. Prior to the collection of any demographic data respondents were asked to indicate if they had heard of the term “the Good Bloke;” 350 of the 354 respondents indicated that they had (Table 5.1).

Table 5.1

Responses to Question: “Have you ever heard the term ‘Good Bloke’ before?”

Response	Frequency	%
Yes	350	98.9
No	4	1.1
Total	354	100

The summary of the findings from the demographic profile is outlined in Table 5.2 (gender), Table 5.3 (age), Table 5.4 (where they live), Table 5.5 (proximity to state capital), and Table 5.6 (where born in relation to cities).

Table 5.2

Responses to Question: “Are You Male or Female?”

Response	Frequency	%
Male	250	70.6%
Female	104	29.4%
Total	354	100%

More males than females participated in the initial survey, a finding that is not congruent with the current gender split of the Australian workforce (approximately 47% of all working Australians are women).

Table 5.3

Responses to Question: “What is Your Age?”

Response	Frequency	%
20 years & under	10	2.8
21-35 years	59	16.7
36-50 years	145	41.0
51-69 years	128	36.2
70+ years	12	3.4
Total	354	100

The data in Table 5.3 indicate that respondents participating in the study were representative for the targeted age profile with the majority of the respondents being Gen Xers and Baby Boomers.

Table 5.4

Responses to Question: “What State or Territory Do You Live In?”

Response	Frequency	%
Australian Capital Territory	4	1.1
New South Wales	105	29.7
Northern Territory	1	.3
Victoria	118	33.3
Queensland	51	14.4
South Australia	8	2.3
Tasmania	9	2.5
Western Australia	58	33.3
Total	354	100

The geographic-demographic profile (Table 5.4) indicates that responses were received from Australians in every State and Territory across the country.

Table 5.5

Responses to Question: “Do you live in one of Australia’s capital cities or in the country?”

Response	Frequency	%
Capital city	249	70.3
Country/rural area	105	29.7
Total	354	100%

Respondents to the study were representative for both urban and rural perspectives across Australia (Table 5.5). Similarly, the data collected regarding place of birth (Table 5.6) also reinforces that the voices of individuals from both urban and rural Australia were captured. The data regarding place of birth mirrors that of place of residence amongst respondents.

Table 5.6

Responses to Question: “Where were you born?”

Response	Frequency	%
Within 100km of a capital city	251	70.9%
More than 100km from a capital city	103	29.1%
Total	354	100%

Data analysis. An exploratory factor analysis was undertaken on the data using SPSS. Factor analysis is a useful technique for analyzing the patterns of complex, multidimensional relationships, (Hair et al., 1998). It can be used to examine the underlying patterns or relationships for a large number of variables and to determine whether the information can be condensed or summarized in a smaller set of factors or components. Given that the primary objective of the transition phase of this study was to reduce the dataset into a number of smaller subsets, exploratory factor analysis was the most ideal multivariate data analysis technique to use.

Typically, researchers use factor analysis to identify the separate dimensions of the structure of a data set in order to determine the extent to which each variable is explained by each dimension. Once these dimensions and the explanation of each variable are determined, the two primary uses for factor analysis—summarization and data reduction—can be achieved. In summarizing the data, factor analysis derives the underlying dimensions that, when interpreted and understood, describe the data in a much smaller number of concepts than the original individual variables.

According to Rietveld and Van Hout (2011), the goal of exploratory factor analysis is to reduce the dimensionality of the original space and to provide an interpretation to the new space, spanned by a reduced number of new dimensions which are supposed to underlie the old ones.

Further, Habing (2003), states that exploratory factor analysis is used to explain the variance in the observed variables in terms of underlying latent factors. Factors represent the underlying dimensions (constructs) that summarize or account for the original set of observed variables (Hair et al., 1998). Exploratory factor analysis offers not only the possibility of gaining a clear view of the data, but also the possibility of using the output in subsequent analyses (Field, 2013; Rietveld & Van Hout, 2011).

Field (2013) stated that factor analysis is a correlation matrix in which intercorrelations between the study's variables are presented. The dimensionality of the matrix can be reduced by identifying variables that correlate highly with a group of other variables within a study. These variables with high intercorrelations could measure one underlying variable, which is called a *factor* (Pedhazur & Schmelkin, 1991). Given that the focus of my dissertation is to gain an understanding of the relationship amongst variables in order to identify groups of variables that form latent dimensions, I conducted an R factor analysis where the new factors create a new dimension. The projection of the scores of the original variables on the factor leads to two results: factor scores and factor loadings.

A factor score is a composite measure created for each factor extracted in the factor analysis. The factor weights are used in conjunction with the original variable values to calculate each observation's score. The factor score then can be used to represent the factor(s) in subsequent analyses. Factor scores are standardized to have a mean of 0 and a standard deviation of 1 (Hair et al., 1998). Field, (2013) stated that factor scores can be used for new scores in multiple regression analysis, while factor loadings are especially useful in determining the substantive importance of a particular variable to a factor by squaring the factor loading. This latter point is important in terms of supporting the interpretation and naming of factors.

In the exploratory factor analysis, I undertook seven steps: reliability measurement, correlation matrix, extraction technique, the number of factors to be retained, factor rotation and the use and interpretation of results. These key steps are discussed in order below.

Sample size and adequacy. D. S. Moore and McCabe (2001) argue that sample size is an important consideration in planning an exploratory factor analysis study as correlations are not resistant and can therefore seriously influence the reliability of the factor analysis. Field (2013) notes that correlation coefficients fluctuate substantially based on sample size, more so for smaller samples than for larger sample sizes. As factor analysis is based on correlations, thus the reliability of factor analysis is contingent upon sample size.

From the research, there appears to be a number of different opinions regarding the optimum sample size for an exploratory factor analysis study. Field (2013) recommends at least 10 to 15 subjects per variable; Habing (2003) believes that a researcher should have at least 50 observations and at least 5 times as many observations as variables. Kass and Tinsley (1979) agree with Field that there should be between 5 to 10 participants per variable. Kass and Tinsley claim that this is only required up to a sample size of 300, whereby the reliability of factor analysis tends to stabilize. Tabachnick and Fidell (2007) agree and recommend a sample size of 300 for the reliability of factor analysis. Based on the sample size of 354 respondents to my survey, I concluded that this was an adequate sample size for the implementation of an exploratory factor analysis. Additionally, SPSS does provide a check to ascertain if the sample is appropriate.

The Kaiser-Meyer-Olkin measure of sampling adequacy (KMO-test, Table 5.7) is a test to ascertain if the sample is adequate. As a general rule if the value of KMO is greater than 0.5 then the sample is adequate. The higher the KMO score the better the sample is for initiating an

exploratory factor analysis as outlined by Hutcheson and Sofroniou (1999) who provide a guide for interpreting the KMO-test :

Table 5.7

Interpretation of Kaiser-Meyer-Olkin Test

KMO Statistic Range	Interpretation
Under 0.5	Poor, sample not adequate for factor analysis
0.5 to 0.699	Mediocre
0.7 to 0.799	Good
0.8 to 0.899	Great
0.9 to 1.0	Excellent

Note. Based on verbal descriptions in Field (2009), 671 and Hutcheson and Sofroniou (1999).

Characteristics of a Good Bloke: Exploratory factor analysis. The KMO and the Bartlett's Test of Sphericity test for the null hypothesis that the correlation matrix has an identity matrix. These tests provide the minimum standard to proceed for factor analysis. The results from both the KMO and Bartlett's test of sphericity for the sample population indicates that that the sample size is in the excellent range as outlined in Table 5.8.

Table 5.8

Characteristics of a Good Bloke First Round EFA: Measures of Adequacy for KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.934
Bartlett's test of sphericity	Approx. Chi-Square	5927.427
	df	465
	Sig.	.000

Number of factors to be retained. The number of factors that should be retained is linked to the number of positive eigenvalues of the correlation matrix. An eigenvalue—also referred to as the latent root—is the column sum of squared loadings for a factor; thus, it indicates the amount of variance accounted for by each factor (Hair et al., 1998). Rietveld and Van Hout

(2011, pp. 273–274) recommended the following rules for determining how many factors should be retained:

- Retain only those factors with an eigenvalue larger than 1 (Guttman-Kaiser rule).
- Keep the factors, which in total, account for about 70-80% of the variance.
- Make a scree-plot; keep all factors before the breaking of the elbow (to the horizontal).

A key step is to check the communalities after factor extraction. If the communalities are low, the extracted factors account for only a small part of the variance, and, therefore, more factors may be retained in order to provide a better account of overall variance. Based on these guidelines, I undertook a correlation matrix based on eigenvalues greater than 1 and produced a scree plot as part of the extraction process. The scree plot identified four factors with an eigenvalue greater than 1 as outlined in the diagram below.

The scree plot identified four factors with an eigenvalue greater than 1 as shown in Figure 5.2.

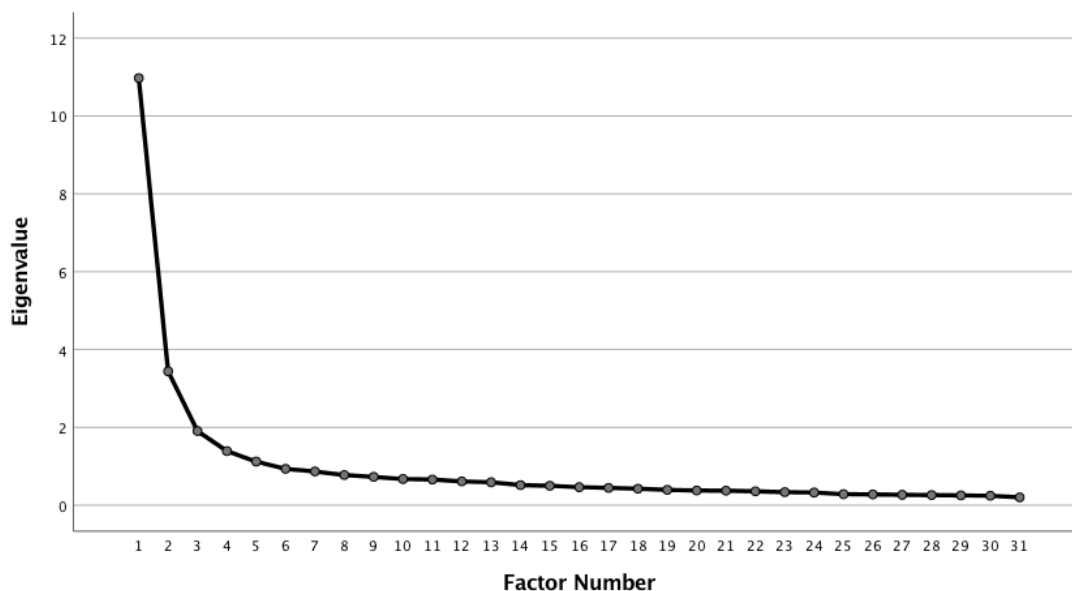


Figure 5.2. Scree plot of characteristics of a Good Bloke, first round EFA.

Factor rotation. A solution for interpreting/naming the factors is factor rotation. Rotation is undertaken to make the loading patterns clearer, more pronounced, and to create a simple structure for ease of interpretation. Factor rotation is the process of manipulation or adjusting the factor axes to achieve a simpler and pragmatically more meaningful factor solution (Hair et al., 1998). In simple terms, factor rotation alters the pattern of the factor loadings, and hence can improve interpretation.

There are two factor rotation techniques that can be used—orthogonal rotation and oblique rotation. According to Hair et al. (1998), *orthogonal factor rotation* is a technique in which the factors are extracted so that their axes are maintained at 90 degrees. Each factor is independent of, or orthogonal to, all other factors. In this process the correlation between factors is determined to be zero.

Oblique factor rotation is a factor rotation technique used so that the extracted factors are correlated. Hair et al.(1998) stated that, rather than constraining the factor rotation to an orthogonal solution, the oblique rotation identifies the extent to which factors are correlated. Field (2013) noted that it is not always easy for a researcher to decide which type of rotation to employ and therefore recommended that both techniques should be used and if the oblique rotation demonstrates a negligible correlation between the extracted factors, it is reasonable to use the orthogonally rotated solution.

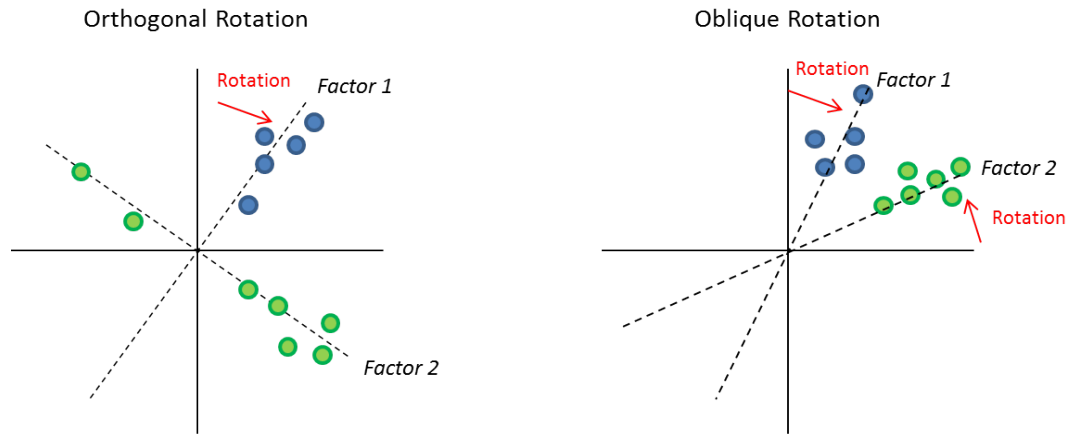


Figure 5.3. Orthogonal and oblique rotation methods. From Hair et al. (1998). Used with permission (pending).

SPSS offers five methods for conducting factor rotation: varimax, quartimax, equamax, direct oblimin, and promax. The first three are orthogonal rotation; the last two are oblique rotation methods. Orthogonal rotation results in rotated component/factor matrix that presents the post-rotation loadings of the original variables on the extracted factors, and a transformation matrix that gives the information about the angle of rotation. Oblique rotation results are presented as a pattern matrix, structure matrix and a component correlation matrix. According to Rietveld and Van Hout (2011), the pattern matrix presents the pattern loadings (regression coefficients of the variable on each of the factors) whilst the structure matrix presents structure loadings (correlations between variables and factors). The component correlation matrix presents the correlation between the extracted factors/components.

I initially ran a rotation using direct oblimin factor rotation to determine if the factors were independent or if they correlated by identifying if the values between the factors exceeded .325. The factor correlation matrix below highlights the fact that a number of the factors extracted had relationships with each other; it was based on this outcome that I adjusted my extraction technique to Promox.

Table 5.9

Characteristics of a Good Bloke First Round EFA: Factor Correlation Matrix

	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6
Factor 1	1.000					
Factor 2	.392	1.000				
Factor 3	.402	.166	1.000			
Factor 4	.335	.280	.325	1.000		
Factor 5	-.379	-.254	-.355	-.251	1.000	
Factor 6	-.001	-.346	-.047	.100	.059	1.000

Note. Extraction method was principal axis factoring; rotation method was oblimin with Kaiser normalization.

Field (2013) argued that the sample size determines the significance of the factor loadings. The larger the sample size, the smaller the loadings can be to be significant. Furthermore, he notes that the significance of a loading gives little indication of the substantive importance of a variable to a factor. For this to be determined the loadings have to be squared. In factor analysis, the amount of explained variance is calculated by squaring the factor loading of a variable. The amount of variance accounted for by that variable is obtained. In factor analysis it is already assumed that the variables do not account for 100% of the variance. Rietveld and Van Hout (2011) indicated that although the loading patterns of the factors extracted by orthogonal and oblique methods do not differ substantially, their respective amounts of explained variance do.

The second outcome from factor analysis is the calculation of factor scores. Factor scores can be useful in several ways. According to Rietveld and Van Hout (2011) these purposes include that,

- the factor scores can serve as a solution to multicollinearity problems in multiple regression;

- factor scores can be useful in big experiments, containing several measures using the same subjects.

In SPSS, the factor scores for each subject can be saved as variables in the data editor. Using the Anderson-Rubin method (in SPSS) can ensure that the factor scores are uncorrelated and hence usable in multiple regression analysis. The correlation between factor scores can also be represented in a factor score covariance matrix using SPSS. The pattern matrix below provides the factor scores for the data set. In conducting the analysis two statements were discounted: “altruistic as a quality” failed to load on any factor, and “a Good Bloke is someone I would consider a mate” loaded on three factors at almost the same value. Removing these two statements increased the factor loadings against the remaining statements and increased the KMO score from .931 to .934. It also increased the total variance score to 57.139 for the first four factors.

Table 5.10 highlights the total variance explained by the eigenvalues. The first factor always accounts for the greatest variance and will therefore have the highest eigenvalue. It can be seen from in the table that each successive factor accounts for less and less of the variance from the analysis.

Table 5.10

Characteristics of a Good Bloke First Round EFA: Total Variance Explained

		INITIAL EIGENVALUES		EXTRACTION SUMS OF SQUARE LOADINGS			ROTATION SUMS OF SQUARED LOADINGS
Factor	Total	% of variance	Cumulative %	Total	% of variance	Cumulative %	Total
1	10.973	35.396	35.396	10.505	33.887	33.887	8.421
2	3.442	11.103	46.499	2.959	9.544	43.432	5.108
3	1.906	6.149	52.648	1.431	4.615	48.047	6.559
4	1.392	4.492	57.139	.918	2.961	51.008	6.331
5	1.122	3.619	60.758				
6	.935	3.015	63.773				
7	.868	2.799	66.573				
8	.776	2.503	69.076				
9	.730	2.353	71.429				
10	.674	2.173	73.602				
11	.660	2.130	75.732				
12	.612	1.976	77.708				
13	.591	1.906	79.614				
14	.518	1.672	81.286				
15	.502	1.618	82.904				
16	.465	1.500	84.404				
17	.447	1.442	85.846				
18	.425	1.372	87.218				
19	.396	1.277	88.495				
20	.378	1.220	89.714				
21	.374	1.207	90.921				
22	.357	1.152	92.073				
23	.337	1.086	93.159				
24	.284	.917	94.211				
25	.284	.917	95.128				
26	.279	.899	96.027				
27	.268	.864	96.892				
28	.261	.842	97.734				
29	.254	.821	98.555				
30	.244	.786	99.341				
31	.204	.659	100.00				

Note. Extraction method was principal axis factoring. When factors are correlated, sums of squared loadings cannot be added to obtain a total variance.

The pattern analysis highlighting the factors that emerged from the initial analysis is outlined in Table 5.11.

Table 5.11

Characteristics of a Good Bloke First Round EFA: Pattern Matrix

<i>To what extent do you agree or disagree that a Good Bloke must exhibit the following qualities or behaviors?</i>	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4
A Good Bloke is respectful	.690			
A Good Bloke is reliable	.682			
A Good Bloke is a responsible person	.620			
A Good Bloke is inclusive	.616			
A Good Bloke gives people a 'fair go'	.608		.343	
A Good Bloke is hardworking	.582			
A Good Bloke is fair	.547			
A Good Bloke does not tolerate bullying	.531			
A Good Bloke is helpful	.523			
A Good Bloke takes a balanced approach to relationships	.513			.370
A Good Bloke is attentive to others needs	.474			.417
A Good Bloke is loyal	.461		.337	-.314
A Good Bloke is likeable		.742	.334	
A Good Bloke is easy to get on with		.669	.337	
A Good Bloke is someone I would consider a 'mate'	-.318	.662		.325
A Good Bloke is personable	.341	.656		
A Good Bloke has good social skills	.320	.622		
A Good Bloke is relaxed		.618		
A Good Bloke is an 'ocker'		.515		
A Good Bloke is affable		.469		
A Good Bloke is competent		.335		

<i>To what extent do you agree or disagree that a Good Bloke must exhibit the following qualities or behaviors?</i>	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4
A Good Bloke is genuine			.759	
A Good Bloke is a person of integrity			.582	
A Good Bloke is authentic			.572	
A Good Bloke is honest			.571	
A Good Bloke is ethical			.498	
A Good Bloke is dependable			.480	
A Good Bloke is caring			.461	
A Good Bloke is thoughtful				.728
A Good Bloke is non-judgmental				.570
A Good Bloke is humble				.476

Note. Extraction method was principal axis factoring. Rotation method was promax with Kaiser normalization. Rotation converged in eight iterations.

As a final check I analyzed the data again via the Factor Correlation Matrix to ensure that the correct rotation technique had been applied (Table 5.12)

Table 5.12

Characteristics of a Good Bloke First Round EFA: Factor Correlation Matrix

	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4
FACTOR 1	1.000			
FACTOR 2	.318	1.000		
FACTOR 3	.490	.187	1.000	
FACTOR 4	.547	.284	.490	1.000

Note. Extraction method was principal axis factoring. Rotation method was promax with Kaiser normalization.

Based on the analysis of the initial output from the exploratory factor analysis, I noted several items with low loadings. Thus, a second exploratory factor analysis was initiated using a set loading factor of 0.4 as recommended by Field (2009). Prior to running this second factor analysis three statements were excluded concurrently:

- “A Good Bloke is competent.”
- “A Good Bloke is attentive to others’ needs.”
- “A Good Bloke is loyal.”

Second EFA on characteristics of a Good Bloke. The KMO and Bartlett’s test results for the second EFA on the data set were in the excellent range as seen in Table 5.13.

Table 5.13

Characteristics of a Good Bloke Second Round EFA: KMO and Bartlett’s Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.930
Bartlett's test of sphericity	Approx. Chi-Square	5242.212
	df	378
	Sig.	.000

Unlike the first analysis, I pre-set the number of factors to be extracted to four in order to assess the variance for the eigenvalues. The scree plot from the subsequent analysis is shown in Figure 5.4.

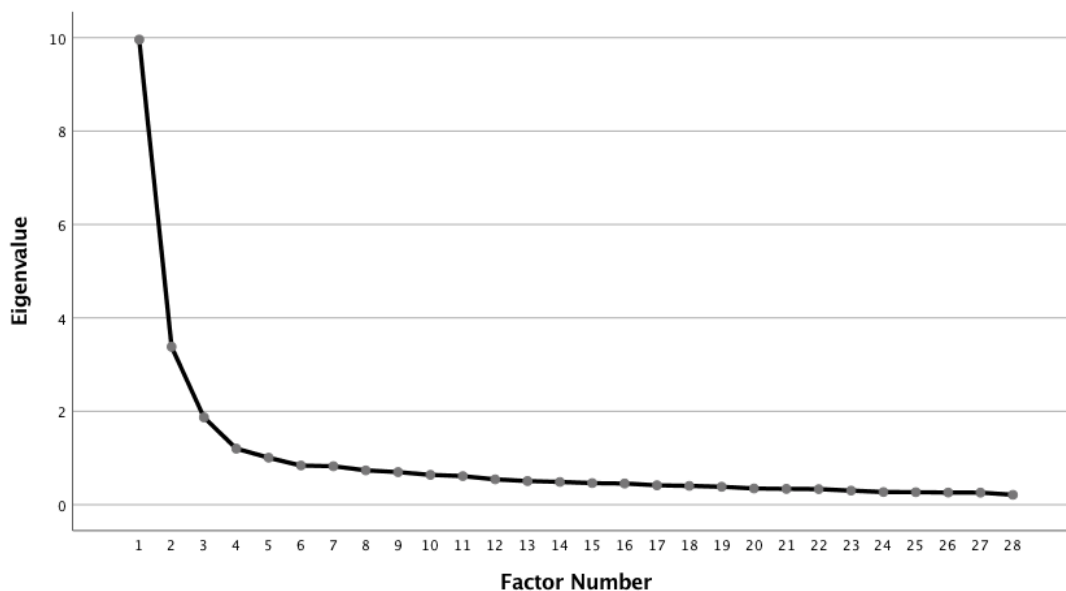


Figure 5.4. Scree plot of characteristics of a Good Bloke, second round EFA.

Table 5.14 highlights the total variance explained for the eigenvalues. It can be seen from that each successive factor accounts for less and less of the variance from the analysis.

Table 5.14

Characteristics of a Good Bloke Second Round EFA: Total Variance Explained

		INITIAL EIGENVALUES		EXTRACTION SUMS OF SQUARE LOADINGS			ROTATION SUMS OF SQUARED LOADINGS
Factor	Total	% of variance	Cumulative %	Total	% of variance	Cumulative %	Total
1	9.958	35.563	35.563	9.495	33.910	33.887	7.502
2	3.381	12.075	47.639	2.907	10.383	44.293	6.392
3	1.871	6.681	54.320	1.397	4.988	49.281	4.647
4	1.200	4.287	58.607	.741	2.646	51.927	5.530
5	1.006	3.593	62.199				
6	.838	2.993	65.193				
7	.824	2.941	68.134				
8	.735	2.625	70.759				
9	.698	2.493	73.252				
10	.639	2.281	75.532				
11	.612	2.184	77.717				
12	.542	1.937	79.654				
13	.506	1.807	81.460				
14	.487	1.740	83.200				
15	.461	1.648	84.848				
16	.453	1.618	86.466				
17	.415	1.483	87.949				
18	.402	1.436	89.385				
19	.384	1.373	90.758				
20	.346	1.237	91.995				
21	.338	1.208	93.203				
22	.333	1.188	94.391				
23	.301	1.077	95.468				
24	.271	.968	96.436				
25	.268	.958	97.393				
26	.260	.930	98.323				
27	.258	.923	99.247				
28	.211	.753	100.00				

Note. Extraction method was principal axis factoring. When factors are correlated, sums of squared loadings cannot be added to obtain a total variance.

The pattern analysis highlighting the factors that emerged from the second analysis is outlined in Table 5.15.

Table 5.15.

Characteristics of a Good Bloke, Second Round EFA: Pattern Matrix

<i>To what extent do you agree or disagree that a Good Bloke must exhibit the following qualities or behaviors?</i>	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4
A Good Bloke is a responsible person	.676			
A Good Bloke is reliable.	.676			
A Good Bloke is respectful	.674			
A Good Bloke is hardworking	.623			
A Good Bloke is inclusive	.572			
A Good Bloke gives people a “fair go.”	.560	.351		
A Good Bloke takes a balanced approach to relationships	.541			.355
A Good Bloke is fair.	.534			
A Good Bloke does not tolerate bullying.	.522			
A Good Bloke is helpful.	.519			
A Good Bloke is genuine.		.767		
A Good Bloke is a person of integrity.		.609		
A Good Bloke is honest.		.597		
A Good Bloke is authentic.		.567		
A Good Bloke is ethical.		.536		
A Good Bloke is dependable.		.527		
A Good Bloke is caring.		.474		
A Good Bloke is likeable		.337	.750	
A Good Bloke is easy to get on with.		.369	.676	
A Good Bloke is personable.	.342		.669	
A Good Bloke is a “mate.”	-.310		.630	.383

<i>To what extent do you agree or disagree that a Good Bloke must exhibit the following qualities or behaviors?</i>	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4
A Good Bloke has good social skills.	.343		.628	
A Good Bloke is relaxed.			.617	
A Good Bloke is an “ocker.”			.486	
A Good Bloke is affable.			.463	
A Good Bloke is thoughtful.				.641
A Good Bloke is non-judgmental.				.620
A Good Bloke is humble.				.476

Note. Extraction method was principal axis factoring. Rotation method was promax with Kaiser normalization. Rotation converged in eight iterations.

As a final check I analyzed the data again via the factor correlation matrix to ensure that I had used the correct rotation technique (Table 5.16).

Table 5.16

Characteristics of a Good Bloke, Second Round EFA: Factor Correlation Matrix

	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4
FACTOR 1	1.000			
FACTOR 2	.501	1.000		
FACTOR 3	.289	.169	1.000	
FACTOR 4	.533	.524	.304	1.000

Note. Extraction method was principal axis factoring. Rotation method was promax with Kaiser normalization.

Descriptors of characteristics of a Good Bloke. Based on the weights of responses from the EFA, the following initial terms emerged as the strongest descriptors based on the loadings for the items against each factor for the characteristics of a Good Bloke:

- Factor 1: Responsible and Reliable
- Factor 2: Genuine
- Factor 3: Likeable

- Factor 4: Thoughtful

Qualities of Good Bloke. The identification of the items that individuals associated with the qualities that someone that they regarded as a Good Bloke was achieved via the application of an EFA. The Bartlett's test of sphericity (Table 5.17) showed a much stronger value (.892) than the minimum standard (as per Table 5.8) needed to proceed with the factor analysis.

Table 5.17

Qualities of a Good Bloke, Initial EFA: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.892
Bartlett's test of sphericity	Approx. Chi-Square	2064.305
	df	78
	Sig.	.000

Figure 5.5 highlights the scree plot from the factor analysis for the qualities that people look for in an individual they consider to be a Good Bloke. The eigenvalues for the qualities are outlined in Table 5.18.

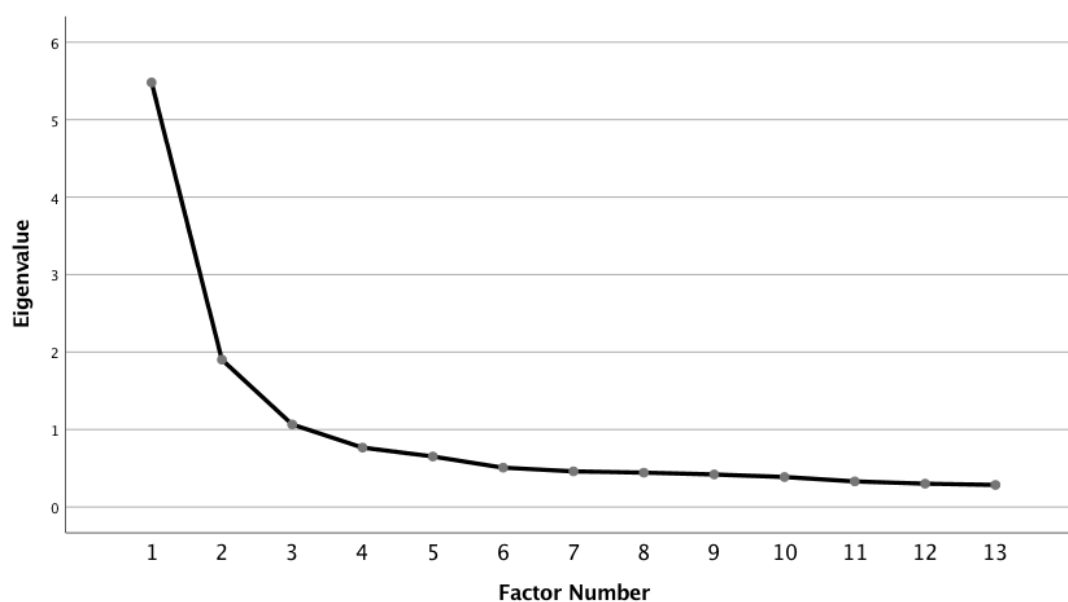


Figure 5.5. Scree plot of qualities of Good Bloke, first round EFA.

The eigenvalues for the qualities are outlined in Table 5.18.

Table 5.18

Qualities of a Good Bloke, First Round EFA: Total Variance Explained

		INITIAL EIGENVALUES		EXTRACTION SUMS OF SQUARE LOADINGS			ROTATION SUMS OF SQUARED LOADINGS
Factor	Total	% of variance	Cumulative %	Total	% of variance	Cumulative %	Total
1	5.480	42.154	42.154	5.044	38.798	38.798	4.506
2	1.902	14.629	56.783	1.497	11.514	50.311	2.424
3	1.065	8.192	64.975	.627	4.826	55.137	3.685
4	.767	5.897	70.872				
5	.653	5.020	75.892				
6	.507	3.904	79.796				
7	.460	3.540	83.336				
8	.443	3.408	86.744				
9	.420	3.231	89.974				
10	.387	2.978	92.953				
11	.330	2.540	95.492				
12	.301	2.315	97.807				
13	.285	2.193	100.00				

Note. Extraction method was principal axis factoring. When factors are correlated, sums of squared loadings cannot be added to obtain a total variance.

The pattern analysis highlighting the factors that emerged are outlined in Table 5.19.

Table 5.19

Qualities of a Good Bloke, First Round EFA: Pattern Matrix

<i>To what extent do you agree or disagree that a Good Bloke must exhibit the following qualities or behaviors?</i>	FACTOR 1	FACTOR 2	FACTOR 3
A Good Bloke is authentic.	.589		
A Good Bloke is caring	.561		
A Good Bloke is dependable	.505		
A Good Bloke is easy to get on with		.714	
A Good Bloke is ethical	.744		
A Good Bloke is genuine	.799		
A Good Bloke is honest	.719		
A Good Bloke is humble			.547
A Good Bloke is a person of integrity	.771		
A Good Bloke is likeable		.834	
A Good Bloke is non-judgmental			.619
A Good Bloke is a 'mate'		.601	
A Good Bloke is thoughtful			.829

As a final check I analyzed the data again via the factor correlation matrix to ensure that I had used the correct rotation technique (Table 5.20).

Table 5.20

Qualities of a Good Bloke, First Round EFA: Factor Correlation Matrix

	FACTOR 1	FACTOR 2	FACTOR 3
FACTOR 1	1.000		
FACTOR 2	.267	1.000	
FACTOR 3	.630	.391	1.000

Note. Extraction method was principal axis factoring. Rotation method was promax with Kaiser normalization.

Descriptors of qualities of a Good Bloke. Based on the first round of EFA on the qualities of a Good Bloke, the following terms emerged as the strongest descriptors:

- Factor 1: Genuine
- Factor 2: Likeable
- Factor 3: Thoughtful

The second EFA on qualities of the Good Bloke. I proceeded then with the second EFA based on these results. The flow of tests is the same as has been followed above to further scrutinize and delimit the qualities respondents associated with the Good Bloke.

Table 5.21

Qualities of a Good Bloke, Second Round EFA: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.918
Bartlett's test of sphericity	Approx. Chi-Square	2960.989
	df	153
	Sig.	.000

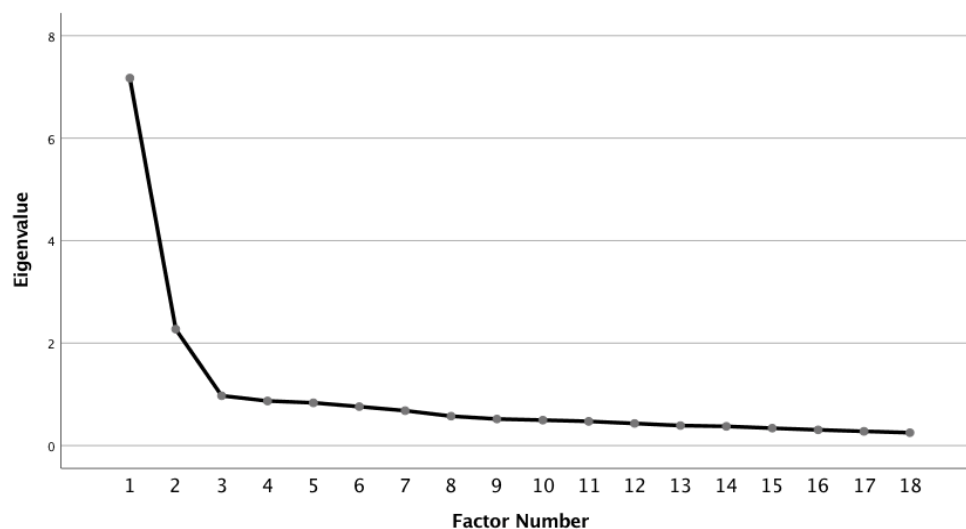


Figure 5.6. Scree plot of qualities of a Good Bloke, Second Round EFA.

Table 5.22

Qualities of a Good Bloke, Second Round EFA: Total Variance Explained

		INITIAL EIGENVALUES		EXTRACTION SUMS OF SQUARE LOADINGS			ROTATION SUMS OF SQUARED LOADINGS
Factor	Total	% of variance	Cumulative %	Total	% of variance	Cumulative %	Total
1	7.172	39.846	39.846	6.671	37.062	37.062	6.214
2	2.272	12.622	52.486	1.761	9.781	46.843	4.559
3	.973	5.404	57.872				
4	.871	4.837	62.708				
5	.835	4.636	67.345				
6	.760	4.223	71.568				
7	.681	3.784	75.352				
8	.574	3.190	78.542				
9	.518	2.876	81.418				
10	.497	2.761	84.180				
11	.473	2.626	86.806				
12	.432	2.399	89.205				
13	.391	2.172	91.377				
14	.375	2.086	93.463				
15	.340	1.886	95.349				
16	.308	1.710	97.059				
17	.278	1.542	98.601				
18	.252	1.399	100.00				

Note. Extraction method was principal axis factoring.

Table 5.23

Qualities of a Good Bloke, Second Round EFA: Pattern Matrix

<i>To what extent do you agree or disagree that a Good Bloke must exhibit the following qualities or behaviors?</i>	FACTOR 1	FACTOR 2
A Good Bloke is affable.		.481
A Good Bloke is attentive.	.666	
A Good Bloke takes a balanced approach	.539	
A Good Bloke is fair.	.758	
A Good Bloke has good social skills		.745
A Good Bloke is hardworking.		.440
A Good Bloke is helpful.	.502	
A Good Bloke is inclusive.	.548	
A Good Bloke is loyal.	.468	
A Good Bloke is 'ocker.'		.619
A Good Bloke is personable.		.742
A Good Bloke is relaxed.		.803
A Good Bloke is reliable.	.743	
A Good Bloke is respectful.	.872	
A Good Bloke is a responsible person.	.646	
A Good Bloke does not tolerate. bullying	.804	
A Good Bloke gives people a 'fair go.'	.808	
A Good Bloke is a 'mate.'		.432

Note. Extraction method was principal axis factoring. Rotation method was promax with Kaiser normalization. Rotation converged in eight iterations.

Once again, a factor correlation matrix was used to ensure that I had used the correct rotation technique (Table 5.24).

Table 5.24

Qualities of a Good Bloke, Second Round EFA: Factor Correlation Matrix

	FACTOR 1	FACTOR 2
FACTOR 1	1.000	.519
FACTOR 2	.519	1.000

Note. Extraction method was principal axis factoring. Rotation method was promax with Kaiser normalization

Descriptors of qualities of a Good Bloke. The qualities of a Good Bloke are:

- Factor 1: Respectful
- Factor 2: Relaxed

The findings from the EFA of the characteristics and qualities of the Good Bloke were used to design the leadership survey.

Part 2: Good Bloke and Organizational Factors

In this phase of the quantitative analysis, respondents were also asked to report the extent to which their immediate supervisor behaved in line with the characteristics and qualities of the Good Bloke and how this behavior influenced perceived levels of commitment, engagement and satisfaction. This second survey, hereafter labeled survey 2, was designed to explore the extent to which factors associated with the leadership practices and characteristics of the Good Bloke influence organizational behavior.

Survey 2. An organizational survey was administered regarding perception of an employee's direct supervisor regarding characteristics and qualities of the Good Bloke. The survey was made up of open-ended and quantitative statements, demographic data collected focused on identifying if an equivalent term for a female exists for the Good Bloke and the gender of the direct supervisor for respondents, the age of the respondent, gender, state or territory they resided in, place of birth (city or country) and industry that they worked in. A total

of thirty-three statements relating to the Good Bloke were included in the survey with fifteen statements focusing on qualities that people assign to an individual they consider a good bloke and eighteen focused on characteristics that a good bloke would display. All statements regarding the Good Bloke used a six-point likert scale and were designed to assess perceptions of the respondent's direct supervisor against these qualities and characteristics. Commitment was measured using 13 statements, engagement was measured through five statements and satisfaction was assessed through three statements. Established measures of commitment, engagement and, satisfaction were used to support the analysis.

Dependent variables. Eight significant dependent variables emerged: commitment, trust, loyalty, identification, involvement, loyalty, employee engagement, and job satisfaction. They are each briefly considered in that order.

Commitment. Measures of commitment were assessed using an abridged version of the Cook and Wall OCI instrument. This instrument measures three aspects of organizational commitment; interpersonal trust at work, organizational commitment and personal need non-fulfillment. Cook and Wall (1980) found that trust in management to treat employees fairly was positively correlated with separate questionnaire measures of identification, involvement and loyalty.

Eisenberger, Huntington, Hutchison, and Sowa (1986) argue that employees develop global beliefs concerning the extent to which the organization values their contributions and cares about their well-being. They hypothesize that such perceived organizational support depends on the same attributed processes that people use generally to infer the commitment by others social relationships. Eisenberger et al. (1986) state that according to organizational

support theory, the development of perceived organizational support is encouraged by employees' tendency to assign organizations humanlike characteristics.

Measuring the extent to which the ideal of the Good Bloke influences employee commitment aligns to the findings from Rhoades and Eisenberger (2002) who state that because supervisors act as organizational agents, the employees' receipt of favorable treatment from a supervisor should contribute to positive perceptions of organizational support. According to Eisenberger et al. (1986) the concept of perceived organizational support was developed to explain the notion of employee commitment to an organization. They proposed that employees develop global beliefs concerning the extent to which the organization values their contributions and cares about their well being and they refer to those global beliefs as perceived organizational support (Wayne, Shore, & Liden, 1997).

Rhoades and Eisenberger (2002) state that perceived organizational support is related to but distinct from affective commitment (Eisenberger, Fasolo, & Davis-LaMastro, 1990; Rhoades, Eisenberger, & Armeli, 2001; Settoon, Bennett, & Liden, 1996; Shore & Tetrick, 1991), effort-reward experiences (Eisenberger et al., 1990), continuous commitment (Shore & Tetrick, 1991), leader-member exchange (Settoon et al., 1996; Wayne et al., 1997), supervisory support (Kottke & Sharafinski, 1988; Malatesta, 1995; Shore & Tetrick, 1991), perceived organizational politics (Cropanzano, Howes, Grandey, & Toth, 1997; Randall, Cropanzano, Bormann, & Birjulin, 1999), procedural justice (Rhoades et al., 2001), and job satisfaction (Aquino & Griffeth, 1999; Eisenberger, Cummings, Armeli, & Lynch, 1997; Shore & Tetrick, 1991). Significantly, perceived organizational support is a distinctive construct that the survey of perceived organizational support (SPOS) measures with high reliability (Rhoades & Eisenberger, 2002).

A short form of the perceived organizational support survey was also used as part of the survey design for this secondary analysis. According to Rhoades and Eisenberger (2002) the majority of studies on perceived organizational support uses a short form of the original POS instrument to assess commitment. They state that because the original scale is unidimensional and has high internal reliability, the use of shorter versions does not appear problematic (Rhoades & Eisenberger, 2002).

Given the objective of this dissertation the following statements were adapted from an assessment of organizational commitment from the Perceived Organizational Support Survey in order to assess perceived supervisory support and its relation to the idea of a Good Bloke:

- “My supervisor cares about my opinions.”
- “My supervisor strongly considers my goals and values.”
- “My supervisor shows very little concern for me.”

In addition to perceived supervisor support dimensions of employee loyalty, involvement and identification with the organization were measured. According to Mathews and Shepherd (2002) there are three main measures of attitudinal commitment: The Organizational Commitment Questionnaire (OCQ) created by Porter, Steers, Mowday, and Boulian (1974); the British Organizational Commitment Scale (BOCS) developed by Cook and Wall (1980)—also referred to as the OCI instrument; and the Affective Commitment Scale (ACS) conceptualized by Meyer and Allen (1984). They state that each scale seeks to measure the three components reflected in Buchanan’s (1974) definition of commitment. Commitment is directly linked to trust.

Trust. Trust, according to Cook and Wall (1980), refers to the extent to which one is willing to ascribe good intentions to have confidence in the words and actions of other people. Given that trust emerged as a concept from the qualitative research phase, the assessment of the

extent to which the Good Bloke ideal influences commitment through trust was incorporated into the design of the Employee Engagement, Satisfaction and Commitment Survey.

For the purpose of this exploration the following construct and their associated statements were adapted from the Cook and Wall's (1980) OCI instrument to measure reported levels of commitment:

Identification. Illustrative statements about identification with company included the following:

- “I am quite proud to be able to tell people that I work for (*company name*).”
- “I feel myself to be a part of the company.”
- “I would not recommend a close friend to join our staff.” (R)

Involvement. Some representative statements about involvement as a dimension of commitment included the following:

- “To know that my own work had made a contribution to the good of the organization would please me.”
- “In my work I like to feel that I am making some effort not just for myself, but for the organization as well.”
- “I'm not willing to put myself out just to help the organization.” (R)

Loyalty. Several illustrative statements about company loyalty as a dimension of commitment included the following:

- “Even if (*company name*) were not doing too well financially, I would be reluctant to change to another employer.”
- “The offer of a bit more money with another employer would not seriously make me think of changing my job.”

- “I sometimes feel like leaving this employment for good.”

Employee engagement. Engagement was measured using the Saks engagement index. Saks (2017) argued that employee engagement is associated with organizational-level outcomes such as higher shareholder returns, greater return on assets, shareholder value, profitability, productivity, and customer satisfaction. Saks noted that engaged employees have more positive job attitudes, higher task, job, and contextual performance and organizational citizenship behavior, better health and well-being (e.g., lower anxiety, depression, and stress), and are less likely to quit. In addition, collective organizational engagement has also been found to be positively related to firm performance.

Five statements from the Saks engagement index were incorporated into the survey. The five items selected were chosen based on the fact that they measured the most pertinent aspects as they relate to an individual's engagement at work with their job role which is shaped by and through their interactions with their direct supervisor.

- “I really “throw” myself into my job.”
- “Sometimes I am so into my job that I lose track of time.”
- “This job is all consuming.
- “My mind often wanders, and I think of other things when doing my job.”
- “I love my job; I am totally into it.”

Job Satisfaction (Minnesota Satisfaction Index). To assess perceptions of job satisfaction, an abridged version of the Minnesota job satisfaction Index (JSS) was used. The instrument is comprised of 36 items and used a nine-facet scale to assess employee attitudes regarding their job and key aspects associated with it. Each facet is assessed with four items, and a total score is computed from all items. The nine facets measured by this instrument are pay,

promotion, supervision, fringe benefits, contingent rewards (performance-based rewards), operating procedures (required rules and procedures), co-workers, nature of work, and communication.

For the purpose of the study, three statements were used to measure reported levels of satisfaction:

- “All in all, I am satisfied with my job.”
- “In general, I do not like my job.” (R)
- “In general, I like working here.”

As with the engagement index the above statements were selected as they measured the most pertinent aspects as they relate to an individual’s satisfaction with their job role which is influenced by and through their interactions with their direct supervisor

In addition to quantitative statements respondents were given the opportunity to provide rich data via a number of qualitative statements. Most significantly respondents were asked:

- “Describe what makes someone a Good Bloke to you.”
- “Expand on predefined fields for a female equivalent to a Good Bloke through an open field titled as “other.”

Demographics of Survey 2. A total of 301 respondents from across Australia completed the survey. As in the original survey, respondents were asked to indicate if they had heard of the term the Good Bloke, 286 of the respondents indicated that they had heard of the term “good bloke” before as outlined in Table 5.25.

Table 5.25

Responses to Question: “Have you ever heard the term ‘Good Bloke’ before?”

Response	Frequency	%
Yes	286	95.1
No	15	4.9
Total	301	100

Table 5.26 shows the gender breakdown for the participants. Data collected was provided by more males than females working across Australia with percentages in line with that of the initial survey. It is hypothesized that more males may have responded to both the initial survey and this survey based on a number of factors which may include the industries that respondents belonged to, the business network that I engaged with, and/or that the focus of the topic which may have been more appealing to males than females. According to the Australian Workplace Gender Equality Agency (2018), women make up 47% of all employed persons in Australian workplaces; thus, the above response rates could be considered a limitation of the study.

Table 5.26

Responses to Question: “Are you male or female?”

Response	Frequency	%
Male	219	72.8
Female	82	27.2
Total	301	100

Table 5.27 shows the age distribution of the participants. indicates that the majority of respondents that participated in the survey.

Table 5.27

Responses to Question: “What is Your Age?”

Age (years)	Frequency	%
≤ 20	2	0.7
21–35	76	25.2
36–50	137	45.5
51–69	83	27.6
≥ 70	3	1.0
Total:	301	100

The demographic profile, as seen in Table 5.28, indicates that responses were received from Australians in every state and territory except the Northern Territory.

Table 5.28

Responses to Question: “What State or Territory Do You Live In?”

State/Territory	Frequency	%
Australian Capital Territory	1	0.3
New South Wales	118	39.2
Victoria	104	34.6
Queensland	23	7.6
South Australia	9	3.0
Tasmania	2	0.7
Western Australia	44	14.6

The birth place of the participants is shown in Table 5.29. Interestingly, the data mirrors that of respondents from the initial survey.

Table 5.29

Responses to Question: “Where Were You Born?”

Birth Location	Frequency	%
Within 100km of a capital city	213	70.8%
More than 100km from a capital city	88	29.2%
Total	301	100%

Table 5.30 indicates the sector in which participants worked. A third of respondents were received from individuals working in the energy (utilities) and the financial services industries. These together with education, health care & social assistance, construction, wholesale and retail trade, information, media and telecommunications make up 85.71% of all respondents and this profile may be a limitation in terms of its influence on the findings from this study.

Table 5.30

Responses to Question: “Which of the following industries best describes where you work?”

Sector	Frequency	%
Agriculture, Forestry & Fishing	4	1.3
Mining	4	1.3
Manufacturing	23	7.6
Utilities (energy)	51	16.9
Construction	22	7.3
Wholesale Trade	19	2.3
Retail Trade	19	6.3
Food Services	5	1.7
Transport	11	3.7
Information, Media & Telecommunications	19	6.3
Financial Services	45	15.0
Rental, Hiring & Real estate	2	0.7
Education & Training	33	11.0
Health Care & Social Assistance	27	9.0
Arts & Recreational Services	6	2.0
Administrative & Support Services	11	3.7
Total	301	100

Respondents were asked whether their immediate supervisor was male or female (Table 5.31). There were 75 respondents, or 24.9% of the sample, who indicated that their immediate supervisor was a female. According to the Workplace Gender Equality Agency (2018) women hold 13.7% of chair positions, 24.9% of directorships, 16.5% of CEO's are women and 29.7% of key management personnel are women in Australia. Given the results, it might be inferred that

this study is limited, based on the number of reported cases where females were reported as being a respondent's immediate supervisor.

Table 5.31

Response to Question: "Is your immediate supervisor male or female?"

Gender of Supervisor	Frequency	%
Male	226	75.1
Female	75	24.9
Total	301	100

Responses to Open-ended Questions: Descriptive Analysis

Respondents were asked to suggest alternate terms that could be used to define the female equivalent for the Good Bloke, open-ended questions were included in the second survey to support this process.

Table 5.32 shows the gender breakdown for suggestions of terms as a possible female equivalent to "Good Bloke."

Table 5.32

Alternative Female Term for "Good Bloke" by Gender

Themes	# of Male Respondents	# of Female Respondents
Top Chick	124	84
Good Woman	34	28
Quality Person	27	18
Good Sheila	8	4
Good Bloke as "Others"	24	10
There is no alternate	9	6

Other themes about using the term, “Good Bloke.” for women that emerged from respondents included:

- "Someone could be Good Bloke, if he or she is honest and dependable".
- "Someone might be a Good Bloke, if the person is socially collaborative".
- "A leader might be a Good Bloke if he or she is integral and could be able to communicate in an effective manner"
- "Genuine and caring traits are the real meaning of becoming Good Bloke"

Although a range of alternate definitions emerged for the female equivalent of a Good Bloke it is clear that an equal term that reflects the mores of Australian society does not exist. A significant finding from the analysis is the fact that a number of the respondents clearly stated that there is no term that could be used as an alternative to describe females as a Good Bloke.

Some additional viewpoints provided by respondents included:

- “Great woman or grouse Sheila”
- “Good Scout”.
- “Top Bird”.
- “Good Person (not gender specific)”.
- “Good bloke – I believe the term to be gender neutral”.
- “Good Lass”.

Regarding descriptors that respondents use to describe someone as a “Good Bloke” the following themes emerged: honesty, dependability, social and collaborative, a person of integrity, a good communicator and genuine. Some of the relevant comments on this were:

- “A Good Bloke to me is somebody that you would get along well with generally. Somebody who is honest and reliable and can be somebody you would consider a friend”.
- “Honesty, integrity, sense of humor, a pleasure to be around”.
- “Genuine, trustworthy, willing to put one’s self out for others”.
- “Calm. friendly, welcoming, a good listener, willing to help others”.
- “Good communicator-listening in particular as well as talking. One who takes an interest in others and is not just interested in himself. Has compassion, empathy and understanding”.

The findings from the open ended responses were largely consistent with the findings with the Phase 1 qualitative findings of the study.

Exploratory Factor Analysis and Confirmatory Factor Analysis

Exploratory and confirmatory factor analyses were performed on characteristics and behaviors that had emerged from the initial survey. An exploratory factor analysis (EFA) was initiated on the first third of the dataset (100 respondents) whilst a confirmatory factor analysis (CFA) was undertaken on the balance of the dataset, the remaining 201 respondents.

Exploratory factor analysis. EFA was conducted to identify a viable factor structure based on a randomized split of the data field from the sample. A sample of 100 participants was randomly selected using the randomization function on SPSS 24.0. An EFA, using Principal Axis Factor extraction method and Promax with Kaiser Normalization rotation method, was then conducted on this subset of participants to determine the factor structure of the 28 items. Items with primary factor loadings $\geq .50$ were retained.

Table 5.33 shows the mean, standard deviation and number of cases for the analysis. The highest scores recorded were for: loyal (5.5), respectful (5.5), fair (5.4) and gives “a fair go” (5.4) whilst the lowest scores were recorded for non-judgmental (4.3), a mate (4.3), alturustic (4.6) and humble (4.7). The highest variation was for “a mate” (± 1.5), “non-judgmental” (± 1.4), “thoughtful” (± 1.3) easy to get on with (± 1.3), considered a mate (± 1.3) and likeable (± 1.3). The lowest variations were for: “fair” (± 0.8), “reliable” (± 0.80), “gives ‘a fair go’” (± 0.8), “responsible” (± 0.8) and inclusive (± 0.8).

Table 5.33

Descriptive Statistics for Variables (Terms) Used in Identifying a “Good Bloke” (N=100)

Descriptive Term	Mean	SD
Loyal	5.5	0.9
Respectful	5.5	0.9
Fair	5.4	0.8
Gives people “a fair go”	5.4	0.8
Inclusive	5.3	0.8
Reliable	5.3	0.8
Helpful	5.3	0.9
Responsible	5.2	0.8
Honest	5.2	1.1
Competent	5.2	1.1
Ethical	5.2	1.1
Personable	5.2	0.9
Integrity	5.1	1.2
Affable	5.1	0.9
Likeable	5.1	1.3
Genuine	5.0	1.2
Easy to get on with	5.0	1.3
Hardworking	5.0	1.0
Authentic	4.9	1.2
Balanced approach	4.9	0.9
Caring	4.9	1.2
Dependable	4.9	1.2
Consider a mate	4.9	1.3
Thoughtful	4.8	1.3
Humble	4.7	1.2
Altruistic	4.6	1.2
A mate	4.3	1.5
Non-judgmental	4.3	1.4

The KMO (Kaiser-Meyer-Olkin) and Bartlett test of sphericity was carried out to measures the adequacy of data for conducting a factor analysis. The KMO value of 0.928 obtained was within the scope prescribed for conducting an exploratory factor analysis. In the case of the Bartlett test of sphericity, the Chi-square value was 2888.071, the degrees of freedom

was 378, and was found to be significant at $\leq .001$ (Table 5.34). The sequence of test methods used above (KMO, and Bartlett's—see Table 5.34), proved that the data was suitable for conducting the exploratory factor analysis.

Table 5.34

Measures of Adequacy for KMO and Bartlett's Test for Organizational EFA

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.928
Bartlett's test of sphericity	Approx. Chi-Square	2888.071
	df	378
	Sig.	.000

Table 5.35 shows the communalities of the factorial analysis for the average of all items. The highest communalities were for “genuine” (0.83), “thoughtful” (0.82), and the lowest communalities were for being “consider a mate” (0.39), “personable” (0.42), and “hard working” (0.44). Only three communalities had a value under .500. These results indicate that the amount of information explained by the estimated factorial model contained in each of the variables is quite high particularly for the items of genuine and honest.

Table 5.35

Communalities of Characteristics of a Good Bloke

Characteristic	Initial	Extraction
Genuine	0.89	0.83
Thoughtful	0.86	0.82
Helpful	0.84	0.80
Fair	0.80	0.80
Likeable	0.88	0.80
Integrity	0.90	0.80
Easy to get on with	0.90	0.79
Inclusive	0.84	0.79
Honest	0.88	0.77
Humble	0.86	0.76
Authentic	0.85	0.76
Respectful	0.84	0.76
Affable	0.72	0.75
Caring	0.81	0.73
Loyal	0.80	0.72
Ethical	0.84	0.69
Dependable	0.75	0.65
Competent	0.73	0.64
Reliable	0.75	0.64
A mate	0.77	0.64
Altruistic	0.74	0.62
Responsible	0.69	0.59
Non-judgmental	0.75	0.58
Gives people “a fair go”	0.67	0.57
Balanced approach	0.66	0.53
Hardworking	0.63	0.44
Personable	0.56	0.42
Consider a mate	0.63	0.39

Note. Extraction method was Principal Component Analysis.

The extraction technique used was the principal axis method in order to reduce the number of variables into a smaller number of components. Table 5.36 presents the variance percentage by each factor. According to criterion of eigenvalues < 1 three factors were retained.

The percentage of variance explained by the first, second, and third components were 52.75%, 12.59% and 2.83%, respectively explaining 15.1%, 3.8%, and 1.1% of the variables respectively, for a total variance explained of 69.16%. Loadings of the rotation were 13.44, 10.19 and 9.08 for factor 1, 2 and 3 respectively.

Table 5.36

Total Variance Explained

Factor	INITIAL EIGENVALUES			EXTRACTION SUMS OF SQUARE LOADINGS			ROTATION SUMS OF SQUARED LOADINGS
	Total	% of variance	Cumulative %	Total	% of variance	Cumulative %	Total
1	15.062	53.794	53.794	14.771	52.753	52.753	13.435
2	3.836	13.701	67.495	3.524	12.587	65.340	10.193
3	1.145	4.089	71.585	.791	2.825	68.166	9.082
4	.972	3.472	75.057				
5	.870	3.107	78.164				
6	.684	2.442	80.606				
7	.662	2.363	82.969				
8	.574	2.049	85.018				
9	.501	1.788	86.806				
10	.422	1.507	88.313				
11	.413	1.474	89.787				
12	.325	1.162	90.949				
13	.296	1.057	92.006				
14	.287	1.025	93.032				
15	.253	.902	93.934				
16	.228	.814	94.748				
17	.208	.742	95.491				
18	.192	.687	96.178				
19	.178	.636	96.814				
20	.147	.526	97.340				
21	.137	.488	97.829				
22	.126	.451	98.279				
23	.113	.402	98.682				
24	.101	.361	99.042				
25	.090	.322	99.364				
26	.070	.250	99.614				
27	.059	.209	99.824				
28	.049	.176	100.000				

Note. Extraction method was principal axis factoring. When factors are correlated, sums of squared loadings cannot be added to obtain a total variance.

Figure 5.7 shows the scree plot which helps to decide the number of factors, considering the number of components in which the descent stabilizes (those factors that are before the inflection point). This scree plot suggests a three factors model.

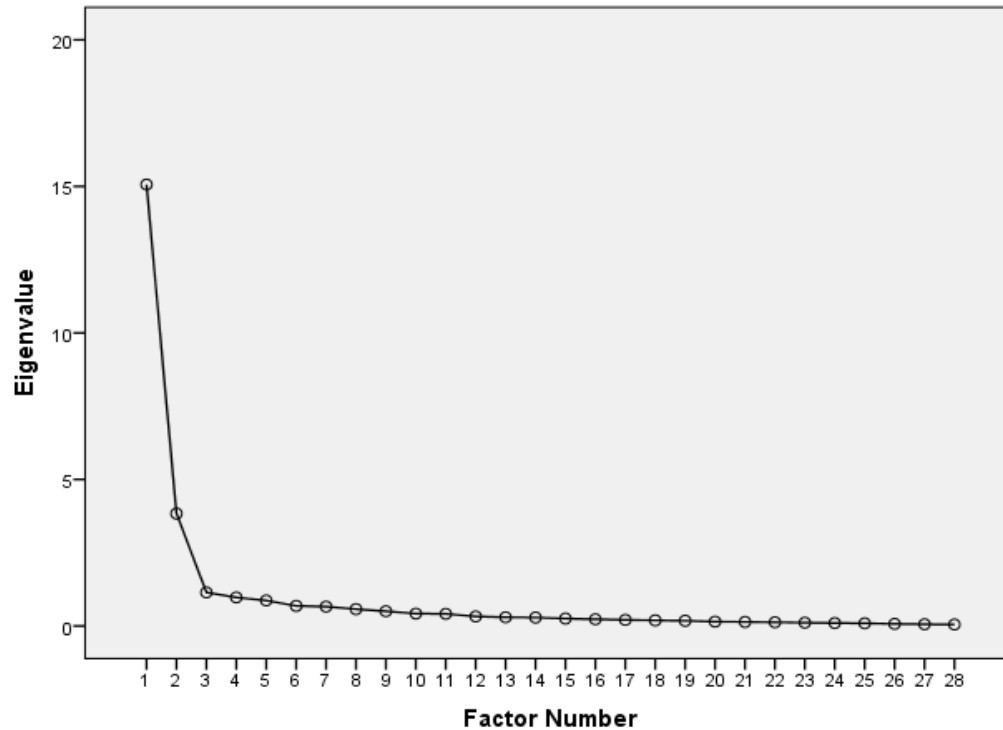


Figure 5.7. Scree plot for the 3-factor model.

The rotational component matrix was rotated using promax with Kaiser normalization. This method was applied for three reasons. First, almost all phenomena studied in social sciences are more or less interrelated and, so, completely orthogonal relationships are rare. Therefore, imposing an orthogonal factor solution is likely to result in biasing the dataset. Second, if the construct under study features unrelated factors, this orthogonality should be empirically verified. Third, because in most CFAs latent factors are specified to be interrelated, employing an oblique-rotation method helps maintain conceptual consistency across both the EFA and CFA based on the hybrid approach that has been undertaken for this dissertation (i.e., exploring the data via EFA first, followed by the CFA). Pattern analysis was conducted to show the unique load of each variable that contributed to the factors that emerged. Results are in Table 5.37.

Table 5.37

Pattern Matrix of Good Bloke Characteristics

CHARACTERISTIC	FACTORS		
	1	2	3
Easy to get on with	.942		
Caring	.939		
Thoughtful	.937		
Likeable	.915		
Genuine	.893		
Humble	.891		
Authentic	.851		
Non-judgmental	.826		
Dependable	.813		
A mate	.769		
Integrity	.764		
Competent	.751		
Honest	.739		.258
Ethical	.714		
Altruistic	.645		
Fair		.902	
Inclusive		.896	
Loyal		.863	
Respectful		.799	
Responsible		.789	
Balanced approach		.775	
Reliable		.763	
Gives people “a fair go”		.761	
Personable		.410	.343
Affable			.864
Helpful		.446	.547
Hardworking		.213	.531
Consider a mate		.226	.402

Note. Extraction Method was principal component analysis. Rotation method was promax with Kaiser normalization. Rotation converged in five iterations.

The structure matrix is in Table 5.38. This highlights the three factors together with their different loadings. The factor with the maximum load numbers is the main factor. Factor 1 includes 15 items, Factor 2 has 9 items, and Factor 3, has four items.

Table 5.38

Structure Matrix of Good Bloke Characteristics

CHARACTERISTIC	FACTORS		
	1	2	3
Genuine	.910	.466	.596
Thoughtful	.900	.508	.504
Easy to get on with	.888	.427	.512
Likeable	.887	.382	.561
Integrity	.882	.520	.666
Authentic	.872	.484	.559
Humble	.868	.496	.500
Honest	.860	.467	.674
Caring	.847	.415	.439
Ethical	.821	.489	.615
Dependable	.805	.425	.494
Competent	.800	.423	.557
A mate	.798	.431	.530
Altruistic	.772	.466	.606
Non-judgmental	.754	.372	.399
Fair	.468	.895	.541
Inclusive	.469	.888	.534
Respectful	.497	.866	.596
Loyal	.444	.847	.500
Reliable	.490	.797	.497
Responsible	.377	.771	.464
Gives people “a fair go”	.419	.749	.433
Balanced approach	.287	.718	.412
Personable	.379	.594	.563
Affable	.574	.488	.860
Helpful	.581	.784	.824
Hardworking	.420	.526	.646
Consider a mate	.448	.514	.590

Note. Extraction method was principal component analysis. Rotation method was promax with Kaiser normalization.

The factors that emerged from the EFA from Survey 2 are outlined in Table 5.39 along with a summary description of the meaning of each factor.

Table 5.39

Factor Identification and the Associated Items

INFLUENTIAL FACTORS	DESCRIPTION OF MAIN FEATURES OF FACTORS
Factor 1: Relatable	A person that is easy to get on with, caring, thoughtful, likeable, who is genuine and behaves with humility.
Factor 2: Fair/Inclusive	A person who is loyal, respectful, personable, reliable and who takes responsibility whilst demonstrating a balance approach to others.
Factor 3: Affable	A person that is helpful, hardworking and considered a mate.

The factor loadings for each item is outlined in the Table 5.40.

Table 5.40

Factor Items for Good Bloke Characteristics.

CHARACTERISTIC	Factor		
	Relatable	Fair/inclusive	Affable
Genuine	.910		
Thoughtful	.900		
Easy to get on with	.888		
Likeable	.887		
Integrity	.882		
Authentic	.872		
Humble	.868		
Honest	.860		
Caring	.847		
Ethical	.821		
Dependable	.805		
Competent	.800		
A mate	.798		
Altruistic	.772		
Non-judgmental	.754		
Fair		.895	
Inclusive		.888	
Respectful		.866	
Loyal		.847	
Reliable		.797	
Responsible		.771	
Gives people “a fair go”		.749	
Balanced approach		.718	
Personable		.594	
Affable			.860
Helpful			.824
Hardworking			.646
Consider a mate			.590

Table 5.41 outlines the average variance extracted and composite reliability of the dataset. Average variance extracted (AVE) should be higher than .5 and Composite reliability

(CR) should be higher than .7 for all constructs of a measurement model. As it can be seen in the Table, all the three factors have AVE values higher than .5. Similar results were obtained for CR where all three factors have CR values higher than .7. These results indicate that all three factors produced a good convergent validity of each one ($AVE > .5$). Finally, all three factors had good reliabilities ($CR > .7$),

Table 5.41

Average Variance Extracted and Composite Reliability

PARAMETERS	FACTORS		
	1	2	3
Average Variance Extracted	0.7150	0.6351	0.5460
Composite reliability	0.9740	0.9392	0.8244

Confirmatory factor analysis. Exploratory factor analysis is used when a researcher has no prior theoretical basis for a measurement model. It also implies that the model developed is not being tested for fit, that is, testing whether the model is a good representation of the sample variance-covariance matrix (Schumacker & Lomax, 2016). This is in contrast to confirmatory factor analysis (CFA), which is typically used for testing a hypothesized theoretical model.

According to Schreiber, Stage, King, Nora and Barlow (2006), CFA, as the name suggests, is a confirmatory technique—it is theory driven. Therefore, the planning of the analysis is driven by the theoretical relationships among the observed and unobserved variables. When a CFA is conducted, the researcher uses a hypothesized model to estimate a population covariance matrix that is compared with the observed covariance matrix. Technically, the objective from a research perspective is to minimize the difference between the estimated and observed matrices.

In CFA, observed variables traditionally are designated graphically with a square or rectangle (as in Figure 5.7). Responses to items in the survey based on a Likert-scale, is an

example of an observed variable. Unobserved variables or latent factors, factors, or constructs are depicted graphically with circles or ovals. Common factor is another term used because the effects of unobserved variables are shared in common with one or more observed variables (Schreiber et al., 2006).

Initially the three-factor model that was defined by the EFA above, was tested in CFA. This model is outlined in Figure 5.8.

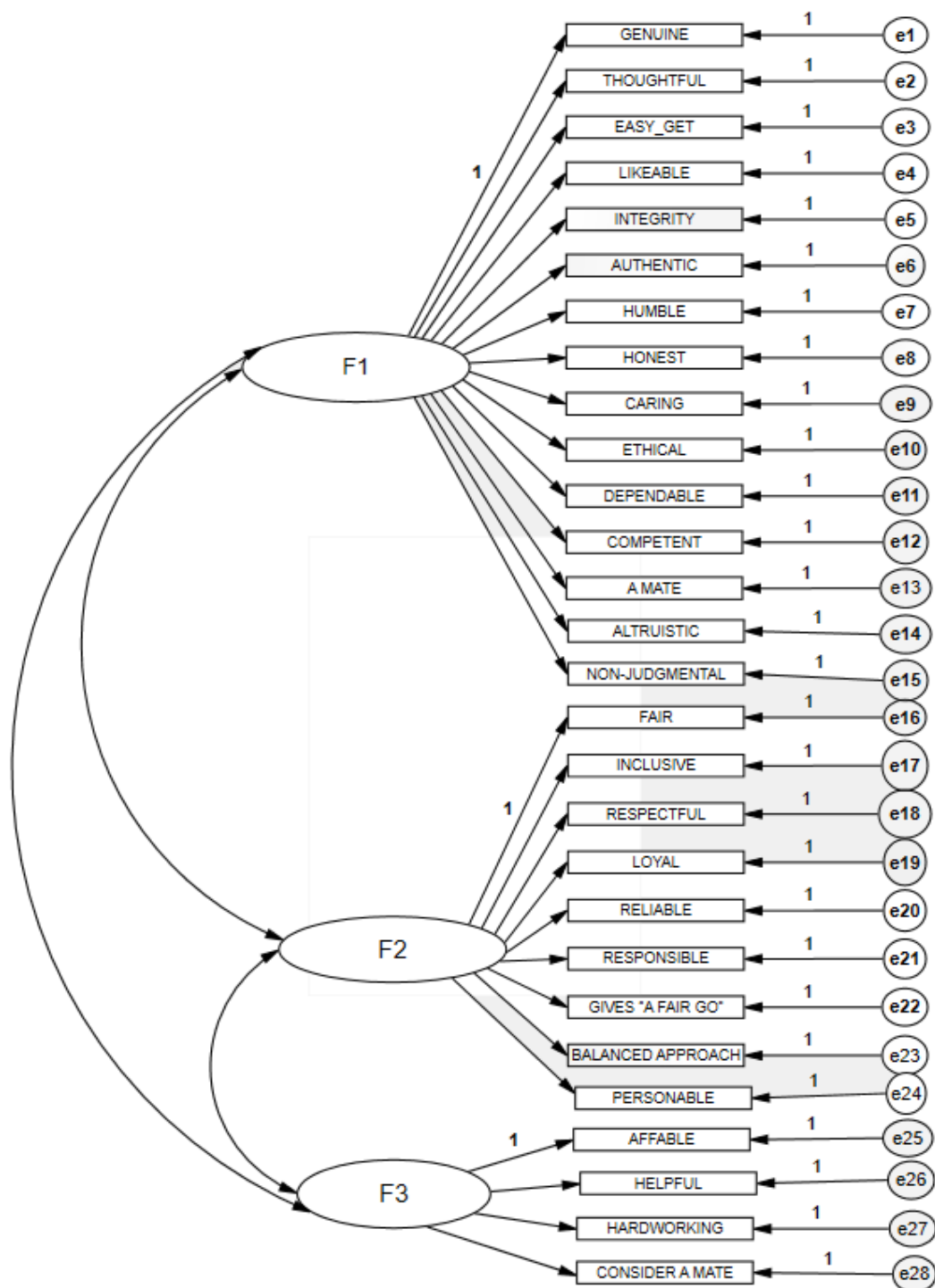


Figure 5.8. Model proposed by EFA (three factors) and probed with CFA for the remaining population/ (N = 201)

Figure 5.9 shows the diagram with standardized estimates of the model proposed by EFA and probed with CFA for the remaining population (N = 201).

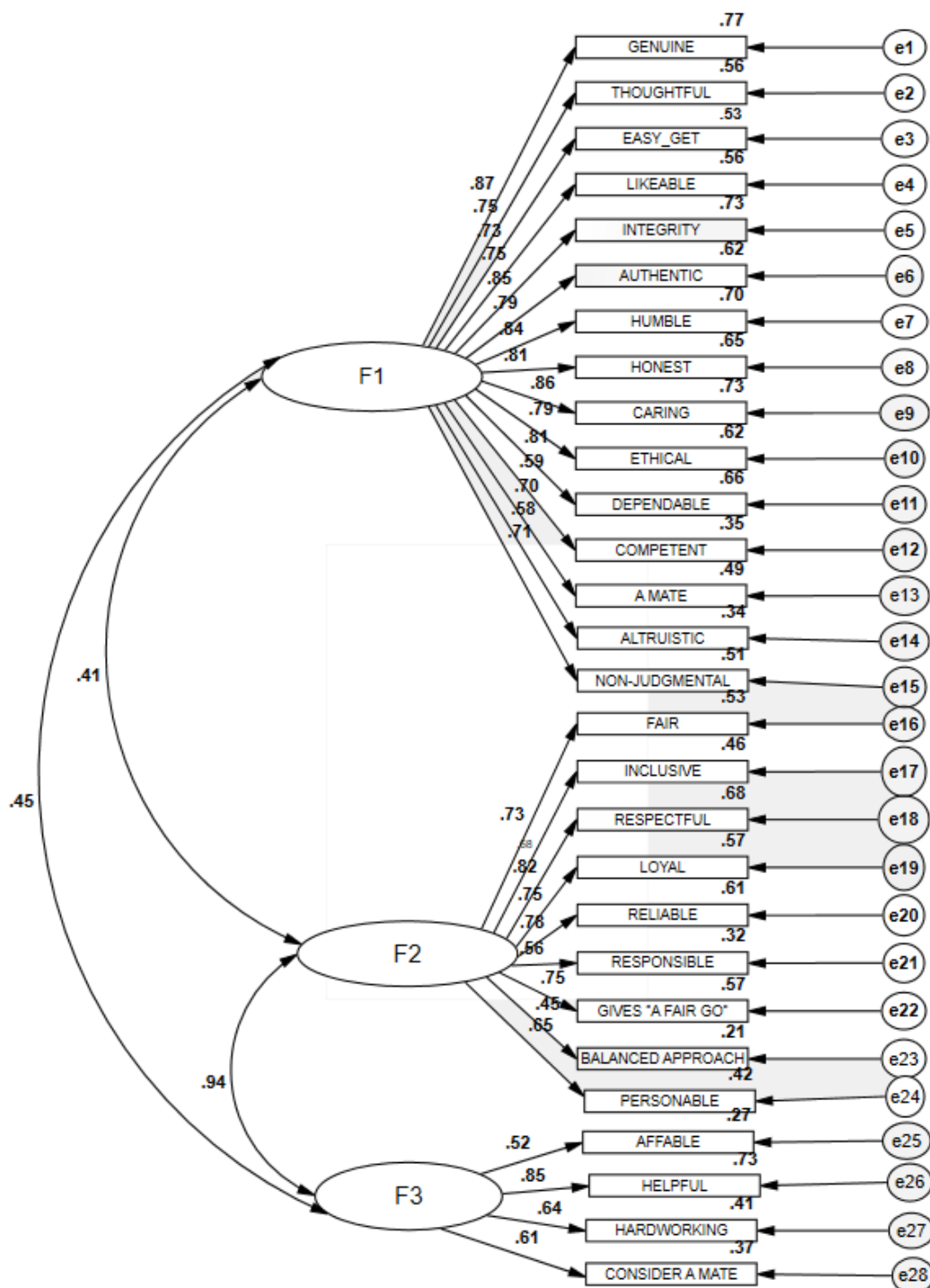


Figure 5.9. Standardized estimates of the model proposed by EFA and probed with CFA for the remaining population. (N = 201)

Table 5.42 highlights the fit summary for the model. The AMOS (analysis of moment structures) program used to perform the confirmatory factor analysis indicated that a minimum

result for model fit was obtained. In this regard, this indicates that variances and covariances were successfully estimated. In addition, it also means that there were no errors or warnings and that it is safe to proceed to the next phase of the analysis, which is the estimates of the adjustment measures of the model. The value of X^2 (CMIN or minimum discrepancy) was 986.50 and it was significant ($p \leq 0.001$) with 347 degrees of freedom, while the number of distinctive parameters that were estimated (NPAR) was 59 and the X^2/df ratio was 2.84 (Table 5.43). Based on the readings, it is evident that there is some debate regarding the extent to which the X^2 is significant in terms of supporting the output of the CFA. Some researchers state that if the X^2 is significant, the model is sometimes considered unacceptable, however, many other researchers do not take this index into account if both the sample size exceeds 200 or if other indices indicate that the model is an acceptable fit. The suitability of hypothesis tests in the adjustment of the model is routinely questioned, even when the necessary distributive assumptions are fulfilled.

In CFA analysis, the relative X^2 also called the normalized X^2 is equal to X^2 divided by the degrees of freedom, this index may be less sensitive to the sample size. It is recommended that the relative X^2 be computed and that this ratio should be about 5 or less to begin to be reasonable. However, other researchers have suggested that the relationships of the degrees of freedom should be in the range of 2 to 1 or 3 to 1, which would be indicative of an acceptable fit between the hypothetical model and the sample data. In this study a relative X^2 value of 2.84 was found, so it is below the values indicated above and according to this parameter the model is acceptable.

The RMR (root mean square residual) is the square root of the average squared quantity by which the variances and covariances of the sample differ from their estimates obtained under

the assumption that the model is correct, the smaller the RMR the better, an RMR of zero indicates a perfect fit. The RMR represents the average residual value derived from the adjustment of the variances and covariances matrix for the hypothetical model to the variance and covariance matrix of the sample data. It is considered acceptable to record RMR values between 0.05 and 0.08. However, because these residuals are relative to the sizes of variances and observed covariances, they are difficult to interpret, so they are better interpreted in the correlation matrix metric. The standardized RMR (SRMR) then represents the average value over all standardized residuals and ranges from 0 to 1.00. Values of standardized RMR between 0.05 and 0.08 are considered acceptable.

In this study, the RMR value was .08, which is considered acceptable, so the model adjusted according to this index. The GFI and the AGFI can be classified as absolute adjustment indices because they basically compare the hypothetical model with no model. GFI and AGFI values are acceptable, above 0.90. In this study, GFI and AGFI had values of .74 and .70, respectively, which are close to .90. The PGFI (parsimony goodness-of-fit index), which is a modification of the GFI that accounts for the degrees of freedom available to evaluate the model. It has been suggested that a non-significant X^2 statistic and goodness of fit indexes in the 90's, accompanied by parsimony indexes in the 50's are not unexpected. So, the value of PGFI obtained in this study (.63) is close to 0.50. In this study the SRMR value was .0712 and it is considered acceptable. The model has a good fit based on the RMSE.

Table 5.42

Model Fit Summary

CMIN:					
MODEL	NPAR	CMIN	DF	P	CMIN/DF
Default Model	59	986.50	347	.00	2.84
Saturated Model	406	.00	0		
Independence model	28	4349.78	378	.00	11.51
RMR, GFI, SRMR:					
MODEL	RMR	GFI	AGFI	PGFI	Standardized RMR
Default Model	.08	.74	.70	.63	.0712
Saturated Model	.00	.00			
Independence model	.50	.18	.12	.16	
BASELINE COMPARISONS:					
MODEL	NFI Delta 1	RFI rho 1	IFI Delta 2	TLI rho2	CFI
Default Model	.77	.75	.84	.82	.84
Saturated Model	1.00		1.00		1.00
Independence model	.00	.00	.00	.00	.00
PARSIMONY-ADJUSTED MEASURES:					
MODEL	PRATIO	PNFI	PCIF		
Default Model	.91	.73	.79		
Saturated Model	.00	.00	.00		
Independence model	1.00	.00	.00		
NCP:					
MODEL	NCP	LO90	HI90		
Default Model	639.50	549.48	737.15		
Saturated Model	.00	.00	.00		
Independence model	3971.78	3763.16	4187.72		
FMIN:					
MODEL	NCP	F0	LO90	HI90	
Default Model	4.93	3.20	2.75	3.69	
Saturated Model	.00	.00	.00	.00	
Independence model	21.75	19.86	18.82	20.94	

RMSEA				
MODEL	RMSEA	LO 90	HI 90	PCLOSE
Default Model	.10	.09	.10	.00
Independence model	.23	.22	.24	.00
AIC:				
MODEL	AIC	BCC	BIC	CAIC
Default Model	1104.50	1124.51	1299.39	1358.39
Saturated Model	812.00	949.71	2153.14	2559.14
Independence model	4405.78	4415.28	4498.28	4526.28
ECVI:				
MODEL	ECIV	LO 90	HI 90	MECVI
Default Model	5.52	5.07	6.01	5.62
Saturated Model	4.06	4.06	4.06	4.75
Independence model	22.03	20.99	23.11	22.08
HOELTER:				
MODEL	HOELTER .05	HOELTER .01		
Default Model	80	84		
Independence model	20	21		

The values for the NFI and CFI vary from 0 to 1.00 and are derived from the comparison of a hypothetical model with the independence model (or null). A value > 0.90 is considered representative of a well-adjusted model. The RFI (Relative Fit Index or relative adjustment index) represents a derivative of the NFI and varies from 0 to 1.00, with values close to 0.95 indicating a higher adjustment. The IFI (Incremental Index of Fit or incremental adjustment index) address the problems of parsimony and the size of the sample that is known to be associated with the NFI, as such, its calculation is basically the same as that of the NFI, with the exception that degrees of freedom are taken into account. The TLI (Tucker-Lewis Index or the Tucker-Levis Index) is consistent with the other indices mentioned above and produces values that vary from 0 to 1.00, with values close to 0.95 (for large samples) being indicative of a good fit. In this study, values of .77, .75, .84, .82, and .84 were obtained for the NFI, RFI, IFI, TLI and

CFI, respectively. These values were close to .90 and .95, so it can be considered as an acceptable result.

The adjustment of the model between the hypothetical model and the observed data is considered "relatively good" if the following criterion is met: a cut-off value of PNFI and PCFI greater than .50. In this study the PRATIO, PNFI and PCFI values were .92, .71, and .77, respectively, meaning that the hypothetical four factor model did fit correctly according to these indices.

The RMSEA takes into account the approximation error in the population and tests how well the model with values of theoretically selected but unknown parameters adjusts the covariance matrix of the population if they were available. This discrepancy, measured by the RMSEA, is expressed by the degrees of freedom, making it sensitive to the number of parameters estimated in the model (the complexity of the model), values less than 0.05 indicate a good fit and values as high as 0.08 are acceptable, they represent a reasonable error of approximation in the population. Recently, these cut-off points have been re-evaluated and RMSEA values ranging from 0.08 to 0.10 indicate a mediocre adjustment and those greater than 0.10 indicate a poor adjustment. The RMSEA in this study was .09, so according to RMSEA index, the model proposed had a mediocre adjustment, but it was lower than .10, which indicates a poor adjustment. This result therefore suggests that the model proposed is acceptable.

The RMSEA value for the hypothetical study model was .09 with the 90% confidence interval ranging from .08 to .10 and a value of PCLOSE equal to 0.000. The interpretation of the confidence interval indicated that it can be 90% reliable that the true RMSEA value in the population is within the limits of .08 and .10, which represents a certain degree of accuracy, given that the point estimate of RMSEA was $\leq .10$, which means that the model does not have a

poor adjustment and the upper limit of 90% of the interval is .10, which is close to the value of 0.08 to be a model with certain adjustment.

Modification of the model. It is unusual for a model to fit well at first. Sometimes model modifications are required to obtain a better-fitting model. AMOS allows for the use of modification indices to generate the expected reduction in the overall model fit chi-square for each possible path that can be added to the model. In AMOS, the Threshold for Modification indices allow specifying the level of chi-square change required for a path to be included in the output. The default value is 4.00 because it slightly exceeds the tabled critical value of a chi-square distribution with one degree of freedom: 3.84. Any additional parameter estimated by AMOS should result in an expected reduction in the model chi-square of at least 3.84. Table 5.44 presents the modification indices.

Table 5.43

Model Fit Summary—Two Modification Indices

CMIN:					
MODEL	NPAR	CMIN	DF	P	CMIN/DF
Default Model	61	870.66	345	.00	2.52
Saturated Model	406	.00	0		
Independence model	28	4349.78	378	.00	11.51
RMR, GFI, SRMR:					
MODEL	RMR	GFI	AGFI	PGFI	Standardized RMR
Default Model	.08	.77	.73	.65	.0706
Saturated Model	.00	1.00			
Independence model	.50	.18	.12	.16	
BASELINE COMPARISONS:					
MODEL	NFI Delta 1	RFI rho 1	IFI Delta 2	TLI rho2	CFI
Default Model	.80	.78	.87	.85	.87
Saturated Model	1.00		1.00		1.00
Independence model	.00	.00	.00	.00	.00

PARSIMONY-ADJUSTED MEASURES:				
MODEL	PRATIO	PNFI	PCIF	
Default Model	.91	.73	.79	
Saturated Model	.00	.00	.00	
Independence model	1.00	.00	.00	
NCP:				
MODEL	NCP	LO90	HI90	
Default Model	525.66	442.54	616.45	
Saturated Model	.00	.00	.00	
Independence model	3971.78	3763.16	4187.72	
FMIN:				
MODEL	NCP	F0	LO90	HI90
Default Model	4.35	2.63	2.21	3.08
Saturated Model	.00	.00	.00	.00
Independence model	21.75	19.86	18.82	20.94
RMSEA				
MODEL	RMSEA	LO 90	HI 90	PCLOSE
Default Model	.09	.08	.09	.00
Independence model	.23	.22	.24	.00
AIC:				
MODEL	AIC	BCC	BIC	CAIC
Default Model	992.66	1013.35	1194.16	1255.16
Saturated Model	812.00	949.71	2153.14	2559.14
Independence model	4405.78	4415.28	4498.28	4526.28
ECVI:				
MODEL	ECIV	LO 90	HI 90	MECVI
Default Model	4.96	4.55	5.42	5.07
Saturated Model	4.06	4.06	4.06	4.75
Independence model	22.03	20.99	23.11	22.08
HOELTER:				
MODEL	HOELTER .05		HOELTER .01	
Default Model	90		94	
Independence model	20		21	

Table 5.44

Two Modification Indices

		M.1	Per Change
e4 ^d	e13	34.11	.34
e11 ^d	e12	68.26	.33

The EFA indicated that the model had three factors; these factors were based on eigenvalues greater than 1.0. The CFA confirmed the three-factor model proposed by EFA.

The first factor was constituted of fifteen variables which align to qualities that respondents perceived were exhibited by their immediate supervisor/manager whilst factors two and three and constituted of statements about the respondent's immediate supervisor/manager. The imposition of the two modification indices in the CFA enhanced the model fit.

Conclusion to the Exploratory and Confirmatory Factor Analyses

The objective of the preceding analyses was to rigorously identify the factors associated with the idea of a Good Bloke, as compiled from a survey of 301 Australians, which was devised on the basis of descriptions of characteristics and qualities in the prior qualitative work. In the remainder of the chapter, I use structural equation modelling (SEM) to explore the influence of these factors on employee engagement, commitment and satisfaction for both male and female leaders working in for-profit small-to-medium enterprises in Australia.

Structural Equation Modeling

The first part of this chapter presented EFA and CFA analysis leading to that the Good Bloke concept, comprised of three factors. The objective of the remainder of this chapter is to build a structural equation model (SEM) depicting the influence of the three factors on respondents' perceptions of employee engagement, commitment and satisfaction. The influence

of mediating variables such as the age of the respondent and their gender, together with the reported gender of the respondent's supervisor, will also be analyzed and built into a theoretical model regarding the influence of the Good Bloke idea on perceived leadership effectiveness in an Australian context.

The focus of the SEM is to identify the influence of the three factors that emerged from the EFA and CFA analysis on follower engagement, satisfaction and commitment and to build a model for the Good Bloke in relation to its influence on leadership practice. In addition to these objectives, the SEM assessed two mediating variables:

- gender of respondent to see the extent to which the views of males and females are aligned regarding the influence of the Good Bloke;
- gender of supervisor to identify the extent to which this affects the feedback provided from respondents regarding the Good Bloke and its perceived influence on leadership effectiveness as measured by respondent perspectives regarding engagement, satisfaction, and commitment.

Kirby and Bollen (2009) stated that “structural equation modelling (SEM) with latent variables is a powerful tool for social scientists, allowing researchers to simultaneously estimate relationships between latent variables and observed indicators, and structural relationships between latent variables” (p. 328) Structural equation models are popular in many areas of scientific inquiry, including psychology, sociology and business research (McQuitty, 2004).

Jöreskog and Sörbom (1982) note that structural equation models have been useful in attacking many substantive problems in the social and behavioural sciences. Babin and Svensson (2012) acknowledge that structural equation modelling in some form has been around for a long time (Jöreskog, 1970; Jöreskog & Sörbom, 1976; Wright, 1921) and has gained a place as one of

the most widely used statistical tools in some areas of social sciences. According to Hair et al. (1998), structural equation modelling refers to a multivariate technique combining aspects of multiple regression analysis to estimate a series of interrelated dependence relationships simultaneously. Structural equation modelling combines the simultaneous performance of different multivariate techniques, which provides different angles and opportunities of analysis in social science research, (Babin & Svensson, 2012).

A key benefit associated with structural equation modelling is that the technique considers and estimates the linear and/or causal relationships between multiple exogenous (independent) and endogenous (dependent) constructs through a simultaneous, multiple equation estimation process, (Babin & Svensson, 2012). Chin, Peterson, and Brown (2008), state that structural equation modelling has become popular because it simultaneously reflects a theoretical network of manifest (observed) variables and latent (unobserved) variables. Bollen and Long (1993) and McDonald and Moon-Ho (2002) described five distinct steps undertaken in structural equation modelling:

1. Model specification
2. Model identification
3. Model estimation
4. Model evaluation
5. Model respecification.

Jarvis, Mackenzie and Podsakoff (2003), stated that two different measurement models, using multiple indicators of latent constructs, are profiled in structural equation modelling literature—the principle factor model (reflective model) and the composite latent variable model (formative model). They note that the most commonly used latent variable measurement model

is the principle factor model, where covariance among the measures is caused by, and therefore reflects, variation in the underlying latent factor.

A key consideration in model specification is whether the relationship between the manifest variables and a construct is formative or reflective. Mikulić and Ryan (2018) stated that a key aspect that has made SEM so popular lay in two of its abilities:

- (i) To simultaneously test numerous relationships between theoretical constructs, which are measured as latent variables as identified by several manifest indicators; and (ii) to regard some of these variables as having mediating or moderating roles when seeking to explain specific behaviors or perceptions of actions. (p. 465).

Engelhard and Wang (2014) state that another important distinction between formative and reflective models is the fact that indicators in formative models are not viewed as exchangeable, whilst the indicators are modeled as being exchangeable in reflective models.

The distinction between formative and reflective measures is important because proper specification of a measurement model is necessary to assign meaningful relationships in the structural model (Gerbing & Anderson, 1998). Coltman, Devinney, Midgley, and Venaik (2008) state that there are three broad theoretical considerations in determining if the measurement model is formative or reflective. These considerations include: (1) the nature of the construct, (2) the direction of causality between the indicators and the latent construct, and (3) the characteristics of indicators used to measure the construct.

Consideration 1: The nature of the construct. In a reflective model, the latent construct exists (in an absolute sense) independent of the measures (Borsboom, Mellenberg, & Heerden, 2004; Rossiter, 2000). In contrast, in a formative model, the latent construct depends on a constructivist, operationalist or instrumentalist interpretation by the scholar (Borsboom, Mellenberg, & Heerden., 2003).

Consideration 2: Direction of causality. The second key theoretical consideration in deciding whether the measurement model is reflective, or formative is the direction of causality between the construct and the indicators. Reflective models assume that causality flows from the construct to the indicators. In the case of formative models, the reverse is the case, causality flows from the indicators to the construct. Hence, in reflective models, a change in the construct causes a change in the indicators (Coltman et al., 2008).

Consideration 3: Characteristics of indicators. Significant differences are present in the characteristics of the indicators that measure the latent constructs under reflective and formative scenarios. In a reflective model, change in the latent variable must precede variation in the indicator(s) (Coltman et al., 2008). Thus, the indicators all share a common theme and are interchangeable. This interchangeability enables researchers to measure the construct by sampling a few relevant indicators underlying the domain of the construct (Churchill, 1979; Nunnally & Bernstein, 1994). Inclusion or exclusion of one or more indicators from the domain does not materially alter the content validity of the construct, Coltman et al. (2008).

Consideration 4: Indicator intercorrelation. In a reflective model, the underlying construct drives the indicators, which have positive and, desirably, high intercorrelations Coltman et al. (2008). Trochim and Donnelly (2001), stated that since reflective indicators have positive intercorrelations, researchers can use statistics such as factor loading and communality, Cronbach alpha, average variance extracted, and internal consistency to empirically assess the individual and composite reliabilities of their indicators.

Consideration 5: Indicator relationships with construct antecedents and consequences. In the case of reflective models, the indicators have a similar (positive/negative,

significant/non-significant) relationship with the antecedents and consequences of the construct (Coltman et al., 2008).

For the purpose of this dissertation a reflective structural equation model analysis was undertaken. The purpose of conducting this form of analysis is to explore the effects of the Good Bloke factors on three dependent variables:

- employee commitment—the extent to which respondents identify, are loyal, and are involved with the organisation;
- employee satisfaction with job;
- employee engagement—the extent to which respondents perceive they are supported by their supervisor (perceived supervisory support).

Mediating variables that were assessed included gender of respondent and the gender of the supervisor.

As was noted above, data was collected via a customized survey instrument. Employee engagement, satisfaction and commitment were assessed using abridged versions of three established instruments; the Saks (2017) engagement index, the Minnesota job satisfaction index and the Cook and Wall's (1980) commitment instrument. Qualities and characteristics of the Good Bloke emerged from the qualitative phase of the dissertation and were further refined through the initial exploratory and confirmatory factor analyses that was conducted.

The following analysis relates to the administration of the second survey instrument. The structural equation modelling analysis involved four distinct stages. The first stage that was undertaken in terms of building the model was the creation of a composite for the three factors that emerged from the exploratory factor analysis. The composite for each factor was the average

of the items which was analysed in SPSS under the compute variable tab. A third of the data set was used for the EFA with the balance being used to run a CFA using AMOS.

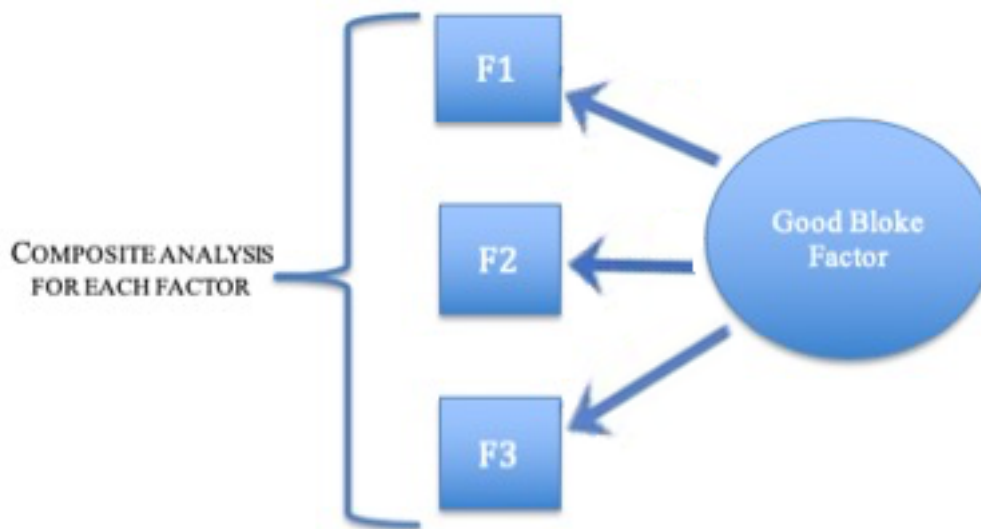


Figure 5.10. Composite analysis for the factors of the Good Bloke.

Composite Exploratory Factor Analysis

The first step in terms of building a structural equation model for the study results on the Good Bloke was to create the composite for the factors: Factor 1 = average of 15 items; Factor 2 = average of nine items; and Factor 3 = average for the four items. The items are listed in Table 5.40. Once completed the EFA for the model as highlighted in the above diagram was undertaken.

The exploratory factor analysis indicated that the Good Bloke is explained by a three-factor model (Factor 1, composed of qualities people associate with a Good Bloke, and Factor 2 and 3, made up of characteristics people associate with a Good Bloke).

Loyalty/Respect had the highest mean value, indicating its significance among characteristics participants associate with Good Bloke behavior/values. The items with the lowest mean values were for “a mate and “non-judgmental,” indicating that a Good Bloke as an

attributed quality is not necessarily linked to friendship or mateship and that respondents expect someone they consider to be a Good Bloke to provide constructive feedback in a non-judgmental fashion.

As mentioned earlier, the Good Bloke is statistically defined by a three-factor model with Factor 1 (15 items), Factor 2 (9 items) and Factor 3 (4 items) refer Table 5.40. Interestingly, Factor 1 is comprised exclusively of items that are associated with qualities whilst Factors 2 and 3 were constituted of characteristics that respondents associate with an individual, they consider to be a Good Bloke.

Gender as grouping variable. Following the creation of the composite for the factors, the next stage in testing the model for the Good Bloke was to ascertain the influence of gender of the respondent and of the supervisor that respondents reported to in terms of influencing levels of workplace engagement, satisfaction and commitment. The influence of the Good Bloke on employee engagement, satisfaction and commitment was explored to identify any unique idiosyncrasies that exist amongst males and female respondents as well as amongst male and female supervisors working in for-profit small-to-medium enterprises across Australia. The results from the analysis of gender as a grouping variable is presented in the following section.

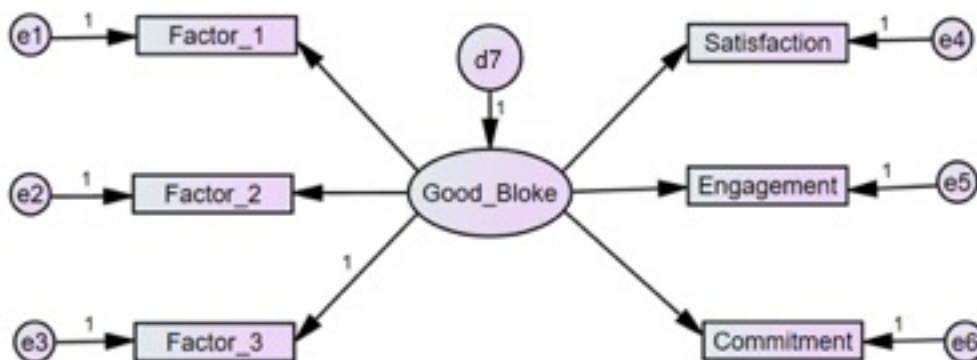


Figure 5.11. Structural equation model for standardized estimates both genders.

Figures 5.12 (males) and 5.13 (females) outline the design of the structural equation models analysed in order to assess the influence of the factors on the Good Bloke and the Good Bloke's influence on reported levels of satisfaction, engagement and commitment.

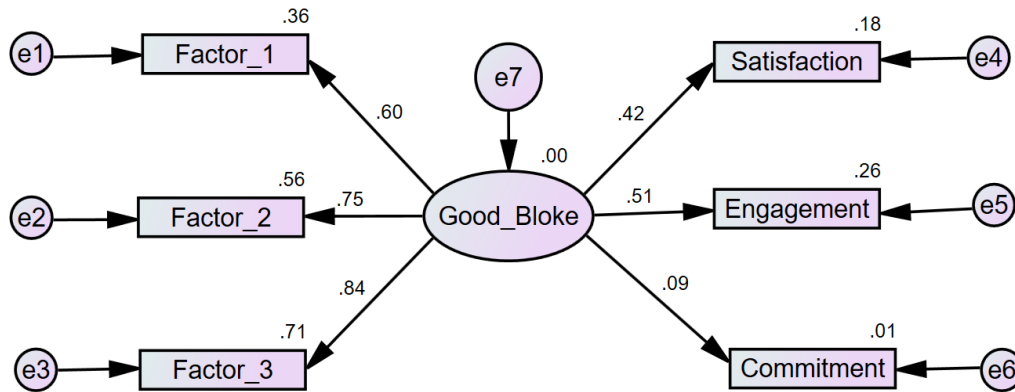


Figure 5.12. Structural equation model Model for standardized estimates for participant male group.

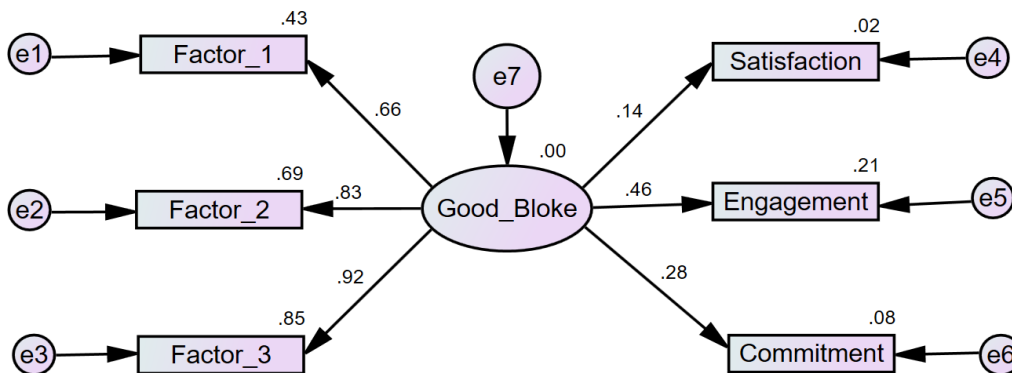


Figure 5.13. Structural equation model model for standardized estimates for participant female group.

The structural equation model indicates that, for both male and female respondents, there is no significant difference regarding the perceived effect of the factors on the Good Bloke model. The findings indicate that male and female views regarding the influence of the Good Bloke on the variables being measured, were aligned; this finding provides a significant insight into the Good Bloke insofar as it underpins that fact that its meaning as a exemplar in Australian society, is interpreted and valued in a similar fashion amongst both males and females.

Notwithstanding, the findings highlight some differences based on the gender of respondents (Figures 5.12 and 5.13). The Good Bloke was seen by both male and females as having a positive influence on engagement in the workplace ($\beta=.51$, $p<?$ for males and $\beta=.41$, $p<?$ for females). Male participants' results showed the having leaders with features of the Good Bloke had a significant effect on the employee satisfaction with their job ($\beta=.42$, $p<?$), whereas its influence on Commitment ($\beta=.09$, $p<?$) was not statistically significant. In contrast, females reported that the Good Bloke model had a more significant impact on reported levels of commitment ($\beta=.28$, $p<?$) yet its influence on satisfaction was not significant ($\beta=.14$, $p<?$). All the estimates (effects) by both males and females were positive.

The findings suggest that leaders perceived as being a Good Bloke, have the ability to create environments that support employees to be more engaged in the workplace. The findings reinforce some important differences amongst the perceptions shown by both male and female participants in how the Good Bloke is interpreted. This was most evident in the reported influence of the model on the Commitment and Satisfaction ratings amongst males and females. Males reported that their levels of satisfaction with leaders who displayed the qualities and characteristics of the Good Bloke, were higher than reported by female respondents. Both males and females indicated that the Good Bloke had a limited influence on levels of commitment. However, the reported influence of the Good Bloke amongst females regarding commitment was higher than their male counterparts. A consistent finding from both the qualitative and quantitative data analysis was subtle yet significant differences amongst both males and females in their interpretation of and feelings about the influence of the Good Bloke. In the qualitative phase of the study, females indicated that a Good Bloke was an individual that was inclusive, that made them feel like an equal, whereas males indicated that a Good Bloke was more likely to

be “one of us.” The fact that females indicated that a Good Bloke had a more significant influence on commitment than their male counterparts did, may be linked to their greater valuing of inclusiveness. Further research on this divergence between genders should be undertaken in the future.

In relation to local test, every path was tested, and the data highlights the standardized estimate for Group 1 (Males) and Group 2 (Females) in order to ascertain whether these were significant. Differences in the regression weights were assessed to produce the p-value. Based on the analysis of the first test from Factor 1 to Good Bloke both are significant producing similar results with no real difference between the groups. The p-value for the difference is high (0.64). For the second path, (from Good Bloke to Factor 2) the results are significant and there is no difference between the groups. The third path, (Good Bloke to Factor 3) could not be determined because in order to adjust the model, this path was fixed to 1 in the initial model for both males and females.

Table 5.45

Regression Weights—All

Observed Variables	Latent Variable	Female Est.	Male Est.	Diff. Est.	Bootstrapping †		
					Lower	Upper	Prob.
Factor 1	←—Good Bloke	0.87	0.99	-0.12	-1.00	1.03	0.64 ns
Factor 2	←—Good Bloke	0.80	0.76	0.04	-0.27	0.41	0.77 ns
Factor 3	←—Good Bloke	1.00	1.00	--	--	--	--
Satisfaction	←—Good Bloke	0.07	0.26	-0.19	-0.36	0.02	0.12 ns
Commitment	←—Good Bloke	0.22	0.09	0.13	-0.16	0.56	0.47 ns
Engagement	←—Good Bloke	0.32	0.35	-0.03	-0.41	0.61	0.89 ns

Note: ns = not significant; p-value > 0.05

† Number of bootstrap samples: 2000 and Bias-corrected confidence intervals: 90

From Good Bloke-to-Satisfaction, the results were significant for males but not for females; the p-value for the difference was low (0.12). In the fifth case, from Good Bloke to Commitment results indicated significance for females but not for males; the p-value for the difference was moderate (0.47). For the last case from Good Bloke to Engagement both were significant with the positive relationship being identified between Engagement and the Good Bloke; the p-value for the difference was high (0.89). There were no significant differences amongst the gender of respondents for all the five paths determined. This means that both males and females reported similar results based on the qualities and the characteristics of the Good Bloke, (exogenous variables) and Satisfaction, Commitment, and Engagement (endogenous constructs).

Male respondents reported that the Good Bloke had a low influence on levels of satisfaction and commitment (0.18 and 0.01, respectively), however they did indicate that the Good Bloke model had a significant influence on engagement (0.26). Similar results were obtained for the female participants who reported a low influence of the model on reported levels of satisfaction and commitment (0.02, 0.08, respectively). As with male participants, females did indicate that the model had a significant influence on reported levels of engagement (0.21). In summary, the model indicated that the Good Bloke had a significant influence on both male and female respondents' levels of engagement as opposed to satisfaction and commitment. The analysis indicates that the influence of the Good Bloke on engagement was slightly more significant and more positive for male respondents than for female respondents.

Table 5.46

Regression Weights, Male—Default Model

Model		Estimate	S.E.	C.R.	P
Factor 1	← Good Bloke	.99	.13	7.51	***
Factor 2	← Good Bloke	.76	.07	11.19	***
Factor 3	← Good Bloke	1.00			
Satisfaction	← Good Bloke	.26	.06	5.59	***
Commitment	← Good Bloke	.09	.07	1.22	.22
Engagement	← Good Bloke	.35	.06	6.25	***

Table 5.47

Regression Weights, Female—Default Model

Model		Estimate	S.E.	C.R.	P
Factor 1	← Good Bloke	.87	.14	6.12	***
Factor 2	← Good Bloke	.80	.08	9.48	***
Factor 3	← Good Bloke	1.00			
Satisfaction	← Good Bloke	.22	.09	2.42	.02
Commitment	← Good Bloke	.32	.08	3.83	***
Engagement	← Good Bloke	.87	.14	6.12	***

Correlation for male participants. For male participants, the Good Bloke was strongly and positively associated with all Factors and, to a lesser extent, with Engagement and Satisfaction (Table 5.48). The relationship between the Good Bloke and Commitment was very low. In general, Commitment had a low association with all variables while Engagement and Satisfaction were both moderately associated with rest of variables. The Good Bloke was associated higher for personal characteristics (included in Factor 2 and Factor 3) as opposed to qualities (included in Factor 1).

Table 5.48

Implied (for all variables) Correlations, Male—Default model

	Good Bloke	Factor 1	Factor 2	Factor 3	Commitment	Engagement	Satisfaction
Good Bloke	1.000						
Factor 1	.602	1.000					
Factor 2	.752	.452	1.000				
Factor 3	.840	.505	.631	1.00			
Commitment	.092	.055	.069	.077	1.000		
Engagement	.514	.309	.387	.432	.047	1.000	
Satisfaction	.425	.256	.319	.357	.039	.219	1.000

Correlation for female participants. The data from female participants, were similar to those from male participants, with the exception for two aspects moist results reported were slightly higher than their male counterparts. Generally speaking, the Good Bloke presents a strong positive association with Factor 3, Factor 2 and Factor 1. As with males the Good Bloke was associated higher for personal characteristics (Factor 2 and Factor 3) as opposed to qualities (Factor 1) by female respondents.

Table 5.49

Implied (for all variables) Correlations, Female—Default model

	Good Bloke	Factor 1	Factor 2	Factor 3	Commitment	Engagement	Satisfaction
Good Bloke	1.000						
Factor 1	.659	1.000					
Factor 2	.831	.547	1.000				
Factor 3	.920	.606	.765	1.000			
Commitment	.280	.184	.232	.257	1.000		
Engagement	.455	.300	.378	.419	.127	1.000	
Satisfaction	.135	.089	.112	.124	.038	.062	1.000

Model fit. The value of χ^2 (CMIN or minimum discrepancy) was 134.499 and it was significant ($p \leq 0.001$) with 18 degrees of freedom, while the number of distinctive parameters that were estimated (NPAR) was 24 and the χ^2/df ratio was 7.472. These results sit outside of the acceptable range for model fit. The RMR value was .041, which also falls outside of the acceptable range for model fit (It is considered acceptable RMR values between 0.05 and 0.08). GFI and AGFI had values of .87 and .70, respectively, which are close to .90 but still outside of the range for acceptable model fit. It has been suggested that a non-significant χ^2 statistic and goodness of fit indexes in the 90's, accompanied by parsimony indexes in the 50's are not unexpected. The value of PGFI obtained in this study (.37) is close to 0.50. The reported results for model fit are outlined in Table 6.6 .

In this study, values of .75, .58, .78, .62 and .77 were obtained for the NFI, RFI, IFI, TLI and CFI, respectively. The values were close to .90 and .95, so it can be considered as acceptable. The adjustment of the model between the hypothetical model and the observed data is considered "relatively good" if the following criterion is met: a cut-off value of PNFI and PCFI greater than .50 (In this study the PRATIO, PNFI and PCFI values were .60, .45 and .46, respectively. The findings suggest that the model has a low level of fit. The RMSEA in this study was .15, so according to RMSEA index, the model proposed had a low adjustment.

Table 5.50

Testing Model Fit

<u>CMIN:</u>					
MODEL	NPAR	CMIN	DF	P	CMIN/DF
Default Model	24	134.499	18	.000	472
Saturated Model	42	.000	0		
Independence model	12	542.112	30	.000	.070
<u>RMR, GFI,</u>					
MODEL	RMR	GFI	AGFI	PGFI	
Default Model	.041	.870	.696	.373	
Saturated Model	.000	1.000			
Independence model	.152	.599	.439	.428	
<u>BASELINE COMPARISONS:</u>					
MODEL	NFI Delta 1	RFI rho 1	IFI Delta 2	TLI rho2	CFI
Default Model	.752	.586	.778	.621	.773
Saturated Model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000
<u>PARSIMONY-ADJUSTED MEASURES:</u>					
MODEL	PRATIO	PNFI	PCIF		
Default Model	.600	.451	.464		
Saturated Model	.000	.000	.000		
Independence model	1.000	.000	.000		
<u>RMSEA</u>					
MODEL	RMSEA	LO 90	HI 90	PCLOSE	
Default Model	.147	.124	.171	.000	
Independence model	.239	.222	.257	.000	

Gender of supervisor. The mediating effect of the gender of the supervisor was assessed in order to identify any unique differences that respondents reported based on the qualities and characteristics of the Good Bloke. The results are outlined in Figures 6.5 (male group) and 6.6 (female group).

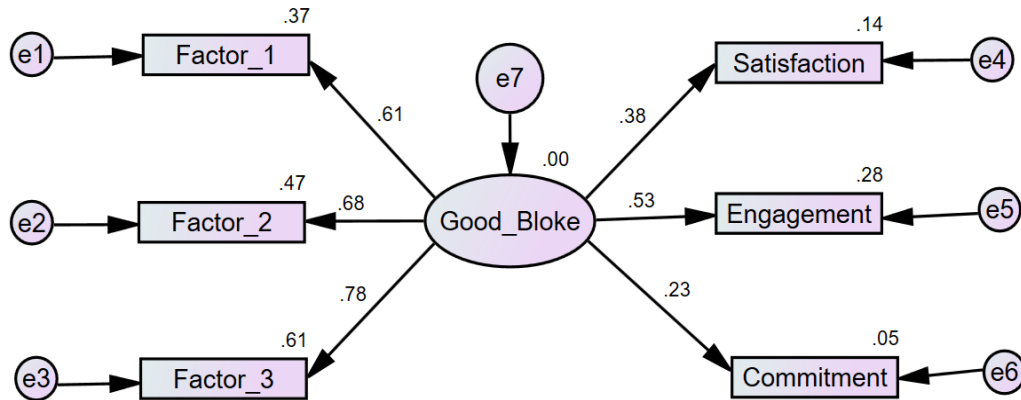


Figure 5.14. Model standardized estimates for supervisor male group.

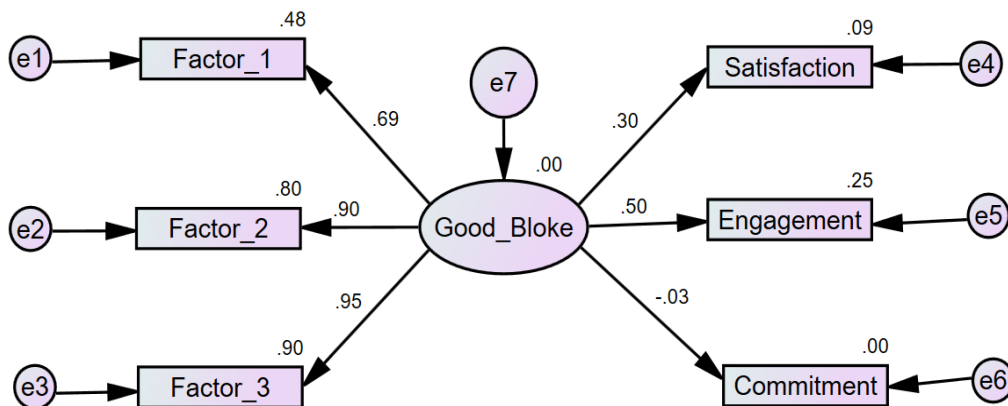


Figure 5.15. Model standardized estimates for supervisor female group.

Critical ratio approach. The analysis of the data indicates that for male and female supervisors there is a significant difference regarding the effect of Good Bloke on Factor 1, Factor 2, Satisfaction and Engagement. Male supervisors that were perceived as behaving in line with the Good Bloke were viewed as having a significant effect on Commitment whereas this was not significant for female supervisors. All the estimates (effects) were positive and significant with the exception of the effect on Commitment for female supervisors which was negative and not significant (-0.02).

Supervisor interpretation. In relation to the local test, every path in the model was assessed. Based on this analysis, for the first test from Factor 1 to Good Bloke, the results are

both significant and similar with no real differences being identified for male and female supervisors, (the p-value for the difference is moderate, 0.40). For the second test, Factor 2 to the Good Bloke, both results were significant and, again, there was not any meaningful difference between the results for male and female supervisors. In the third case, Factor 3 to the Good Bloke model, p-value could not be determined because, to adjust the model, this path was fixed to 1 in the initial model for both male and female.

The fourth test (Table 5.51), which assessed the Good Bloke-to-satisfaction relationship, identified that results for male and female supervisors were significant and similar, and that there was no meaningful difference between genders, with the p-value for the difference (0.12). The results from the fifth test, Good Bloke-to-Commitment, were significant for the male supervisors, but was not significant for female supervisors (0, the p-value was low—0.11). In the final test, for Good Bloke-to-Engagement, results for male and female supervisors were significant, and the p-value for the difference was moderate (0.26). All the estimates were positive and significant (with the exception of Commitment for female supervisors).

Table 5.51

Regression Weights: Both Genders

Observed Variables	Latent Variable	Female Estimate	Male Estimate	Difference Estimate	Bootstrapping †		
					Lower	Upper	Probability
Factor_1 ←	Good Bloke	0.86	1.10	-0.24	-1.41	0.24	0.40 ns
Factor_2 ←	Good Bloke	0.92	0.70	0.22	-0.11	0.55	0.28 ns
Factor_3 ←	Good Bloke	1.00	1.00	--	--	--	--
Satisfaction ←	Good Bloke	0.12	0.27	-0.14	-0.31	0.01	0.12 ns
Commitment ←	Good Bloke	-0.02	0.25	-0.26	-0.54	0.01	0.11 ns
Engagement ←	Good Bloke	0.27	0.43	-0.16	-0.61	0.10	0.26 ns

† Number of bootstrap samples: 2000 and Bias-corrected confidence intervals: 90

Notes: ns p-value > 0.05

The analysis indicates that for male supervisors the influence of the model on reported levels of satisfaction and commitment from respondents was low (0.14 and 0.05, respectively). The analysis highlights the fact that the influence of the model on workplace engagement for male supervisors was moderate (0.28). Similar results were obtained for the female supervisors with the data indicating that the influence of the model on respondent satisfaction and commitment was low (0.09 and 0.00 respectively). The influence of female supervisors who behaved in line with the Good Bloke model on reported levels of engagement was moderate (0.25).

Table 5.52

Regression Weights: Male—Default Model

Models		Estimate	S.E.	C.R.	P
Factor 2	←— Good Bloke	.70	.07	9.41	***
Factor 3	←— Good Bloke	1.00			
Satisfaction	←— Good Bloke	.27	.06	4.65	***
Commitment	←— Good Bloke	.25	.08	2.99	.00
Engagement	←— Good Bloke	.43	.09	5.04	***
Factor 1	←— Good Bloke	1.10	.18	5.99	***

Table 5.53

Regression Weights: Female—Default model

Models		Estimate	S.E.	C.R.	P
Factor 2	←— Good Bloke	.92	.08	12.08	***
Factor 3	←— Good Bloke	1.00			
Satisfaction	←— Good Bloke	.12	.05	2.57	.01
Commitment	←— Good Bloke	-.02	.08	-.23	.82
Engagement	←— Good Bloke	.27	.06	4.69	***
Factor 1	←— Good Bloke	.86	.12	7.07	***

It is noteworthy that the reported levels of influence on engagement based on gender of respondent and gender of supervisor were similar and consistent in so far as the influence of the model on engagement as reported by male respondents and for male supervisors was marginally higher than what was reported by female participants and for female supervisors.

Correlation for male supervisors. For male supervisors, the associations had a similar trend to that of male participants in so far as the Good Bloke was strongly and positively related to Factor 1, Factor 2 and Factor 1 and to a lesser extent to Engagement, Satisfaction and Commitment. As with male participants, Commitment was the variable with the lowest values of correlation.

Table 5.54

Implied (for all variables) Correlations (Male default model)

	Good Bloke	Factor 1	Factor 2	Factor 3	Commitment	Engagement	Satisfaction
Good Bloke	1.000						
Factor 1	.608	1.000					
Factor 2	.685	.417	1.000				
Factor 3	.779	.474	.533	1.000			
Commitment	.230	.140	.158	.179	1.000		
Engagement	.534	.325	.365	.416	.123	1.000	
Satisfaction	.379	.230	.259	.295	.087	.202	1.000

Correlation for female supervisors. For female supervisors the results were similar to that of female participants. The only exception was for the correlations relating to Commitment. The negative correlation values were only obtained for Commitment for female supervisors. The remaining six variables were positively associated among them.

Table 5.55

Implied (for all variables) Correlations (Female Default model)

	Good Bloke	Factor 1	Factor 2	Factor 3	Commitment	Engagement	Satisfaction
Good_Bloke	1.000						
Factor_1	.690	1.000					
Factor_2	.895	.618	1.000				
Factor_3	.950	.655	.850	1.000			
Commitment	-.028	-.019	-.025	-.027	1.000		
Engagement	.505	.348	.452	.479	-.014	1.000	
Satisfaction	.300	.207	.269	.285	-.008	.152	1.000

Model fit. Table 5.55 displays the statistics calculated in testing model fit. The value of χ^2 (CMIN or minimum discrepancy) was 131.71 and it was significant ($p \leq 0.001$) with 18 degrees of freedom, while the number of distinctive parameters that were estimated (NPAR) was 24 and the χ^2/gl ratio was 7.317. These results sit outside of the acceptable range for model fit.

Table 5.56

Model Fit

CMIN:					
MODEL	NPAR	CMIN	DF	P	CMIN/DF
Default Model	24	131.714	18	.000	7.317
Saturated Model	42	.000	0		
Independence model	12	531.187	30	.000	17.706
RMR, GFI, SRMR:					
MODEL	RMR	GFI	AGFI	PGFI	Standardized RMR
Default Model	.040	.869		.694	.372
Saturated Model	.000	1.000			
Independence model	.186	.609		.453	.435
BASELINE COMPARISONS:					
MODEL	NFI Delta 1	RFI rho 1	IFI Delta 2	TLI rho2	CFI
Default Model	.752	.587	.778	.622	.773
Saturated Model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000
PARSIMONY-ADJUSTED MEASURES:					
MODEL	PRATIO	PNFI	PCIF		
Default Model	.600	.451	.464		
Saturated Model	.000	.000	.000		
Independence model	1.000	.000	.000		
RMSEA					
MODEL	RMSEA	LO 90	HI 90	PCLOSE	
Default Model	.145	.123	.169	.000	
Independence model	.236	.219	.254	.000	

The RMR value was .040, which also falls outside of the range for model acceptance (It is considered acceptable RMR values between 0.05 and 0.08. GFI and AGFI had values of .87 and .69, respectively, which are close to .90. It has been suggested that a non-significant X² statistic and goodness of fit indexes in the 90's, accompanied by parsimony indexes in the 50's are not unexpected. The value of PGFI obtained in this study (.37) is close to 0.50.

In this study, values of .75, .59, .78, .62 and .77 were obtained for the NFI, RFI, IFI, TLI and CFI, respectively. Some of the values were close to .90 and .95, but they are still outside of the range for model fit.

The adjustment of the model between the hypothetical model and the observed data is considered "relatively good" if the following criterion is met: a cut-off value of PNFI and PCFI greater than .50 (In this study the PRATIO, PNFI and PCFI values were .60, .45 and .46, respectively, the results suggests that the model does not have a strong model fit. The RMSEA in this study was .15, so according to RMSEA index, the model proposed had a low adjustment.

Summary of Quantitative Analysis Chapter

In this chapter I reviewed the findings from the quantitative phase of the study. This included in order of performance:

Survey 1. The first survey was developed based on feedback from the qualitative phase of the study regarding dualities and behaviors that respondents associated with the Good Bloke ideal. A total of 354 respondents completed the survey; 70.6% of these respondents were male and 29.4% were female. There were 70.9% of respondents who lived within 100km of a capital city with 29.1% of respondents living more than 100km from a capital city.

Based on the EFA analysis the items/variables associated with qualities and characteristics of the Good Bloke ideal was reduced to 28 statements.

Descriptors of characteristics of a Good Bloke that emerged from the analysis of the first survey were: Genuine, Likeable, Thoughtful. The descriptors of qualities of a Good Bloke were Respectful and Relaxed

Survey 2. A total of 310 participants completed the survey with 72.8% being male 27.2% being female. Responses were received from every state and territory with the exception of the

Northern Territory. There were 70.8% of respondents living within 100km of a capital city whilst 29.2% of the sample did not. The alternative female term for “Good Bloke” as nominated by respondents by Gender were shown in Table 5.32 above.

Although a range of alternate definitions emerged for the female equivalent of a Good Bloke it is clear that an equal term that reflects the mores of Australian society does not exist. A significant finding from the analysis is the fact that a number of the respondents clearly stated that there is no term that could be used as an alternative to describe females as a Good Bloke.

Regarding descriptors that respondents use to describe someone as a “Good Bloke” the following themes emerged: honesty, dependability, social and collaborative, a person of integrity, a good communicator and genuine.

EFA. An EFA was conducted to identify a viable factor structure based on a randomized split of the data field from the sample. A sample of 100 participants was randomly selected using the randomization function on SPSS 24.0. Three factors emerged from the EFA as shown in Table 5.39, earlier in this chapter.

CFA. The AMOS (analysis of moment structures) program used to perform the confirmatory factor analysis indicated that a minimum result for model fit was obtained. In this study, the RMR value was .08, which is considered acceptable, so the model adjusted according to this index. The GFI and AGFI had values of .74 and .70, respectively, which are close to .90. The PGFI (parsimony goodness-of-fit index), obtained in this study (.63) is close to 0.50. In this study the SRMR value was .0712 and it is considered acceptable. The model has a good fit based on the RMSE. In this study, values of .77, .75, .84, .82, and .84 were obtained for the NFI, RFI, IFI, TLI and CFI, respectively. These values were close to .90 and .95, so it can be considered as an acceptable result. The PRATIO, PNFI and PCFI values were .92, .71, and .77, respectively,

meaning that the hypothetical four factor model did fit correctly according to these indices. The RMSEA in this study was .09, so according to RMSEA index, the model proposed had a mediocre adjustment, but it was lower than .10, which indicates a poor adjustment. This result therefore suggests that the model proposed is acceptable. The EFA indicated that the model had three factors; these factors were based on eigenvalues greater than 1.0. The CFA confirmed the three-factor model proposed by EFA.

SEM. The influence of the Good Bloke on employee engagement, satisfaction and commitment was explored to identify any unique idiosyncrasies that exist amongst males and female respondents as well as amongst male and female supervisors working in for-profit small-to-medium enterprises across Australia.

The structural equation model indicated that, for both male and female respondents, there was no significant difference regarding the perceived effect of the factors on the Good Bloke model. The findings indicate that male and female views regarding the influence of the Good Bloke on the variables being measured, were aligned; this finding provides a significant insight into the Good Bloke as it underpins that fact that its meaning as an exemplar in Australian society, is interpreted and valued in a similar fashion amongst both males and females.

Gender of respondent. The Good Bloke was seen by both male and females as having a positive influence on engagement in the workplace ($\beta=.51$, $p<?$ for males and $\beta=.41$, $p<?$ for females). Male participants' results showed the having leaders with features of the Good Bloke had a significant effect on the employee satisfaction with their job, ($\beta=.42$, $p<?$) whereas its influence on Commitment was not statistically significant ($\beta=.09$, $p<?$). In contrast, females reported that the Good Bloke model had a more significant impact on reported levels of commitment ($\beta=.28$, $p<?$) yet its influence on satisfaction was not significant ($\beta=.14$, $p<?$).

Gender of supervisor. The mediating effect of the gender of the supervisor was assessed in order to identify any unique differences that respondents reported based on the qualities and characteristics of the Good Bloke. For male supervisors, the associations had a similar trend to that of male participants in so far as the Good Bloke was strongly and positively related to Factor 1, Factor 2 and Factor 1 and to a lesser extent to Engagement, Satisfaction and Commitment. For female supervisors the results were similar to that of the female participants. The only exception was for the correlations relating to Commitment. The negative correlation values were only obtained for Commitment for female supervisors. The remaining six variables were positively associated among them.

Chapter VI: Final Discussion

This exploration of the concept of the Good Bloke was undertaken to identify the underlying characteristics and perceptions of the term from a societal and leadership perspective within the Australian community. A mixed method design was undertaken to identify the relevance of the term in contemporary Australian society, perceptions of its meaning from both men and women were sought and the extent to which the term influences leadership practice in small to medium for-profit enterprises across Australia was explored. The focus of the dissertation was to gain a deeper understanding of the term, its underlying meaning, and the extent to which it has relevance to both men and women across Australian society. At no stage was this study designed to marginalize any sector of the Australian community, nor was it undertaken in an attempt to cleanse the term or attempt to enact or drive a political correctness debate. The study was primarily designed to explore the origins, qualities and impact of the Good Bloke (a national cultural archetype) specifically in the setting of small-to-medium sized for-profit businesses across Australia.

My perspective of what makes a Good Bloke and how that is assessed in terms of the behavior and mores of individuals in Australian society, has altered significantly as a consequence of this dissertation. Prior to undertaking this research, I found that most males I met were described by others (both male and females) as being Good Blokes. Once applied, this endorsement or referral influenced the extent to which I (and others) perceived the person in question and the values that they displayed in their interactions with others, in particular, their integrity, honesty, sincerity, relatability, genuineness and trustworthiness. Notably, there is no analogous name for women that captures the same characteristics and has the same societal presence and power. However, the designation has a powerful influence on the way males across our society are judged and evaluated. To fail the Good Bloke test as a male, is to run the risk of

being ostracized within Australian society. This pivotal and enduring effect of the Good Bloke designation in Australia and its role in excluding women underscores the dissertation's purpose and significance. Using a mix of qualitative and quantitative methods, including multivariate statistical analysis, I have aimed to pry apart this honorific designation to better understand what is meant when it is used, and also, what weight or significance it carries. Further, using structural equation modelling, I have scrutinised the link between several key dimensions of employee perception—the extent of their engagement, commitment, and satisfaction—with the degree to which their leaders conform to the Good Bloke ideal.

In this final chapter I have begun with a reflection of the term Good Bloke in my own life and the impact on me of engaging in this study. This is followed by briefly reviewing the sequence of methodological steps of this research project: the key findings from Phase 1 and Phase 2; the meaning of the findings from an historical and contemporary perspective; and the limitations of the study. As well I review literature related to the findings and speculate on what these findings signify for 21st century Australians who, as the data shows, overwhelmingly continue to be aware of and often use the Good Bloke ideal in reference to men within organizations to the exclusion of women. In closing, I offer my thoughts on the relevance of this work for leadership and the potential for future research.

The Good Bloke in Australian Lives (Including Mine)

It is difficult for me to recall when I first heard the term or how it was used then, but I can only imagine that my earliest exposure to the phrase, Good Bloke, would have been from my relatives. The Good Bloke is more than an expression, it is a way of being. People are assessed as a Good Bloke through observation, behaviour and language. I believe my initial introduction to the term, its meaning and application, was linked to my formative years, drawn from the male

role models that shaped my early development. Through a kind of amateur ethnography—which all children and youth practice—I gained a sense of the importance of the term and how it supported and/or underpinned male relationships and behaviour and, most significantly, the way males are judged and judge others.

As a father of three young boys, it is my hope now, that they will grow up as good blokes, men who embody the positive characteristics and behaviors that emerged from this dissertation. All three of the factors—Relatable, Fair/Inclusive, and Affable—that emerged are presumptive keys to success in life, in the deepest possible way that success can be defined for men in Australian culture.

Given that the expression, Good Bloke, has now been defined in this study in terms of constituent factors, it is my hope that this model will support a more robust evaluation of what constitutes a Good Bloke and encourage a conversation about how individuals across Australian society relate to each other. Particularly, how the characteristics and qualities, rather than the term, outlined in the model can be applied with the same power and significance to females. The term Good Bloke is not accepted in reference to females, as evidenced by these findings, however, the underlying characteristics and qualities were considered important attributes for both women and men. This is in contrast to the notion of mateship or a mate. In Australian society a female can be regarded as a mate by a male and as a general rule the term when applied is viewed positively by those expressing it and those receiving it regardless of gender. This is a critical point of differentiation between the concept of a Good Bloke and mateship. Having said that a Good Bloke can be a mate, but it does not necessarily follow that the two expressions are linked. In fact, I would argue that the two terms are mutually exclusive despite the significance and importance of both expressions within Australian society.

The Good Bloke is a colloquial expression that is used within Australian society to describe to others, in very admiring tones, an individual who may or may not know that person. It is subjective in nature and is used to affirm the individual's positive qualities; it is a term of acceptance, equality and praise. The expression can be seen as a national archetype, in the sense of being a model of admired values and behaviour, a way of being included and accepted. It is a term that has significant social capital across society, but it is by its very nature, exclusionary.

Implications of the usage of Good Bloke for inclusion or exclusion in Australian society emerged in the qualitative phase of this dissertation. Two polar views were expressed regarding the Good Bloke. Positive affirmations indicated that a Good Bloke was, by definition, an individual that was "one of us," a person who reflects and represents traditional Anglo-Celtic Australian values and behaviors. In contrast, however, the term was seen by some participants in this study, as a way of excluding specific members of society including minorities, women and those males in society that did not fit the traditional profile of the Australian male (typically classified as a beer-drinking, laid-back sport-loving male).

One of the more significant findings to emerge from this research is the gender debate regarding the Good Bloke concept within Australian society. This study suggests, that for many, almost by definition, women are unlikely to be deemed and seen as the Good Bloke. Moreover, the consensus from the research is that there is no equivalent term for females within Australian society. Given that Good Bloke is used as a referral and/or endorsement in both a social and professional context, the lack of applicability of the term to women is problematic, symptomatic, it can be argued, of a time and place that should remain in Australia's past. The expression, by definition, can discriminate and/or exclude women in society. This is particularly significant when it is used as a point of differentiation in a professional and/or organisational context.

Building awareness of how the term is used and the potential bias it has on women in Australian society is an important implication from this research and presents a significant opportunity for further debate.

As an Australian of Anglo Celtic decent, the culture of my upbringing and the way I make sense of what it means to be an Australian, were shaped by the role models that I was exposed to. Growing up learning from my fathers and uncles, listening to their views (social and political) combined with my life experiences had an indomitable impact on my life and my views of what it meant to be an Australian, our place in the world and our relationship with other societies (both positive and negative). This period of my life shaped my paradigm not only of what it means to be an Australian, but, more significantly, what it means to be an Australian male and how my behaviour is judged and evaluated by others (particularly other Australian males of Anglo celtic decent).

I was exposed from an early age to bigotry and xenophobic views, two aspects of Australian society that are still highly pronounced aspects of the culture particularly amongst those of Anglo-Celtic descent. I was taught from an early age that within Australian society, there were individuals similar to me and, in stark contrast, those that did not fit, groups that were isolated because they appeared to not share our values, our cultural background, or heritage. Upon reflection, it is clear that throughout this period of my life, I learnt how to practice casual racism, portraying negative stereotypes and prejudices against those who were different to me, on the one hand, whilst also learning the meaning of mateship⁴ and the Good Bloke amongst people that were similar to me. This is one of the potential dangers associated with the Good Bloke: it can be used to exclude others, to establish a clique within society.

⁴ See Chapter I for a more detailed explanation of *mateship* in historic and contemporary Australia.

It must be noted that throughout my entire life, and leading up to this study, I have only ever viewed the Good Bloke and mateship as being positive aspects of our society. I know from my research that the characteristics and behaviors that people associate with an individual they consider to be a Good Bloke, can be applied to all members of society, including women; yet there is no equivalent expression or descriptor that has the same depth of social capital with our society that can be applied to women, and this is problematic from both a societal level and from a workplace perspective. Celebrating and valuing the contribution of women in Australian society through language and the mores of our society is something that can only enrich the diversity and creativity of Australia in general.

Overview of Research Design

By examining the evolution of the Good Bloke archetype and its associated constructs from a historical perspective, I sought to unlock the framework of the Good Bloke to support more meaningful interpretation of both the positive and negative aspects of the expression and its influence in contemporary Australian society. The historical review (Chapter I) established the foundations for the qualitative phase of the dissertation, helping to shape the development of the questions that were used in the one on one interviews and focus groups.

Phase 1, the qualitative phase of the study, comprised two stages: individual interviews and focus groups. This provided significant insight on the social relevance of the Good Bloke and the challenges associated with the term from a gender and/or social relevance perspective. Two focus groups were conducted with the key findings aligned with the perspectives from the interviews. The qualitative phase of the dissertation established the foundation by which a number of characteristics and qualities that respondents associated or assigned to an individual that they considered to be a Good Bloke were identified. These characteristics and qualities

established the foundation for the quantitative phase of the study. The initial stage of the quantitative process comprised exploratory and confirmatory factor analyses, conducted to support the identification of the factors of the Good Bloke.

Phase 2, the quantitative phase, was designed in several stages: developing and administering a survey on Good Bloke characteristics and qualities, the results from which were subjected to factor analysis, and, finally, structural equation modelling to explore the implications of Good Bloke leadership to the values of employee satisfaction, commitment, and engagement in the work environment.

The first stage of statistical analysis, factor analysis, delimited the number of characteristics and qualities that emerged from the qualitative phase, to support the development of a survey which was designed to identify the factors of the Good Bloke. Additionally, the survey was designed to assess the relationship between the Good Bloke and employee engagement, satisfaction and commitment to determine the relationship of these organizational attributes to the three factors of the Good Bloke through structural equation modelling.

Discussion of Key Findings

The title of this dissertation is: *The Good Bloke in Contemporary Australian Workplaces: Origins, Qualities and Impacts of a National Cultural Archetype in Small For-Profit Businesses*. The review of the literature revealed that leadership practice globally is influenced and shaped by a range of factors, one of which is national identity. The exploration of Australian leadership practice and its influence on follower engagement, commitment and satisfaction is, therefore, important for the perspective of gaining a deeper understanding regarding the changing face of the Australian workforce. A key component in this dissertation has been to explore the literature on leadership characteristics including authenticity, integrity, and relational and social capital.

Furthermore, to lead into my data collection and analysis, I undertook a review of early Australian society and the influence of the convicts and nomadic workers on the evolution of Australian language and the mores, some of which still permeates Australian society today.

The research established that being perceived as a Good Bloke is a cultural principle that drives language, behaviour and social norms across Australia. In addition, this study established, through its qualitative phase, that this ideal does influence important aspects of organisational practice and behaviour such as how the informal social network plays out in the workplace, how employee recruitment, selection, and employee development and performance management are influenced and enacted.

Acknowledging and identifying the role that the Good Bloke plays in shaping organisational behaviour may help to address the current inequity that exists in terms of the leadership composition and associated pay rates of females in the Australian workplace (T. Clarke, Nielsen, Nielsen, Klettner, & Boersma, 2012). More significantly, profiling the Good Bloke and its influence on organisational behaviour may help organisations to better embrace a more diverse and richer composition of their leadership team. It is clear from the research that males and females across society have significantly different views regarding what constitutes Good Bloke behaviour. It was also clear that female leaders were viewed as embracing the characteristics and behaviours people associate with the Good Bloke—which, based on this study are relatability, fairness and inclusivity, and affability—even though the term cannot be applied to them. Male feedback regarding the term tend to gravitate to those behaviours that reflect stereotypical Anglo Celtic Australian behaviours (sport-loving, beer-drinking males of large stature) whereas women tended to view someone as a Good Bloke when the person made them feel included, leaders who demonstrated that they valued and embraced them as equals.

These differing views are critical in terms of shaping the way male and female followers interpret the behaviour of their leaders especially in regard to perceptions of a leader's authenticity and integrity.

Qualities of the Good Bloke

The factor analysis, using the survey research—which itself was based on the qualitative research (interviews and focus groups)—led to the identification of three main factors: being relatable, being fair and inclusive, and being affable. The following sections briefly outline the nature and the significance of these as defining Good Bloke leadership.

Being relatable. To be relatable means being able to understand and be understood by others. Claiming to be “relatable” is a more modest claim than being empathic, which suggests an ability (more often asserted than demonstrated) to fully understand another person, especially in hard situations (Bloom, 2017). I think that is often quite presumptuous as what others are going through is so private and interior that saying one is empathetic, in that sense, implies abilities most humans just do not have. Forlines (2018) suggests that significant but less invasive strategies are key to being relatable such as not underestimating the abilities of colleagues and employees, supporting decisions that have been entrusted to employees, and owning one's own mistakes.

Being fair/inclusive. The second factor that emerged as significant from the factor analysis of surveys about Good Bloke qualities and characteristics was best described as being fair and inclusive. These are virtues of leadership and just being a Good Bloke member of an organization that are hard to contradict. Being fair is as old as the so-called “Golden Rule” of doing to others what you would want then to do to you. Inclusiveness is a more variable quality that has risen to wide acceptance and advocacy since the various social justice movements of the

1960s, which were focused on demarginalizing those who had long been excluded from community and national decision-making that had previously been dominated in the West by White males. The construct of inclusive leadership has emerged as an ever more widely asserted ideal in the literature (e.g., Hollander, 2009; Ospina & El Hadidy, 2011; Ryan, 2007)

In finding inclusivity linked positive to the Good Bloke ideal, there is some irony for, among the findings of this study, the concept is seen by some as exacerbating the place and advancement of women in organizations. Later in this chapter, I will address more fully this dilemma.

Being affable. The third Factor that has been construed in this study is a quality that may seem to some as merely harmless, and not often the focus of leadership studies. Affability is the demeanour of being friendly and good natured, and therefore, “pleasant and at ease in talking to others” (Affable, n.d.). In devising what has become a widely used scale for measuring leadership effectiveness, Campbell makes affability one of five categories, that is, qualities such as being affectionate, considerate friendly and even entertaining (Nilsen, Hallam, & Campbell, 1998). These characteristics are consistent with the affability factor of the Good Bloke from the views of a Australians in small-to-medium for-profit firms.

Gender and the Good Bloke

A major finding from the study was that a female in Australian society cannot be a Good Bloke and an equivalent term with the same social capital and value does not currently exist. The objective of this dissertation was not to start a debate regarding political correctness in terms of language or mores from an Australian perspective; it was to define an expression and the mores whilst also providing an understanding of the extent to which it influences relationships across society as well as perceptions of leadership effectiveness and performance from an

organizational perspective. The fact that an equivalent term for women does not exist is a significant finding from this dissertation is not surprising given the historical evolution of the term.

My historical research established that the convicts who first came to Australia brought with them their own language. This language and its associated expressions has its origins based on the “flash language” (made up or slang words) first developed by criminals of London (Laugesen, 2002). Based on the historical research, the term, *bloke*, was identified as an expression with origins in this flash language and was used to describe the victim of a criminal. We know this term was part of the flash language of slang words that helped form a collective bond amongst the convicts as it was a language that outsiders could not interpret or understand. Thus, such words and phrases became a tool used to undermine authority and control from the those responsible for managing the colony.

Moreover, related to the evolution of the term, unique historical events shaped the mores of the colony in the early evolution of Australian society, some of which still permeate modern contemporary Australia. In addition to the cultural aspects that arrived with the first permanent Anglo Celtic settlers to Australia, the influence and culture that evolved under the leadership of Governor Arthur Phillip had a profound effect on shaping the uniqueness that became the way leadership was practiced in the new colony and the way that specific leadership characteristics such as egalitarianism became part of the framework for leader/subordinate relationships within Australian society (Keneally, 2009).

The way that relationships evolved between those in authority and the convicts helped shape the way that leadership practice was judged and measured in terms of effectiveness. Russel Ward (1958) argued that the itinerant workers helped shape the national character of

modern Australia. A large proportion of these workers were ex-convicts. Thus, it could be reasonably argued that the culture and language of this segment of society contributed to the way relations between those in authority (squatters) and the workers matured. Employment opportunities far exceeded the workers that were available to perform this work it could be argued that these workers had the power of choice to work for and with squatters that they felt treated them well and as equals. Not surprisingly, the ex-convicts had a propensity to use a unique language (slang) it is reasonable to assume that the Good Bloke may have been a term used by itinerant workers to describe squatters that treated their workers well. The historical phase of the study also reinforced the fact that Australia has evolved to have its own unique language and that language underpins the culture of the society. It has become a frame of reference for endorsing an individual as “good to work with.” And markedly, as found in this study, has become an exclusionary reference of endorsement for men in organizational life. Essentially excluding females from this singular endorsement that carries significant weight in the Australian workplace

The Good Bloke and Australian Workplaces

The findings from the exploratory factor analysis were validated with confirmatory factor analysis. Then, structural equation modelling was applied to examine the impact having a Good Bloke leader—one with the characteristics and qualities associated with the three derived factors—on employee engagement, commitment and satisfaction. The reflective structural equation model identified that male and female understandings regarding these effects of the Good Bloke were aligned; this finding provides a significant insight into the Good Bloke as it supported the idea that its meaning in Australian society is interpreted and valued in a similar fashion amongst both males and females. Furthermore, the findings highlight that the Good

Bloke was seen by both males and females as having a positive influence on engagement in the workplace. Male participants indicated that leaders who were viewed as being Good Blokes also had a significant positive impact on their levels of satisfaction in the workplace potentially based on the extent to which they perceived they could relate to their supervisor. By contrast, females reported that the Good Bloke model had a more significant impact on reported levels of commitment than their male counterparts had. However, in contrast to males, females did not report identification of leaders as Good Blokes influenced on their job satisfaction and this may relate more to inclusiveness than other factors which is discussed in more detail below.

In addition to analysing feedback based on respondents' gender, I also assessed the effect of the gender of the supervisor to identify any unique differences that respondents reported on the qualities and characteristics of the Good Bloke. The analysis of the data indicates that for male and female supervisors there is a significant difference regarding the effect of them being Good Blokes on Factor 1 (Relatable), Factor 2 (Fair/Inclusive), and on Satisfaction and Engagement. Male supervisors that were perceived as behaving in line with the Good Bloke were viewed as having a significant effect on commitment whereas this was not significant for female supervisors. Feedback from females consistently reinforced the view that a Good Bloke was perceived as being inclusive, it is hypothesized that the above results are shaped by the extent to which female respondents related inclusiveness and the Good Bloke to the extent to which they perceived they were treated in an inclusive manner.

Limitations of the Study

One limitation of the study relates to the fact that the Good Bloke as a construct has not been previously analysed. As such the findings from this study establish a foundation by which further exploration regarding the more and its place within Australian society is encouraged.

The fact that the author is of Anglo Celtic descent this must also be viewed as a limitation of the study, given that the majority of participants in both the qualitative and quantitative data collection initiatives, recruited from my business networks and through social media, were also of Anglo-Celtic descent. This means that both they and the author come from the ethnic-cultural group that originated the idea of “bloke” and Good Bloke. The perspectives on the Good Bloke of Australians from other ethnicities and cultural backgrounds, could well have been distinct. This may have had an impact on the reported findings and should be considered a limitation of the study.

As noted earlier in this chapter, the initial survey respondents were disproportionately male: the split was 70% men to 30% women as respondents, while nearly 50% of Australia’s labor force are female. Given the significance of findings here about the gendered quality of the Good Bloke archetype, this may have affected the extent to which that gendering was evident.

Given the fact that the structural equation model of the Good Bloke was the first study of its kind it is not unexpected that the model would have limitations. Unlike the other analyses, the final step of structural equation modelling did not result in rigorously demonstrated results. That is, it is hypothesised that contributing factors include the fact that this is the first attempt at modelling the Good Bloke and leadership practice using the SEM technique and, as a result, the model requires additional consideration to enhance the fit. Additional consideration needs to be given to the extent to which the abridged statements that were used to measure engagement, commitment, and satisfactions may have skewed the robustness of the model. Further research would need to be undertaken to explore these two hypotheses and their influence on the model fit.

Final Thoughts: The Good Bloke as an Australian Ideal—Past, Present, and Future

The language of a nation provides a significant insight into its mores and values. The idea and ideal of the Good Bloke have emerged over time as an expression of significant power and influence over the self-perceptions of individuals as well as how an individual is judged and assessed by others. As a term, it is by definition viewed and used in a positive light, it is a term that celebrates inclusiveness and an expression that is used as a recommendation and referral for an individual. It can be used as a term that can exclude and ostracize individuals that are different to the norm (that don't fit the profile of the stereotypical Australian male) from an Anglo-Celtic perspective. As such the term can be restrictive in terms of the extent to which individuals from diverse backgrounds are embraced and valued in society.

One of the most significant findings that emerged from the study related to the fact that there is no equivalent term that holds the same cultural meaning as the Good Bloke for women in Australian society. The Good Bloke is an aspirational term; it is used as a referral and recommendation in boarder society and in the workplace. Given that the term cannot be applied to women, as well as the fact that there is no equivalent language to underpin the role/contribution of women make in Australian society, it could be suggested that women may not be availed the same opportunities to men when it comes to a range of organisational and social experiences, merely based on the fact that they cannot be deemed to be Good Blokes. It could even be argued that women may sometimes be discriminated against strictly because of this exclusion based on the gendered designation. It is my belief that the primary reason why an equivalent term for women does not exist in Australian society is embedded in the most dominate factor that emerged from the analysis—relatability.

Relatability is critically important in terms of understanding the influence and use of the Good Bloke in Australian society. Firstly, as has been discussed earlier the Good Bloke is a term we assign to others and as such it could be considered as a mirror of an individual's self-perception and worth. Individuals assign value to others that they perceive they possess themselves; we align ourselves to others perceived as being similar to ourselves, individual's that we view as being alike, similar or kindred to ourselves (Zeelenberg, Wagenmakers, & Rotteveel, 2006). As such the Good Bloke is not simply something that we assign to others it can be viewed as a reflection regarding an individual's own self perceptions of who they are, how they project themselves on others (or want to be perceived by others) and how they perceive they are viewed in their engagement with others especially other males. Thus, the term is essentially grounded in the relatability of males; it is based on this notion that links between Good Bloke and mateship that historically and contemporarily exclude women.

From the research it was established that then Good Bloke was situational, that is it is a term that is open to multiple applications and interpretations within and across society. As such being a Good Bloke is a multi-faceted and complex more within Australian society. As such, at the most simplistic level it could be argued that because the term can be applied to any male in any circumstance. Based on my exploration I would argue the opposite to be true. The Good Bloke as an expression supports individuals to relate to others in a myriad of different social and professional circumstances, it establishes a foundation by which social norms are established and reinforced. I hypothesize that this is a key reason for the durability of the term, as social norms evolved from the early colony, through our federation and into the twenty first century the application of the term evolved to adapt to the changing dynamics of the environment at the time. It is for this reason that I believe the term is viewed by many who participated in the

research to still retain significant social capital within Australia—social capital that is out of reach for those who don't fit the male profile engendered by the Good Bloke (Bolino, Turnley, & Bloodgood, 2002).

The findings leave no doubt that the gender implications sorely discriminate against women in the contemporary workplace and important social arenas related to business endeavors. It is not that females are not relatable, but rather that females can possess the qualities and characteristics of the Good Bloke, but they cannot be considered a Good Bloke based on the definition of the term.

It could be reasonably argued that the absence of an equivalent term for women evolved throughout a period of Australia's past when there was an acute shortage of females in society. More significantly the term became synonymous with a number of circumstances including the influx of squatters, employment options that were available to ex-convicts and itinerant workers within the colony, and the 'flash language' that was used widely at the time. I would argue that the lack of an equivalent term for women stems from two factors; the first being the above conditions that precluded the evolution of an equivalent term for women within society and secondly the potential inability of female counterparts. Exploring how males and females relate across and within Australian society presents a significant opportunity to compare the meaning and behavioral manifestation of relatability of the Good Bloke archetype and women in the workplace. As importantly, how does the use of the term Good Bloke in the workplace shape perceptions of cross-gender interactions at the social, domestic and professional level.

Australian society has modelled itself on its egalitarian nature, as such it was not surprising that the second most dominant factor to emerge from the study has its foundations based on egalitarianism (Dyrenfurth, 2015). Being fair and inclusive, adopting balance

approaches to others helps to maintain equilibrium amongst individuals. The collective nature of Australian society helps manifest environments where individuals gravitate to a balanced, respectful and equal footing with others. It was clear from the research however that gender-based interpretations regarding fair and inclusive varied significantly both in terms of its importance and potential impact on relationships. Feedback from female respondents indicated that a key criterion in terms of viewing someone as a Good Bloke was the extent to which that individual was fair and balanced.

The key to building meaningful dialogue regarding what fair and inclusive means from a gender perspective, starts with a discussion of relatability, especially the ability of males within Australian society to relate and engage with females as equals. Far too often we address the symptoms of inequality amongst the genders in professional environments with programs that are designed exclusively for women, suggesting that the issue associated with the lack of representation at a senior leadership level is skill based as opposed to something that exists at a deeper level across society (Heilman & Eagly, 2008). Starting a conversation between women and men regarding relatability, fairness, and inclusiveness may help create awareness and start the process of inclusiveness across this divide.

The final factor to emerge from the study, being affable, helps us understand the romantic context on which Australian manhood is based. Ward (1958) spoke in glowing terms about the hard working and cooperative spirit that existed amongst the itinerant workers of the 1800s. It was in this period of our history that the notion of mateship evolved and was defined. Hard work, helpful and being a mate are all projected expectations that still shape and/or determine the perceived value of individuals within Australian society to others. It is a key characteristic that helps shape an individual's own perception of self-worth as well as the perception of others on

another's value within society (Dyrenfurth, 2015). The obvious gap that exists within Australian society is how males are valued in contrast to females. Misogynistic tendencies exist within and across Australian society (Dixon, 1999). Defining and valuing the contribution of women within society is critically important in terms of unlocking the key to the Good Bloke. All too often the central theme of being a Good Bloke revolves around the extent to which males value other males, or how males want other male to view them based on the image they project. A key opportunity exists for ongoing research to identify how the role and contribution of females within Australian society is quantified and measured.

Stimulating a debate regarding the three factors that emerged from the study is critically important. The notion of the way individuals relate to each other and perceive self, is particularly powerful. Gaining a more intimate understanding regarding the notion of relatability may help to create a conversation, to start a process where all individuals regardless of gender, sexual orientation, religious or ethnic background can engage with and participate in a safe and harmonious environment. More significantly it can become the key by which individuals across society become more self-aware and in tune with the way they engage with others. Starting a discussion and exploration of the Good Bloke and how it affects the way we relate to our self-identity, to males, females and others that are viewed as being different is a key element towards creating a tolerant society that is inclusive of others. The Good Bloke study may help to create a foundation by which the way individuals across all facets of Australia relate and engage with each other. The factors that emerged from the study can be used to create a framework that supports all Australians to work together to create a harmonious, safe and productive environment all key aspects for effective leadership practice and behaviour and a model for how

individuals understand themselves as well as others. This is the starting framework for the creation of a more tolerant and accepting society.

Implications for Leadership and Change

The study highlights significant challenges for leadership and change from an Australian perspective. The challenges relate to not only leadership practice but also to a number of cultural dimensions associated with the way that organizational cultures. The Good Bloke should not be viewed in isolation from other unique Australian characteristics such as the influence of the tall poppy syndrome and mateship on leadership practice. From a leadership perspective, valuing these cultural icons in combination with the ideal of Good Bloke places significant pressure on a leader to be liked and included as one of us (Uhl-Bien, 2006). The desire to be seen to be a Good Bloke may actually discourage leaders from making hard decisions, managing performance and discipline; leaders may behave in a fashion that is popular as opposed to effective. More significantly, the risk associated with the Good Bloke is that future leaders may be selected based on the extent to which they fit the mould of the Good Bloke precluding selection of leaders from diverse backgrounds (gender, sexual orientation, ethnicity, etc.) who could drive change and innovation. Focusing primarily on having leaders who are deemed to be the Good Bloke, may exacerbate the extent to which employees who are viewed as being “different” from the stereotypical Australian male, are excluded from opportunities.

The findings from the study clearly outlined that the interpretation of the Good Bloke had subtle differences for males and females. Females valued inclusiveness far more than males, building cultures that are inclusive is a key leadership challenge for Australian leadership practice. As a result, an updated version of the Good Bloke, or an equivalent but less gendered term, would stress values of inclusion.

From a human resource perspective, the Good Bloke ideal presents some significant challenges for the way organisations manage a number of its internal human resources protocols particularly, the way staff recruitment, employee development, and selection for promotions and advancement are undertaken. The findings from the qualitative phase of the study reinforced the fact that the Good Bloke does play a strong role in employee selection, advancement and recruitment. Given, as this study suggests, that women may just not be able to be seen as a Good Bloke, such HR decisions may discriminate women who may be equally qualified to a male counterpart. Career advancement and promotion still relies heavily on the informal social network within an organisation and across industries (Cameron, 2005). It should be acknowledged that the Good Bloke ideal and designation could lead to bias against individuals from diverse backgrounds and women who are excluded from these informal social networks. Exclusion from these networks may hamper career opportunities that may emerge through these networks and, in turn, undermine the competitiveness of small firms: any bias that restricts the hiring and advancement of the best candidates is obviously of concern. Australia's small businesses need a great deal of what the idealized Good Bloke can offer; but care must be taken not to have the same ideal sacrifice relying on the best and brightest (Ashkanasy, 2007).

Managing change is a key challenge that every organisation must master if it is to remain relevant and dynamic. The ability of an organisation to embrace innovation and to create a culture of diversity is critical in terms of supporting organizations to adapt to changes in their external environment (Eisenberger et al., 1990). The Good Bloke presents some major challenges for leadership practice from an Australian perspective, Feedback from the qualitative phase highlights a key challenge insofar as leaders who behave as Good Blokes may not make hard decisions, especially on personnel issues, and may therefore avoid risk of confrontation or

hostile reactions. This may actually stifle the extent to which an organisation has the ability to step outside of its traditional views of leadership practice and how it evaluates leadership and business effectiveness. More significantly the Good Bloke may colour the extent to which an organisation profiles and defines what makes a leader. Finally, women and minorities may not be given the same opportunity as Anglo Celtic males if one of the key factors that is used to define leadership effectiveness is the Good Bloke.

A key question from the research that emerged relates to how, at a broad level does the notion of the Good Bloke provide insight about leadership in Australia and the qualities that we are missing in Australian leadership? From my perspective the key to effective leadership is linked to one's ability to build trust and respect amongst and with your followers. To develop individuals to excel and to provide timely and constructive feedback regarding how individuals and grow and evolve. It is through individual growth that innovation, diversity and creativity can be nurtured in an organizations setting. Leading through the traditional notion of the Good Bloke may lead to what our former Deputy Prime Minister, Jule Bishop described as gender deafness. An environment where the voice of women is not heard, acknowledged or taken on board. More significantly the Federal Cabinet that she was a member of had one female representative, which, for the 21st century, highlights a significant limitation in our leadership thinking and practice.

Australian leadership practice and our society in general is unique, it has evolved based a unique set of social norms and principles that have stood the test of time through our brief history. However, modern contemporary Australia is evolving, it is changing, as a country we have become more multicultural and we now have a higher proportion of females working and holding leadership roles in politics, society and organizations. It would be a pity if the glass

ceiling that prevented skilled and capable leaders (regardless of gender) from influencing organizational success was somehow linked to the fact that they could not be a Good Bloke.

Future Research

The study sets the foundation by which significant additional research can be undertaken from a social sciences perspective. The findings establish a framework by which additional investigation can be undertaken in Australia and internationally. At the most immediate level, it would be interesting to assess how the Good Bloke has shaped the behaviour and integration of people of non-Anglo Celtic descent into Australian society. Given the importance of the mores surrounding Good Bloke within Australian society, it would be interesting to assess the extent to which the Good Bloke has shaped both the orientation and culture of the family unit within ethnic groups other than those of Anglo Celtic descent, as well as how it has shaped the way these individuals have integrated into the Australian workplace.

Additional research should be undertaken to develop a model by which mores can be assigned to women across Australia in order to recognise their contribution to society. More significantly I believe there is an opportunity for research into developing language that celebrates the role that women play not only in the workplace but in the broader society. For example, those who study how social change alters and is altered by changes in the use of meaning of charismatic terms—ones such as sustainability, multiculturalism, populism, etc.—might be called upon to explore how the Good Bloke concept could evolve.

It was clear from the qualitative research that the Good Bloke is situational in terms of its application and use. Additionally, it is a term that is used as part of an inclusionary focus. The risk associated with the term being situational is that by default, anyone can be a Good Bloke at any point in time. Good Bloke is a term that has significant weight in Australian society and as

such a male who feels that they are not regarded in this light may feel isolated and vulnerable. Albeit from a somewhat different perspective than mine about the nature of the Good Bloke, Marlborough (2017) wrote to explain (his article's title), "How the Aussie bloke stereotype destroys Australian Men." Molloy (2018) reported that in 2017, 2,349 males committed suicide in Australia—men aged 44 to 49 made up the highest proportion of this group). Indeed, suicide is the leading cause of death in men aged between 15 and 44 in Australian society; on average six males take their own lives every day in Australia. Thus, I believe there is scope for additional research to be undertaken regarding the Good Bloke and its relationship to depression and anxiety amongst males in Australian society as part of a strategy to help address this appalling statistic.

Internationally, additional research could be undertaken to ascertain the similarities and differences of the Good Bloke with terms and usage of phrases such as the "good egg" in American, the *mensh* from a Jewish perspective (Waksler, 1995), and, more generally, the impact of national male stereotypes, even when there is no widely used expression parallel to Good Bloke. Research could be undertaken to better understand the uniqueness of Australian leadership practice especially as it relates to displaying and practicing the Good Bloke.

Finally, given the power of the Good Bloke ideal and its influence on male behaviour, there is a significant opportunity to undertake research regarding how the term shapes early childhood development and socialisation from a unique Australian perspective. More fully understanding how infants and children learn and apply the mores of our society in a positive fashion is a key challenge and something that could be aligned to the values and principles that emerged from this research.

Closing Remark

Societies evolve and change; in recent times, there has been a rise in the global push towards nationalism (Bieber, 2018) and isolationism (El-Erian, 2013) across Europe, the Americas, and in Australia. Australia, like other Western nations, has been caught up in this trend and I am concerned that expressions such as the Good Bloke could be hijacked as part of the debate to exclude others and encourage further isolation of specific minorities and nationalistic overtures that are reminiscent of our White Australia policies of the past. Defining the Good Bloke and encouraging a more open debate regarding its application and meaning to all Australians, may lead to broader appreciation of the contributions of all Australians no matter their gender, religious, sexual, or ethnic background.

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Appendix A:
First Survey Form

The Good Bloke Factor Questionnaire

Programmed survey – Final Version

INTRO

Dear Participant,

Thank you for agreeing to take part in this important survey.

About the Study:

I am engaging Australian organisations to participate in my research. I am a Doctoral student at the Graduate School of Leadership and Change, at Antioch University and I am exploring Australian leadership practice. The purpose of this study is to enhance our understanding of the ‘good bloke’ and the extent to which it is reflected in leadership behaviour and practice in small to medium for profit organisations across Australia.

What You Need to Know:

Participating in this survey requires completing an online survey that will take approximately 8 minutes of your time. The information you provide may be published or used in future research. The information you provide will be confidential. The information is actually anonymous, in other words, no one will be able to identify respondents that participate in this study. All data collected will be stored digitally in a password protected location. Participation in this survey is completely voluntary and you may withdraw from the study at any time without consequence. All information

you provide in completing the survey is protected under the Australian Privacy Act (1988).

Have Questions?

If you have any questions about the research study, you may contact the researcher Chris Taylor by email at [REDACTED] or the supervising faculty Dr. Elizabeth Holloway by email [REDACTED]. If you have questions regarding your rights as a research participant, please contact the Institutional Review Board Chairperson of the Graduate Program in Leadership and Change, Antioch University, Dr. Lisa Kreeger by email at [REDACTED].

Ready to Participate?

By clicking “Next” below, you confirm that you are at least 18 years old, have read and understood the survey introduction, and agree to participate in this research study. Please note that for any reason, at any time during the process, you may elect not to click the “Submit” button.

Okay, let’s begin...

Logic: Show/hide trigger exists.

Q1

*Have you heard the term 'good bloke' before?**

☐ Yes

☐ No

Logic: Hidden unless: #1 Question "Have you heard the term 'good bloke' before?" is one of the following answers ("Yes")

Q2

Please describe what makes someone a 'good bloke' to you?

[Please write your answer in the box below]

*

DEFINITION

Others have said a 'good bloke' is characterised by an individual who has overall good social qualities. The term 'good bloke' is generally used as a descriptor of an individual to others and can best be summarised as an endorsement, reference, recommendation within Australian society. Generally speaking a 'good bloke' is typically a male, but research has indicated that females can possess characteristics that people associate with the term.

Once you have read the above text please click "next"

Q3

*In previous research, others have said there is a female equivalent to a 'good bloke' and have suggested alternative terms to describe a female equivalent. Which one of the following, if any, do you feel best defines the female equivalent of a 'good bloke'?**

- ☐ Top chick
- ☐ Good woman
- ☐ Quality person
- ☐ Good Sheila
- ☐ Other - Write In (Required): _____ *
- ☐ There is no alternative

Q4

*Is your immediate supervisor/manager (the person you report to) male or female?**

- ☐ Male
- ☐ Female

Logic: Hidden unless: (#4 Question "Is your immediate supervisor/manager (the person you report to) male or female?" is one of the following answers ("Male") OR #3 Question "In previous research, others have said there is a female equivalent to a 'good bloke' and have suggested alternative terms to describe a female equivalent. Which one of the following, if any, do you feel best defines the female equivalent of a 'good bloke'?" is one of the following answers ("There is no alternative")

Q5

*Thinking about your immediate supervisor/manager (the person you directly report to), to what extent do you agree or disagree that your immediate supervisor/manager exhibits the principles of a 'good bloke'?**

- () Totally Agree
 () Agree
 () Somewhat Agree
 () Somewhat Disagree
 () Disagree
 () Totally Disagree
-

Logic: Hidden unless: (#3 Question "In previous research, others have said there is a female equivalent to a 'good bloke' and have suggested alternative terms to describe a female equivalent. Which one of the following, if any, do you feel best defines the female equivalent of a 'good bloke'?" is one of the following answers ("Top chick", "Good woman", "Quality person", "Good Sheila", "Other - Write In (Required)") AND #4 Question "Is your immediate supervisor/manager (the person you report to) male or female?" is one of the following answers ("Female"))

Q6

*Thinking about your immediate supervisor/manager (the person you directly report to), to what extent do you agree or disagree that your immediate supervisor/manager exhibits the principles of a '[question 3 ("value"), id="&&"]'?**

- () Totally Agree
 () Agree
 () Somewhat Agree
 () Somewhat Disagree
 () Disagree
 () Totally Disagree
-

Q7

*In relation to your immediate supervisor/manager (the person you directly report to), to what extent do you agree or disagree that they exhibit the following qualities?**

	Totally disagree	Mostly disagree	Slightly disagree	Slightly agree	Mostly agree	Totally agree
Altruistic	()	()	()	()	()	()
Authentic	()	()	()	()	()	()
Caring	()	()	()	()	()	()
Competent	()	()	()	()	()	()
Dependable	()	()	()	()	()	()
Easy to get on with	()	()	()	()	()	()
Ethical	()	()	()	()	()	()
Genuine	()	()	()	()	()	()
Honest	()	()	()	()	()	()
Humble	()	()	()	()	()	()
A person of integrity	()	()	()	()	()	()
Likeable	()	()	()	()	()	()
Non-judgmental	()	()	()	()	()	()
A mate	()	()	()	()	()	()
Thoughtful	()	()	()	()	()	()

*Still thinking about your immediate supervisor/manager (the person you directly report to), to what extent do you agree or disagree with the following statements?**

	Totally disagree	Mostly disagree	Slightly disagree	Slightly agree	Mostly agree	Totally agree
A good bloke is affable	()	()	()	()	()	()
A good bloke is not attentive to others needs	()	()	()	()	()	()
A good bloke takes a balanced approach to relationships	()	()	()	()	()	()
A good bloke is fair	()	()	()	()	()	()
A good bloke has good social skills	()	()	()	()	()	()
A good bloke is hardworking	()	()	()	()	()	()
A good bloke is helpful	()	()	()	()	()	()
A good bloke is inclusive	()	()	()	()	()	()
A good bloke is loyal	()	()	()	()	()	()

A good bloke is an "Ocker"	()	()	()	()	()	()
A good bloke is personable	()	()	()	()	()	()
A good bloke is not relaxed	()	()	()	()	()	()
A good bloke is reliable	()	()	()	()	()	()
A good bloke is respectful of others	()	()	()	()	()	()
A good bloke is a responsible person	()	()	()	()	()	()
A good bloke tolerates bullying	()	()	()	()	()	()
A good bloke gives people "a fair go"	()	()	()	()	()	()
A good bloke is someone who I would consider a mate	()	()	()	()	()	()

*In relation to you, to what extent do you agree or disagree with the following statements?**

	Totally disagree	Mostly disagree	Slightly disagree	Slightly agree	Mostly agree	Totally agree
I am quite proud to be able to tell people who it is I work for.	()	()	()	()	()	()
I sometimes feel like leaving this employment for good.	()	()	()	()	()	()
I'm not willing to put myself out just to help the organisation.	()	()	()	()	()	()
Even if the firm were not doing too well financially, I would be reluctant to change to another employer.	()	()	()	()	()	()
I feel myself to be part of the organisation.	()	()	()	()	()	()
In my work I like to feel I am making some effort, not just for myself but	()	()	()	()	()	()

for the organisation as well.						
The offer of a bit more money with another employer would not seriously make me think of changing my job.	()	()	()	()	()	()
I would not recommend a close friend to join our staff.	()	()	()	()	()	()
To know that my own work had made a contribution to the good of the organisation would please me.	()	()	()	()	()	()

Q10

*Still thinking about your relationship with your immediate supervisor/manager (the person you directly report to), to what extent do you agree or disagree with the following statements?**

	Totally disagree	Mostly disagree	Slightly disagree	Slightly agree	Mostly agree	Totally agree
--	-------------------------	------------------------	--------------------------	-----------------------	---------------------	----------------------

All in all, I am satisfied with my job.	()	()	()	()	()	()
In general, I do not like my job.	()	()	()	()	()	()
In general, I like working here.	()	()	()	()	()	()
My supervisor cares about my opinions	()	()	()	()	()	()
My supervisor strongly considers my goals and values	()	()	()	()	()	()
My supervisor shows very little concern form me	()	()	()	()	()	()

Q11

*In relation to you, to what extent do you agree or disagree with the following statements?**

	Totally disagree	Mostly disagree	Slightly disagree	Slightly agree	Mostly agree	Totally agree
I really “throw” myself into my job.	()	()	()	()	()	()
Sometimes I am so into my job that I lose track of time.	()	()	()	()	()	()
This job is all consuming.	()	()	()	()	()	()
My mind often wanders and I think of other things when doing my job.	()	()	()	()	()	()
I love my job, I am totally into it.	()	()	()	()	()	()

PRIVACY

To ensure we obtain a good cross-section of people, we need to ask you some questions about yourself. You will not be identified by answering these questions and the information you provide is protected under the Australian Privacy Act (1988).

Q12

*Are you male or female?**

- ☐ Male
- ☐ Female

Q13

*Which of the following categories best describes your age?**

- ☐ 20 years & under
- ☐ 21-35 years
- ☐ 36-50 years
- ☐ 51-69 years
- ☐ 70+ years

Q14

*Which State or Territory do you live in?**

- ☐ Australian Capital Territory
- ☐ New South Wales
- ☐ Northern Territory
- ☐ South Australia
- ☐ Tasmania
- ☐ Victoria
- ☐ Western Australia
- ☐ Queensland

Q15

*Where were you born?**

- ☐ Within 100km of a capital city
- ☐ More than 100k from a capital city

Q16

*Which of the following industries best describes where you work?**

- ☐ Agriculture, Forestry & Fishing
- ☐ Mining
- ☐ Manufacturing
- ☐ Utilities (energy)
- ☐ Construction
- ☐ Wholesale Trade
- ☐ Retail Trade
- ☐ Food services
- ☐ Transport
- ☐ Information, Media and Telecommunications
- ☐ Financial Services
- ☐ Rental, Hiring & Real Estate
- ☐ Education & Training
- ☐ Health Care & Social Assistance
- ☐ Arts & Recreation Services
- ☐ Administrative & Support Services

Thank You!

END

Thank you for taking the survey. Your time and response are greatly appreciated.

Appendix B:
Second Survey Form

The Good Bloke Factor

Dear Participant,

Thank you for agreeing to take part in this important survey.

About The Study:

I am engaging Australian organisations to participate in my research. I am a Doctoral student at the Graduate School of Leadership and Change, at Antioch University and I am looking to explore Australian leadership practice. The purpose of this study is to enhance our understanding of the 'good bloke' and the extent to which it is reflected in leadership behaviour and practice in small to medium for profit organisations across Australia.

What You Need to Know:

Participating in this survey requires completing an online survey that will take approximately 8 minutes of your time. The information you provide may be published or used in future research. The information you provide will be confidential the information is actually anonymous, in other words, no one will be able to identify respondents that participate in this study. All data collected will be stored digitally in a password protected location. Participation in this survey is completely confidential and you may withdraw from the study at any time without consequence. All information you provide in completing the survey is protected under the Australian Privacy Act (1988).

Have Questions?

If you have any questions about the research study, you may contact the researcher Chris Taylor by email at [REDACTED] or the supervising faculty Dr. Elizabeth Holloway by email [REDACTED]. If you have questions regarding your rights as a research participant, please contact the Institutional Review Board Chairperson of the Graduate Program in Leadership and Change, Antioch University, Dr. Lisa Kreeger by email at [REDACTED]

Ready to Participate?

By clicking "Next" below, you confirm that you are at least 18 years old, have read and understood the survey introduction, and agree to participate in this research study. Please note that for any reason, at any time during the process, you may elect not to click the "Submit" button.

Okay, let's begin...

Q1 *Have you heard the term 'good bloke' before?**

() Yes

() No

Q2 Please describe what makes someone a ‘good bloke’ to you?

[Please write your answer in the box below]

DEF1 Others have said a ‘good bloke’ is characterised by an individual who has overall good social qualities. The term ‘good bloke’ is generally used as a descriptor of an individual to others and can best be summarised as an endorsement, reference, recommendation within Australian society. Generally speaking a ‘good bloke’ is typically a male, but research has indicated that females can possess characteristics that people associate with the term.

Once you have read the above text please click "next"

Q3 In previous research, others have said there is a female equivalent to a ‘good bloke’ and have suggested alternative terms to describe a female equivalent. Which one of the following, if any, do you feel best defines the female equivalent of a ‘good bloke’?*

- ☐ Top chick
- ☐ Good woman
- ☐ Quality person
- ☐ Good Sheila
- ☐ Other - Write In (Required): _____ *
- ☐ There is no alternative

Q4 Is your immediate supervisor/manager (the person you report to) male or female?*

- ☐ Male
- ☐ Female

Q5 Thinking about your immediate supervisor/manager (the person you directly report to), to what extent do you agree or disagree that your immediate supervisor/manager exhibits the principles of a ‘good bloke’ (if supervisor is male) or ‘[question("value"), id="7"]’? (piped from Q3 if supervisor is female)

- ☐ Totally Agree
- ☐ Agree
- ☐ Somewhat Agree
- ☐ Somewhat Disagree
- ☐ Disagree
- ☐ Totally Disagree

Q6 *In relation to your immediate supervisor/manager (the person you directly report to), to what extent do you agree or disagree that they exhibit the following qualities...?*

	Totally disagree	Mostly disagree	Slightly disagree	Slightly agree	Mostly agree	Totally agree
Altruistic	()	()	()	()	()	()
Authentic	()	()	()	()	()	()
Caring	()	()	()	()	()	()
Competent	()	()	()	()	()	()
Dependable	()	()	()	()	()	()
Easy to get on with	()	()	()	()	()	()
Ethical	()	()	()	()	()	()
Genuine	()	()	()	()	()	()
Honest	()	()	()	()	()	()
Humble	()	()	()	()	()	()
A person of integrity	()	()	()	()	()	()
Likeable	()	()	()	()	()	()
Non-judgmental	()	()	()	()	()	()
A mate	()	()	()	()	()	()
Thoughtful	()	()	()	()	()	()

Q7 *Still thinking about your immediate supervisor/manager (the person you directly report to), to what extent do you agree or disagree with the following statements...?*

	Totally disagree	Mostly disagree	Slightly disagree	Slightly agree	Mostly agree	Totally agree
A good bloke is affable	()	()	()	()	()	()
A good bloke is not attentive to others needs	()	()	()	()	()	()
A good bloke takes a balanced approach to relationships	()	()	()	()	()	()
A good bloke is fair	()	()	()	()	()	()
A good bloke has good social skills	()	()	()	()	()	()
A good bloke is hardworking	()	()	()	()	()	()
A good bloke is helpful	()	()	()	()	()	()
A good bloke is inclusive	()	()	()	()	()	()
A good bloke is loyal	()	()	()	()	()	()
A good bloke is an “Ocker”	()	()	()	()	()	()
A good bloke is personable	()	()	()	()	()	()
A good bloke is not relaxed	()	()	()	()	()	()
A good bloke is reliable	()	()	()	()	()	()

A good bloke is respectful of others	()	()	()	()	()	()
A good bloke is a responsible person	()	()	()	()	()	()
A good bloke tolerates bullying	()	()	()	()	()	()
A good bloke gives people "a fair go"	()	()	()	()	()	()
A good bloke is someone who I would consider a mate	()	()	()	()	()	()

Q8 *In relation to you, to what extent do you agree or disagree with the following statements?*

	Totally disagree	Mostly disagree	Slightly disagree	Slightly agree	Mostly agree	Totally agree
I am quite proud to be able to tell people who it is I work for.	()	()	()	()	()	()
I sometimes feel like leaving this employment for good.	()	()	()	()	()	()
I'm not willing to put myself out just to help the organisation.	()	()	()	()	()	()
Even if the firm were not doing too well financially, I would be reluctant to	()	()	()	()	()	()

change to another employer.						
I feel myself to be part of the organisation.	()	()	()	()	()	()
In my work I like to feel I am making some effort, not just for myself but for the organisation as well.	()	()	()	()	()	()
The offer of a bit more money with another employer would not seriously make me think of changing my job.	()	()	()	()	()	()
I would not recommend a close friend to join our staff.	()	()	()	()	()	()
To know that my own work had made a contribution to the good of the organisation would please me.	()	()	()	()	()	()

Q9 Still thinking about your relationship with your immediate supervisor/manager (the person you directly report to), to what extent do you agree or disagree with the following statements...?

	Totally disagree	Mostly disagree	Slightly disagree	Slightly agree	Mostly agree	Totally agree
All in all, I am satisfied with my job.	()	()	()	()	()	()

In general, I do not like my job.	()	()	()	()	()	()
In general, I like working here.	()	()	()	()	()	()
My supervisor cares about my opinions	()	()	()	()	()	()
My supervisor strongly considers my goals and values	()	()	()	()	()	()
My supervisor shows very little concern for me	()	()	()	()	()	()

Q10 In relation to you, to what extent do you agree or disagree with the following statements?

	Totally disagree	Mostly disagree	Slightly disagree	Slightly agree	Mostly agree	Totally agree
I really “throw” myself into my job.	()	()	()	()	()	()
Sometimes I am so into my job that I lose track of time.	()	()	()	()	()	()
This job is all consuming.	()	()	()	()	()	()

My mind often wanders and I think of other things when doing my job.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I love my job, I am totally into it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

To ensure we obtain a good cross-section of people, we need to ask you some questions about yourself. You will not be identified by answering these questions and the information you provide is protected under the Australian Privacy Act (1988).

Q11 Are you male or female?

- ☐ Male
☐ Female

Q12 Which of the following categories best describes your age?

- ☐ 20 years & under
☐ 21-35 years
☐ 36-50 years
☐ 51-69 years
☐ 70+ years

Q13 Which State or Territory do you live in?

- ☐ Australian Capital Territory
☐ New South Wales
☐ Northern Territory
☐ South Australia
☐ Tasmania
☐ Victoria
☐ Western Australia
☐ Queensland

Q14 Where were you born?

- ☐ Within 100km of a capital city
☐ More than 100k from a capital city

Q15 Which of the following industries best describes where you work?

- ☐ Agriculture, Forestry & Fishing
- ☐ Mining
- ☐ Manufacturing
- ☐ Utilities (energy)
- ☐ Construction
- ☐ Wholesale Trade
- ☐ Retail Trade
- ☐ Food services
- ☐ Transport
- ☐ Information, Media and Telecommunications
- ☐ Financial Services
- ☐ Rental, Hiring & Real Estate
- ☐ Education & Training
- ☐ Health Care & Social Assistance
- ☐ Arts & Recreation Services
- ☐ Administrative & Support Services

Thank You!

Thank you for taking the survey. Your time and response are greatly appreciated.