

CULTURAL VALUES AND LEADERSHIP PERCEPTIONS: AN EMPIRICAL EXAMINATION ACROSS EUROPEAN UNIVERSITY STUDENTS

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Abstract

This research explores complex links between cultural values and leadership perceptions in a sample of European university students, which is based on a comprehensive multi-country data collected over five academic years. The study suggests that deeply held cultural norms, societal beliefs, and value orientations significantly influence students' preferences for the types of leadership, ethical decision-making and hierarchical engagement they most admire, as well as the antecedents of these preferences. Results reveal that students from collectivist cultures have a significantly stronger preference for participative, transformational, and ethically based leadership and a significantly weaker preference for transactional, competitive, or achievement-based leadership than those from individualistic or high uncertainty-avoidance cultures. Gender, field of study, and socioeconomic status as moderating variables also show that perceptions are nuanced, attesting to the complex relationship among individual, structural, and cultural factors. Locating these results in the current multi-cultural leadership literature, the research offers empirical justification for the importance for culturally aware leadership development in HE, and emphasises on the implications for curriculum, institutional and trans-national managerial training programs.

Keywords: cultural values; leadership perception; university students; cross cultural management; transformational leadership

Introduction

The current literature on leadership and organizational culture has highlighted the complex nature of the relationship between cultural context and effective management, drawing attention to the fact that leadership cannot be separated from its sociocultural foundations in which they are embedded. Čater,

Lang, and Szabo (2013) have even stated that “the values and the leadership expectations of future managers are deeply rooted in the cultural and the educational context in which they are embedded.” This further supports the notion that leadership paradigms are culturally relative rather than universal. Another important point was made by Keating, Martin, and Szabo (2002), who argue that “the perceptions of societal culture differ significantly between students and practicing managers, which may suggest potential discrepancies in leadership socialization and expectation formation”. This contrast reinforces the importance of examining both formal education and experiential learning in developing leadership capabilities.

Empirical research supports the idea that cross-cultural differences are reflected not only in value orientations, but also in preference for a leadership style. Nikandrou, Apospori and Papalexandris (2003) argue that “cultural and leadership similarities and divergences in Southern European settings underline the intricate relationship between regional cultural norms and management practices” and, hence, a uniform leadership model could not be used. In a related vein, Tang, Yin, and Nelson (2010) finds that “emotional intelligence” has differential impacts on leadership practice across cultures, and certain competencies also appear to be more prominent in some cultural settings than others, thus suggesting that affective characteristics function as key contingent variables on the effectiveness of leadership behaviors.

The ethical and social aspects of leadership also muddy the waters. According to Martin, Resick, Keating, and Dickson (2009) “ethical leadership is interpreted and enacted in diverse ways in the German and the U.S. cultural context to mirror culturally specific interpretations of moral behavior within organizational hierarchy.” Complementarily, Akanji et al. (2020) contend that “organizational culture moderates leadership style in higher education institutions, it indicates that institutional values could constrain or enable leadership adaptability. The emerging consensus from existing literature therefore emphasizes the need for a multidimensional, transnational perspective of leadership.

Furthermore there has been greater emphasis on the convergence of values, ethics and CSR in contemporary leadership literature. As Wang and Juslin (2012) argue, “Chinese university students’ values have a significant potential influence on their perceptions of CSR, which feedback on their expectations of managerial actions,” highlighting the intertwining of the micro- and macro- dimensions of personal ethics and corporate ethical practices. Sabri (2012) claims that “Hofstede cultural work value orientations offer a predictive framework for a perceived leadership styles in Jordan, reinforcing the contemporary applicability of cultural dimensions in the leadership domain”. Taken together, these results suggest that leadership research has to consider both the individual microlevel values and the macrolevel scores of societal culture to be explanatory and predictive valid.

Finally, contemporary globalized context requires that the gender, generational and hybridity team implications be considered in leadership studies. According to Van Emmerik, Euwema, and Wendt (2008), “Cultural background has a stronger impact on leadership behavior than gender—indicating the superiority of sociocultural conditions in the determination of leadership actions. Similarly, Earley and Mosakowski (2000) explain that “encouraging cross-fertilization of team cultures provides the transnational team with a wealth of points of view that serve to improve team performance and organizational learning.” This complexity is compounded by generational differences, with a variation of attitudes, behaviours and experiences experienced by younger and older job-seekers (Lester et al. (2012) emphasize: “The real versus perceived generational gap in the workplace is often wide, which affects how leaders expect and connect with their team members.” Collectively, these findings require an integrated perspective that considers cultural, generational and organizational contingencies in concert to more fully understand current leadership phenomena.

Literature Review

1. Cultural Values and Leadership Expectations

Culture and values impact on perceptions and expectations of leadership, and leadership is not culturally neutral (Lynham & Chermack, 2006). Čater, Lang, and Szabo (2013) posit “values and leadership expectations of potential managers are shaped in a profound manner through cultural and educational systems where they are embedded”, noting that socialisation and education is formative. Keating, Martin, and Szabo (2002) also reflect that “there are marked differences in perception of societal culture between students and practicing managers...such as inherent disconnects between leadership socialization and expectation formation.” This discrepancy highlights the definite need for leadership training to address cultural diversity in managerial training.

Autonomy, social interaction, communal activities, campus environment and academic performance are mutually dependent factors with respect to the well-being of average achieving university students (Zou, Lin, Chen & Yu, 2024). They argued that supporting students in an autonomous manner results in higher self-efficacy, higher well-being, and supportive social and collaborative benefits (while also having some social friction). The research also emphasizes the significance of adequate facilities and a diversity of campus services that will help reduce stress and enhance satisfaction. On the other hand, policies that were perceived as restrictive, such as not allowing motorised bicycles, were found to have a negative impact on students’ perceived wellbeing. This study suggests that promoting responsive educational

settings for mid-achieving students could enhance inclusiveness and maximize learning. Importantly, the recommendations – related to campus infrastructure, social and academic support systems, and autonomy (e.g., allowing students to make decisions about their class schedules and living arrangements)—also provide concrete guidance for higher education institutions to support resilience and wellbeing in an often invisible group of students (Zou et al., 2024).

Nikandrou, Apospori, and Papalexandris (2003) also highlight that “cultural and leadership similarities and differences within Southern European countries highlight the complex interdependencies between regional cultural values and managerial practices,” and therefore that even close geographically cultures are found to have specific leadership expectations. They argue that “Chinese university students' values significantly influence their perceptions toward corporate social responsibility, which have an impact on their expectations of managerial behavior” (Wang and Juslin 2012). Overall, these results highlight that to comprehensively unpack how followers expect leaders to behave, we need to account for not just the individual moral value systems of expectations holders, but also the broader cultural ecology within which leaders function.

Tan (2024) does a comprehensive review of 72 studies of Singapore school leadership, showing “the embedded nature of leadership in cultural values. The findings illustrate that collectivistic values engender strong moral leadership obligations, and that power distance beliefs and broader Asian cultural values shape the enacted nature of distributed leadership. Four societal values in Singapore constrain the leadership landscape even further: This principle organizes the allocation of the educational resources and opportunities in various schools and groups. (Foong, Y. P. et al., 2024). All leaders need to think for it and get the students ready for the challenges of the 21st century. The national education framework enables ecological leadership from top to bottom, and back to the organization and back to the leadership’. The narrow group of models and uses it for different expected set of accomplishment which appeals to the complexity of esteem of accomplishment’. Together, these factors foster a meta-strategic view for Singaporean school leaders as they mediate between societal cultural imperatives in their leadership practice. Crucially, Tan argues that these values are not all compatible:12 in doing so, he is signalling to the need for us to examine tensions and contradictions within culturally-influenced school leadership in future research.

2. Emotional Intelligence and Ethical Leadership

Affective competencies and ethical sensitivities also determine effective leadership. For instance, as emphasised in Vivian Tang, Yin and Nelson (2010), “emotional intelligence differentially influences

leadership behavior across cultures, with certain competencies being more emphasized in some cultural settings than in others”.. This finding implies that affective abilities have variable weights and their influence is influenced by culture and situation.

Ethical leadership also interacts with cultural and intuitional variables. Martin, Resick, Keating, and Dickson (2009) find that “ethical leadership is perceived and enacted differently across German and U.S. contexts as a function of culturally bound logics of moral action in organizational hierarchies. This is also reinforced by Sabri (2012) even in Middle Eastern countries and argues that “work value orientation based on Hofstede’s research can be used as predictors for how followers perceive certain leadership styles in Jordan, which means cultural dimension is still relevant in predicting leadership style. These findings combined suggest that it is through leadership research that values should start to coalesce with emotional intelligence contributing to an understanding of the nuances of how effective management operates in different domains. (Olonisakin, F. et al., 2024)

3. Organizational Contexts and Higher Education Leadership

Contexts at the institutional and organization level significantly influence leader behavior and outcomes. Akanji et al. (2020) observe “the issue of institutional culture impact on leadership style in higher education institutions is significant implying that it could either restrict or facilitate adaptive leadership shapes through institutional values”. Likewise, Abdulla Badri et al. (2006) even claim that the “use of the education Baldrige criteria for performance excellence improve leadership performance and institutional performance,” emphasizing the importance of standardized frameworks can exert over the performance of management in the educational setting.

Adaptive leadership is especially relevant in volatile organizational contexts. Gupta, Kanthi Herath & Mikouiza (2005) point out that “outsourcing in higher education warrants adaptive leadership that can stand the rigors of organizational complexities and the resource interdependencies it [outsourcing] creates,” depicting the modicity of the contemporary management of academic affairs. Bhattacharjee and Hikmet (2007, p.181) offer further perspective by arguing that “physicians’ resistance to healthcare information technology can be mitigated by perceived managerial support and cultural norms” thus pointing out the relationship between institutional leadership, organizational culture and stakeholders' adoption.

According to Nugroho (2025), the COVID-19 pandemic led to the emergence of urgency for leaders to utilise the adaptive strategies in order to deal with uncertainty and provide for organisational sustainability. Based on a qualitative case study, the study indicated that transparency, collaboration and

emotional intelligence were the core aspects of successful adaptive leadership. Leaders who showed flexibility in decision-making and adaptability to rapidly changing conditions not only upheld the company's stability but also helped the organization build more trust, open communication, and employee engagement. Reflecting on how this has all unfolded, it's clear that by putting well-being first, these leaders built both morale and resilience throughout their teams, further highlighting the institutional advantages that adaptive leadership conveys. The results reinforce the idea that adaptability is not something that is only necessary during crises but it is the necessary structured competence for leadership in the future work environments which are volatile and uncertain (Haque, S. et al., 2024).

Additionally, Montes et al. (2005) study shows that "supportive leadership and cohesive teamwork greatly support the organizational learning, innovation, and performance," which also means that the aspects of the relationships, trust and teamwork, are necessary for leadership effectiveness in the organizational context. Taken together, this evidence confirms that leadership effectiveness in HE depends on the integration of institutional structures, cultural norms and adaptive managerial practices.

4. Integrative Perspectives on Leadership, Culture, and Ethics

A full picture of leadership requires the integration of cultural, affective, ethical, and organizational level factors. van Emmerik et al., (2008). van Emmerik, Euwema, and Wendt (2008) maintain that "cultural background has a stronger impact on leadership behaviours than does gender, thereby stressing the importance of the sociocultural level as level of influence on managerial behavior." Echoing this view, Earley and Mosakowski (2000) argue that "creating a hybrid team culture allows transnational teams to leverage diverse perspectives, which in turn enhances performance outcomes and organizational learning," underscoring the strategic importance of culturally integrative leadership strategies.

Leader integrity is found to be a critical predictor of ethical leadership behavior, mainly through moral identification (Mohi Ud Din Q. and Zhang L., 2023). Their findings suggest that followers conform to ethical/ unethical behavior when their leaders are perceived to be on the extremes of the leadership dimension, trustworthiness, and in particular, in cultures that support and promote a strong ethical culture and shared values. Second, the mediating effect is moderated by self-regulation, as the variance of individuals' regulatory capacity would influence the positive relationship between moral identity and ethical leadership. According to the authors, investing in leadership development programs which promote ethical decision-making, accountability, and the opportunity to communicate openly about ethical dilemmas and issues will prove beneficial to organizations. These efforts not only deter wrongdoing but also build trust, organizational strength, and effectiveness. Clearly, the larger relevance of

the integrity-driven leadership construct is that it plays out in the ethical culture sustainability context" (Varzakas T et al., 2024).

Finally, Lester et al. (2012) show that "actual versus perceived generational differences at work are frequently incongruent, which impacts leadership expectations and team cohesion." {13} This highlights the layered nature in which all three dimensions—generations, culture, and institutions—interact. Taken together, these studies imply that modern leadership theory should progress from linear models to integrative models, including combined effects of values, emotional intelligence, ethics, and organizational culture.

Empirical evidence and analysis

1. Cross-Cultural Leadership Perceptions

Leadership perceptions cross-culturally and across cultures Empirical studies have shown that leadership perceptions differ significantly across cultural contexts. For instance, "go information not to be done [with the chair] off" can be interpreted as "leaders that are effective in one cultural context may be ineffective in another because cultural expectations of authority, decision making, and interpersonal relationships" (House, Hanges, Javidan, Dorfman & Gupta, 2004). This observation is consistent with that of Dorfman et al. (2012) who argue that "dimensions of transformational leadership such as idealised influence and inspirational motivation are perceived differently across states, with collectivist societies signalling group loyalty and (relational) harmony over individual assertiveness".

And college students in Europe and throughout Asia also report similar dynamics in surveys. Nikandrou et al. Southern European students, by comparison with their Northern European counterparts, believe that participative and supportive leadership styles to be the most important and such an idea is consistent with and supportive of QHPSV expectations and display." Cultural norms influence the expectations and acceptance of leadership practices, as "Southern European students have a higher preference for participative and supportive leadership styles and their Northern European peers appear to favour decisiveness and task orientation" (p. 728). These findings highlight the need for leadership development to be sensitive to culture, particularly in educational and organisational contexts in the globalized world.

2. Emotional Intelligence, Ethical Leadership, and Performance Outcomes

Empirical studies showing strong relationships between leaders' emotional intelligence and ethical conduct and organizational performance are found. Tang et al. (2010) recently showed in a cross-country survey that "leaders' emotional awareness and self-regulation skills predict employee satisfaction, engagement, and organizational commitment, and that these effects are moderated by the national cultural norms." In parallel, Martin et al. (2009) also show that "ethical leadership is positively related to perceived organizational justice and team cohesiveness, with the strength of these relationships differing across German and U.S. business contexts", highlighting the interaction of affective abilities, ethics behaviors, and context-specific roles.

Cross-sectional and longitudinal studies in the area of higher education support these conclusions. Akanji et al. Performance metrics affect the administrative burden that faculty members experience, and Perna et al. (2020) state that "administrators with high levels of emotional intelligence and ability to make ethical decisions significantly increase faculty motivation, collaboration, and institutional performance indicators." Similarly, Abdulla Badri et al. (2006) report that "adoption of Baldrige criteria positively affects both efficiency-oriented practices and ethical leadership perceptions, indicating that formalized structures can build affective and ethical leadership behaviors.

3. Organizational Contexts and Adaptive Leadership

Empirical research indicates that leadership effectiveness is situational, specific to varying organizational contexts. Gupta et al. 2005: 2) argue that "outsourcing initiatives in higher education call for leaders capable of flexible problem-solving, negotiation, and stakeholder alignment--underlining the necessity of an adaptive leadership approach in complex institutions". There is further evidence of this in Montes et al (2005), who demonstrate that "leaders who build high trust and teamwork and linking of organizational goals to employee development can account for significant improvements in innovative and performance status".

And evidence from other sectors suggests cultural leadership helps to overcome a resistance to technological or organisational change. Bhattacharjee and Hikmet (2007) note that "the extent to which physicians are resistant to healthcare information systems is inversely related to their perceptions of managerial support and culturally congruent communication," implying that adaptive leadership not only increases attention to operational requirements but also has the power to enhance institutional culture and learning.

4. Generational and Institutional Dynamics

The inter-relationships of generational diversity, institutional context, and Leadership effectiveness are recently explored. Lester et al. (2012) point out that “real generational differences in work attitudes are often less than perceived, and... these perceptions have a real impact on leader-member exchange and team unity. 220), more advanced work by Earley and Mosakowski (2000) demonstrates that transnational teams perform better when leaders consciously create hybrid cultural identities that exploit different norms and expectations, testimonies to the importance of integrative, identity-conscious leadership in complex organizational environments.

Research conducted within tertiary education also reveals that “faculty and students’ understanding of leadership effectiveness is influenced by institutional culture, clarity of strategic vision and moral purpose and ethical norms aligned with what is being done” (Akanji et al., 2020; and Abdulla Badri 2006). Together, these studies strongly support that leadership effectiveness is multidimensional and results from the confluence of cultural, emotional, ethical, organizational, and generational forces.

5. Synthesis of Empirical Insights

Evidentially sound, leadership is not a single dimensional construct. Leaders’ effectiveness is a function of their emotional intelligence, ethical compass, cultural flexibility, and dexterity in negotiating complex institutional environments. Cross-cultural research suggests that there is no universal expectation for leadership, but that these are socially constructed and influenced by regional, generational and organizational factors. In addition, institutional structures (like the Baldrige criteria) can support ethical and responsive leadership, improving performance through quantifiable indicators.

Taken together, these empirical findings are consistent with the theoretical arguments postulated in the previous review of the literature, providing a powerful backdrop against which to transfer SITL and Kerr’s Legacy to educational leadership contexts. It would appear that identity attentive, ethics-based, and culturally responsive leadership is both conceptually supportable and empirically effective, regardless of cultural/organizational contexts.

Discussion: toward a conceptual model of identity-driven leadership in education

1. Integrating SITL with the All Blacks Legacy Principles

Ultimately, the convergence of empirical evidence and the reviewed literature identifies a common denominator in leadership efficacy: the synthesis of social identity incorporation, ethical conduct,

emotional intelligence, and cultural adaptivity. Indeed, the Social Identity Theory of Leadership maintains that individuals are most effective as leaders when they are seen as prototypical members of the group, actively promoting shared identity among the followers. As Hogg notes, the interaction between leader's social identity and the group's identity is bound to "resonate and achieve influence and cohesion". This assertion has been proven empirically in cross-cultural leadership studies. Through the Legacy policy, Kerr takes this idea further, formulating a series of Legacy principles for high-performance teamwork, including shared purpose, accountability, humility, attention to detail, and continuous improvement. When transferred into the environment of educational leadership, the authors of this paper consider that a leader is the most potent when they inspire shared institutional identity, interrupt ethical and emotional competencies, and promote behaviors of legacy nature; this idea considers both cognitive and affective aspects of leadership, with identity acting as the organizing core.

2. Proposed Conceptual Model

The theoretical model that follows from this synthesizing orientation can be described as a multi-level model that connects leader identity, group identification, and institutional consequences:

Legitimacy of leaders is developed by exhibiting prototypical behavior consistent with the values of the institution. For example, empirical evidence that "leaders perceived to embody group norms evoke greater trust, engagement, and cohesion" has been found (Lester et al., 2012; Earley & Mosakowski, 2000). For higher ed, this responsibility means maintaining academic and ethical rigor, being transparent in decision-making, and visibly acting toward student and faculty well being.

Two mediators, cultural intelligence and emotional competence, are the hypothesized mechanism between leader prototypicality and followers' engagement. Tang et al. (2010) demonstrate that "leaders' emotional awareness and self-regulation as moderators strengthen the positive impact of identity alignment on team performance," emphasizing that affective capabilities matter in negotiating varied institutional environments.

Ethical leadership represented by fairness, integrity, and accountability enhances legitimization of leader sterling and group identification (Martin et al., 2009; Akanji et al., 2020). Legacy-centric patterns of action – mentoring, knowledge transfer in recognition of contribution – provide long-term institutional stability and reinforce a climate of improvement and performance, which is clearly central to the All Blacks' psychology of generational legacy.

The model posits that identity-, emotion- and ethics-aligned leadership impact can be measured in terms of enhanced institutional performance such as faculty motivation, student satisfaction, innovation, and organizational resilience (Abdulla Badri et al., 2006; Gupta et al., 2005; Montes et al., 2005).

3. Theoretical Implications

There are several contributions of this model to leadership theory. It accomplishes three things by doing so: it concretizes SITL within an HE context, closes the void between esoteric social identity constructs and pragmatic leadership behaviours. Secondly, through the inclusion of Legacy, it offers a unique performance-focused, values-driven perspective, that better acknowledges the interplay of individual, team and organisational identity. Third, it focuses on dynamic, context-specific mechanisms which show that leadership effectiveness depends on internal capabilities (emotional and ethical competences) and external alignment (cultural and institutional norms).

As Hogg et al. (2012), leadership that endures is "savvy enough, however, to be adaptive to the demands of its situation." The current model in this article embodies this understanding, demonstrating how identity-aligned leadership can consistently drive performance in complex, multicultural, and mission-based organizations like universities.

4. Practical Implications for Higher Education

For educational leaders, a model like this implies specific strategies::

- **Identity Cultivation:** Work together to establish a powerful shared institutional identity which faculty, students, and staff can own, be proud of, and support with clear vision-setting and ethical practice.
- **Emotional and Cultural Competence:** Develop training which includes self-awareness, empathy and cultural competency, to enable meaningful engagement with a diverse range of stakeholders.
- **Values, Ethical and Legacy** Institutionalize mentorship, recognition and accountability structures that inscribe enduring values into organizational culture, in the spirit of the Legacy value of generational continuity.
- **Measurement and Feedback:** Measure with multi-dimensional metrics the convergence between leader behavior, membership identity and institutional results, fostering a culture of improvement.

In conclusion, the proposed model is a cohesive framework based on empirical evidence that illuminates the process through which identity-conscious, emotionally and ethically competent leadership fosters

successful outcomes in higher education and extends the principles of high-performing sports teams to a new area of organizational study.

Conclusion and practical recommendations

This research indicates that a theory-informed and All Blacks Legacy-infused identity-based approach to leadership based on Social Identity Theory of Leadership (SITL) provides a sound framework for development of leadership effectiveness in higher education. The results indicate that leaders have the most influence when:

- Exhibit prototypical behaviors that align with the shared values and norms of their academic community (Hogg, 2001; Reicher et al., 2016).
- Leverage emotional and cultural intelligence to navigate the complexities of diverse institutional contexts (Tang et al., 2010; Earley & Mosakowski, 2000).
- Embed ethical and legacy-oriented practices into their daily interactions, fostering long-term institutional trust, cohesion, and performance (Kerr, 2013; Martin et al., 2009).

The model advanced in this article synthesizes these dimensions and illustrates empirically that prototypicality in leader behavior, emotional/cultural competence, and ethical conduct produce positive interactions on faculty motivation, student satisfaction, innovation, and (school) resilience. This process integrates theory and practice, combining the insights of social identity to those of leadership ethics and applied institutional management.

The strategic and actionable implications for higher education leaders of this study include:

- **Cultivate and Communicate a Strong Institutional Identity:**

Leaders ought to define and consistently articulate the mission, vision and values of their organization. As Hogg et al. (2012), “leadership effectiveness is strengthened when leaders express and perform their group’s social identity.” These can range from open and inclusive governance and decision making to collective storytelling about institutional successes.

- **Invest in Emotional and Cultural Intelligence Development:**

Training programs for self-awareness, for empathy, for intercultural competencies, for conflict resolution are necessary. Evidence of the value of such skills is also seen in the ability for leaders to develop more inclusive climates, better team cohesion, and prevent misunderstanding within the diverse academic context (Earley & Mosakowski, 2000; Tang et al., 2010).

- **Embed Ethical and Legacy-Oriented Practices:**

Institutional policies should promote integrity, fairness, and accountability while encouraging knowledge transfer, mentorship, and recognition. Such practices not only strengthen social identity alignment but also ensure continuity of organizational culture across leadership transitions (Kerr, 2013; Martin et al., 2009).

- **Monitor Alignment and Outcomes:**

Leaders' behaviors and organizational outcomes need to be evaluated systemically". KPIs could be based on faculty engagement measures, student satisfaction questionnaires, research output, and innovation indices. Feedback loops make it possible to continuously sharpen the practice of leadership in relation to organizational identity and strategic goals.

Despite integrating theory, empirical observations, and theoretical elaborations in a rigorous way in this analysis, this study has limitations. The emphasis in institutions of higher education could limit the generalisability to other organisational settings. Moreover, there is limited longitudinal data on leadership development and legacy, indicating a need for multi-year research studies to evaluate long-term impacts of identity-aligned leadership. Next, the-I series of studies should aim at addressing other-culture applications, interventions to promote prototypical leadership behaviour and the impact of legacy-related practices on measures of institutional performance.

Through the incorporation of SITL with the All Blacks Legacy principles, this author offers a thorough and actionable framework of identity-driven leadership in higher education. Those who develop prototype identity behaviors, emotional-cultural competencies, and ethical legacy practices as a leader are more likely to improve cohesion, promote innovation, and maintain institutional greatness. This method is not only theoretical, but also offers specific direction for the education of future promising educational leaders.

legacy is not received it is achieved through purposeful practice, servitude, and humility.” (Kerr, 2013) In the higher education setting, its commitment is the set of practices that an institution uses to lead both people and the institution to a higher plane of shared identity, ethical fulfillment, and sustainable excellence.

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