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Transformation of Leadership Styles in Pakistan due to CPEC

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ABSTRACT

The research is based on the likely transformational effect on leadership styles due to China Pakistan Economic Corridor. In order to conduct this research, we have initially identified four leadership styles that are prevalent in China and then studied their effect on Pakistan. The leadership styles are Paternalistic, Transformational, Confucian and Visionary. Some cultural dimensions have been identified which relate to these leadership style and then research was conducted in Pakistan to check whether they exist here or not. A mixed methodology has been used for the study i.e. quantitative and qualitative to obtain suitable results. The study is cross sectional over a single time period. Regression analysis has been carried out to test the hypothesis. This research concluded that due to some cultural dimensions being similar in both Pakistan and China, they will not have a visible impact on the leadership styles whereas some will.

Keywords: *CPEC, Transformational Leadership, Paternalism, Confucian, Visionary Leadership*

Introduction

Pakistan and China share multidimensional friendship based on trust, respect and mutual cooperation. This friendship is considered as a “model of friendship” between the two neighboring countries, with layers of exchanges spread across the various platforms. It is a long series of development in regional relations which gave a true spark for bilateral strategic partnership and China became a corner stone in Pakistan’s Foreign policy.

The trade association between China and Pakistan began back in the time, when Silk Route was established during the Han Dynasty of China, which not only established a network of ancient regions in commerce but also provide a means for cultural and economic exchanges (Beckwith, 2009). The foremost interest of government nowadays, is to build strong economic linkages between the two countries which can be seen in the form of CPEC.

China may be a neighboring country but cultural, societal, organizational and leadership differences still exist between the two states despite ever-growing mutual interests seen in the form of strategic alliances. The evolution of human resource practices across organizations operating in both countries has been studied along with how such significant differences in these practices have affected the nature of workplace relationship between the individuals belonging to both countries. According to World Bank former Chief economist Lin Yifu, China’s reform achievement are unparalleled in the history of economics (2015) and much can be learnt from the process and China’s 5000 year history and the depth of its culture

dictate that china's politics are unique and cannot be compared (Zhang Weiwei, 2016).

The cultural differences will also definitely cause a change in the prevailing leadership styles in Pakistan; therefore, for this purpose this study sheds light on various cultural aspects of both countries in terms of Global leadership and organizational behavior effectiveness (GLOBE) cultural dimensions along with the leadership styles observed at the workplace in both Pakistan and China. This has provided information on how to manage the workplace relationships between Pakistani and Chinese individuals while addressing to their perceived differences along with the differences in the cultural dimensions observed between the individuals of both nations. The aim of the study is to find difference between the Management and Leadership styles of Pakistan and China, find the likely transformational effect on the leadership styles in Pakistan as a result of the mega project, CPEC and to analyze what can be done to make sure that the transition is as smooth and widely accepted by Pakistani or Chinese workforce in Pakistan. In this regard, Hofstede & Bond (1988) found a positive correlation between culture and economic growth.

The contemporary cross cultural organization working on an initiative like CPEC/BRI requires a Leader who is well equipped with knowledge of cultural differences in the way of working, basic ethics, style and mode of communication and professional relationships. Since the main objective of this research paper is to identify and understand the perceived differences of managerial and leadership styles that prevail in Pakistan and China, the scope of the study revolves around the current professional mindset in both these countries and how that will change due to CPEC.

Literature Review

Leadership Styles

Transformational Leadership

Burns (1978) and Bass (1985) proposed the idea of transactional leadership which is still very important and used by Organizations now-a-days. Transactional leadership is generally defined as building sense of commitment to organizational goals and objectives and then encouraging the employees to achieve those goals and objectives. According to Bass (1985) in transformational leadership the leader rewards the subordinates after fulfillment of objectives as this leadership is based on advancement and progress so it is very often used by the organizations. The basic difference of transformational leadership from transactional leadership is that transformational is more focused on development and also increases the outcome of transactional leadership on employees as stated by Bass (1985). The transformational leadership is supported by full range leadership theory as this theory is widely available in leadership literature and upheld by experimentation result (Paladan, 2015). The main attributes of transformational leadership stated by Avolio et al (1991) are:

- Idealized influence (or charismatic influence): This attribute describes what perception followers hold about the leaders and leaders become role models in such scenario and followers have a blind trust on leaders (Paladan, 2015).

Transformation of Leadership Styles in Pakistan due to CPEC

- **Inspirational motivation:** In this behavior leader motivates the followers by giving challenging and meaningful tasks. This behavior results in enthusiasm of followers. The leader strengthens the relationship with followers through interactive communication as stated by Bass (1990).
- **Intellectual stimulation:** Transformational leaders enable his followers to be imaginative and innovative in their approach. The leader fosters new approaches but also encourages them to be rational.
- **Individualized consideration:** In this attribute the leaders respond to the individual needs of the followers for progress and development. In this leader becomes a mentor and helps followers in different ways to bring high level of potentials out of them (Bass, 1998).

The trend of transformational leadership in Pakistan is high as there have been many researches done on the effect of transformational leadership on organizational performance in different sectors of Pakistan. As transformational leadership is worldwide acceptable but few of its aspects are culture specific (Azizi Ergeneli, 2007). Talking about the aspect of Transformational leadership within the Chinese context, inspirational motivation (like providing meaningful tasks) and individualized consideration are more effective and used by Chinese as they are positively linked with organizational performance and aspects like vision building showed a negative and insignificant effect supported by the research of Chen and Farh's (Bor-Shiuan Cheng). Because it is part of a deeply rooted aspect of paternalistic leadership known as benevolent leadership.

Talking from Pakistan's perspective as Pakistan is also a highly collectivist society so the trend of transformational leadership remains the same in both the countries but in Pakistan the idealized influence of transformational leadership is also in practice by our politicians. However, in the business world studies have shown that paternalistic leadership is rooted in both countries but many researchers have been carried out to find out how effective transformational leadership is in various sectors of Pakistan. Therefore, this leadership is prevalent in both the countries and the attributes of this leadership are linked with collectivism/individualism dimensions stated by Hofstede.

Paternalism

Paternalistic leadership is dominant in both China and Pakistan. In this type of leadership style, the employees trust their manager and the manager displays benevolent authority towards them. In fact, there is a direct correlation between paternalistic leadership and collectivism (Gelfand, 2007). Pakistan has high paternalistic values along with China (Aycan, 2006). This means that this style of leadership is dominant in both countries. If this is high in both countries then it is safe to say that this leadership style will not be affected by CPEC. Going along with the economic cooperation triggered by the China-Pakistan Economic Corridor (CPEC) the two peoples have to face the fact that there exist differences between the two countries' cultures (Dr Zhang Jiamei, Deepening China-Pakistan Relation through culture, 2015)

A manager with a paternalistic leadership style is suitable for an organization with a formal hierarchical structure where the employees are not required to do any

creative thinking and the work procedures are straightforward. The main attributes of paternalistic leadership are authoritarianism, compassion, moral governance and strong discipline. Pakistan ranks high in power distance and collectivism which are part of the paternalistic leadership. Asymmetrical power relationships rife with inequality dominate Pakistan (Lyon, 2002). People in power acquire benefits for themselves and for their groups (Khilji, 2004).

The positive side of this leadership style is that benevolence and morality have a very positive impact on the employees while the same employees are negatively affected by authoritarianism. When implementing this leadership style, we should therefore be very careful as too much autocratic leadership can reduce the productivity of the employees.

Confucian

The Confucius Style of leadership. Was introduced by Kong Zi (551-479B.C). It is the root or base of the culture of China. This form of leadership has been promoted across the Chinese history.

Confucianism is a style, which title human links or relations as the basis of a good society. The primary belief of Confucianism is humanism, which makes a strong bond/connection between members and also directing towards on reciprocity (Yum, 2009).

Confucius leadership is dominant in China. The Confucianist approach to leadership seems to focus on the individual leader According to Confucius leadership the good leaders are those who always support people that are around them and by beuilding their knowledge and wisdom they benefit everyone. It also describes that how to lead others as sage leader by influencing and monitoring the team. The team members or subordinates should follow the leaders except what may be their own rules. Subordinates should follow the leader in his/her presence. Confucian leadership style is more inclined towards career development of subordinates as compared to goals attainment.

Chinese leadership act upon by Confucian ideas e.g. high-performance, high organizational preferences and high in-group collectivism (Fu, Chow & Peng, 2002). So that, group membership, obligations, emotional attention, duty and morality molded the early elements of Chinese leadership.

Confucianism is a new dominant trait that is arising in the social value systems of Asian societies; it also leads to a better understanding of the leadership behaviors as well. This social value system pertains to five virtues that determine whether a society is Confucian or not; these traits are, *Ren*, *Yi Li*, and finally, *Shin*.

Ren denotes benevolence and humanity. The second virtue, *Yi*, determines the sense of righteousness in a society. The third virtue, *Li*, defines the boundary of proper social behavior; ritual property, effectiveness of action and self-cultivation are some of the behaviors that come under Li. Finally, the last virtue, that is concerned with trust and living a life without deception, is also absent from Pakistan.

The version of Confucius that the communists make use of is not the same as in the Analects. Continous learning is promoted by Confucius as it. Leads towards self-cultivation.

Transformation of Leadership Styles in Pakistan due to CPEC

However, Confucianism is not studied or followed in Pakistan national and enterprise culture because the virtues related to this value system are majorly absent from Pakistani society.

Visionary Leadership

Visionary leadership is long term oriented and assertive in nature. Visionary leaders that possess a behavior that is transformative tends to be a highly effective leader specially in changing environments and situation and also during uncertainty. (Chen, Eberly, Chiang, Farh, & Cheng, 2014). Visionary leaders involve subordinates in creating collective vision, mobilize commitment to these visions which in turn creates ownership and transform individual followers and even organizations. Such leaders show charisma and self-confidence. Visionary leadership allows a leader to have a clear vision of the future. Visionary leadership converts personal obligations to collective goals by involving employees in creating a bright vision. In order to achieve the overall goals of an group or a company, visionary leader makes use of an holistic and an individualistic approach. In CPEC, visionary leadership will play an important role to change the organizational behaviors and task performance of human resource.

Pakistan – China Cultural Dimensions

The cultural dimensions that link with the above leadership styles have been discussed with reference to their existence in Pakistan and China.

Power Distance in Pakistan and China

Power distance refers to the employee's perception regarding power distribution in an organization or workplace. An organization that is oriented more towards power distance means that its employees rely on a more one-sided and top-down approach from their leaders (Javiden 2011). Hofstede concluded in his findings that a society in which uncertain cultural aspects prevail, competitive reinforcement is often used as a method of climbing the social pyramid easily. Furthermore, it has been shown in multiple studies that societies having considerable power distance give much importance to competitiveness, internality and centralized work approaches as compared to decentralizations and empowerment practices in organizations.

China has a power distance that is more than European countries; however, research has indicated that in institutional practices in China foster participative leadership styles through employee empowerment (Hofstede, 1980). More often, such employees comply with the directives set by their leaders without any enquiry; they argue that the leaders have been making more consistent decisions; hence they do not try to challenge those (Javiden et al. 2006). On the other hand, in organizations with low power distance, employees do not hesitate in voicing their opinions and concerns.

Taking Pakistan into consideration, it also scores very high in power distance (Nadeem and Sadia, 2010). The lower level employees in Pakistan do not have the authorization to participate in the decision-making of the organization they work in. The Power Distance Index (PDI) in various provinces of Pakistan indicates that Khyber Pakhtoon Khawa ranked highest i.e. 79.62 with respect to power distance. It was followed by Punjab (76.13), Sindh by 43.08 and then Balochistan by 32.50.

These findings are a clear depiction of the likelihood of accepting the unequal distribution of power by the employees in KPK and Punjab (Shah and Amjad, 2011).

In an organization where there is high power distance, autocratic style of leadership is prevalent; much of the power is in the hands of the leaders or top management of the company. Such type of leadership has its advantages as well; it is best if the decisions are made at their earliest, it can be of great benefit for the organization. However, it can also lead to poor performance and high turnover.

Long-Term/Short-Term Orientation in Pakistan and China

Long-Term and Short-Term orientation is based on Hofstede fifth dimension derived from the study of Michael Bond in Hong Kong representing the inadequacy of Hofstede previous four cultural dimensions. In addition, it is also imitating the time orientation of Kluckhohn and Storbeck. There is no utter standard for Long-Term and Short-Term Orientation. We only calculate the difference among societies. Long term and short-term orientation is calculated from 0 to 100 i.e. close to 100 is long term and close to 0 is denoted as short-term orientation i.e. a LTO score of 100 in representing that the said company is not operating for short term but for long term sustainability and vice versa. (Geert Hofstede, 2011).

Long term orientation is representing society norms of realistic development to the future outcomes, persistence, perseverance and able to adapt which changes with the time i.e. adaptability to change in different circumstances. As against Long term orientation, short term orientation is representing a society norm of Past and present virtue includes tradition, current social hierarchy and social obligation (Geert Hofstede, 2011).

Business in LTO culture is used to work comprehensively irrespective of considering the truth. Markets of East Asian countries like China, Taiwan, Hong Kong, Japan, Korea, Singapore and Thailand are working on long term orientation being authoritative. The role of LTO is major in development of Chinese economy and playing an important role for titling Chinese economy as Tiger or dragon economy. Chinese Top management aims to take decision which is of long term nature and demonstrates greater sustainability for growth, stability and Development. China Pakistan Economic Corridor is one example of the said policy. Pakistan, Nigeria, Canada, USA, Germany, New Zealand and Australian origin Companies and human resource being autocratic is working on short term orientation. The government, organizations and human resource of Pakistan always aims for short term benefits (Minkov, 2010).

China is on the top of the list of Long-Term orientation Societies. Chinese Government and organizations are taking long term decisions, focusing the development of the world and being authoritative training their human resource for long term goals. Chinese resource is focused and has the space to decide good and evil on situational basis. Chinese human resource is working for the betterment and development of their organization, hence find the reward. Being long term-oriented society Chinese are more adaptable in terms of skills, culture and norms. Chinese work force believe to have work for collective benefits and much more focused on group direction and group success. (Xiumei & Jinying, 2011).

Human resources of Pakistan are trained to have short term and instant results. Pakistanis have unchangeable norms and not flexible for adopting other cultures and

Transformation of Leadership Styles in Pakistan due to CPEC

norms due to religious and ideological fundamentalism. Pakistani Human resource is self-oriented and has personal oriented goals (Fred Garcia, 2014).

Pakistan being Short term orientation society is interacting with Long Term Orientation Society needs to consider following: -

- That in how much Pakistan being STO society can forego its values, traditions and can able to make space for Chinese people and for their culture.
- In LTO society people are willing to compromise considered as strength while in STO society people are less willing to compromise considered to be a weakness. So how much Pakistan will overcome this deficiency.
- In LTO societies people future oriented and being STO society what preparation Pakistan have made to enter in this connection.

Collectivism in Pakistan and China

Collectivism is a belief that people are closely related to each other. Moreover collectivism is defined as closely interconnected groups that offer sense of security throughout the life and group loyalty is valued more over individual accomplishments (Bullough, 2017). Collectivism is divided into two forms in-group collectivism and institutional collectivism. In-Group collectivism refers to the extent to which people express pride and loyalty in their families or organizations to which they belong and also how much they are dependent on their families and organizations. According to Triandis, McCusker, and Hui, family is considered as most important in-group, but it is always better to have wider in-group circles that have a greater or lesser influence on individual's life Individualistic also consists of in-group and out-groups but they do not see much difference between them and react in the same manner towards in-groups and out-groups. They do not behave differently like collectivists do. Collectivism helps to determine the extent to which society values group loyalty over individual achievements in the form of law, social programs and institution (Bullough, 2017).

In Pakistan people prefer to live with families and work in groups. Pakistani people also give much more importance to their culture and society; the culture emphasizes on collective actions more as compared to individual actions. People also think about strength and try to work as a team because group strength is more than individual strength. Another different feature in collectivist culture of Pakistan is that the people are dependent on each other because they are brought up in a way that children till early 20's are dependent on their parents or their grandparents for all their needs and expenses (Saher, Naz, Tasleem, Rabia & kausar, 2013).

A research conducted about comparing individualism and collectivism in which they proved that the authority of leader, trust factor and care about each other is easy to feel in collectivism (Hongyu, Mingjian, Qiang & Liqun, 2012). And in those societies where the social morality and values are absent these societies lacks in right behavior for employees.

Collectivists give importance to their group goals rather than preferring their own goals so this factor establishes more loyalty and promise towards leaders and members of their group. And those who follow the collectivistic culture freely adopt

and follow the beliefs and ideas of their leaders which results in high level of motivation (Wang & Gagne, 2013). In their study they also found that the performance of collectivists with transformational leaders is better than the individualists. And likewise the performance of individualists with transactional leaders is better.

Opposite of Individualism is collectivism and according to the research, it is said that the individuals in society are combined into groups. The ties of individuals between each other in individualistic society are loose or weak but in collectivistic society people take care of their families, themselves and other social and working groups. So a person who lives in a collectivistic society is living with a strong social framework (Muenjohn & Armstrong, 2015).

The concept of individualism and collectivism is useful to describe the difference of culture in different countries. This concept is also useful for understanding what and how people think according to their culture. The researchers found in their research that the difference of culture has an effect on the decision making of people in individualist and collectivist cultures. They also explored that the Chinese society is collectivist society but people of china are less supportive with foreigners and more supportive with each other (LeFebvre & Franke, 2013).

Assertiveness

Assertive behavior is the most complex behavior showed by the leaders. A leader expresses feeling, wishes, honesty, opinions, rights of others and attitudes through assertiveness (Ames D. , 2009)

Assertive leaders have the characteristics such as: suggestions, emotionality in speech, potential to oppose, accepting praises, expressiveness in speech, impulsive and refusal in their own actions. Whereas non-assertive leaders are not able to maintain balance between his/her rights and others. Also, they create tensions, fear, depression and emotional disturbance. (Ames, 2008)

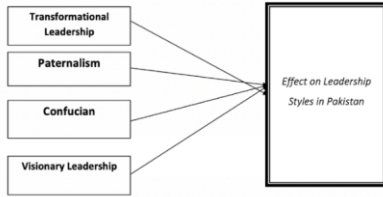
Assertive behavior is specifically related to self confidence and self-esteem because leaders who are more confident about their self-skills and competences are more sincere and careful in establishing and developing relationship. (Deltsidou, 2008).

Based on the literature, we conclude the following hypothesis:

- H1: Prevalent Transformational leadership in China has significant impact on leadership style in Pakistan
- H2: Prevalent paternalism in China has significant impact on leadership style in Pakistan
- H3: Prevalent Confucianism in China has significant impact on leadership style in Pakistan
- H4: Prevalent visionary leadership in China has significant impact on leadership style in Pakistan

Theoretical Framework

Figure 1. *Theoretical Framework*



Dependent variable: Effect on Leadership Styles in Pakistan

Independent variable: Transformational Leadership, Paternalism, Confucian, Visionary Leadership

Methodology

Data Collection procedure and Sample Size:

In order to test our theoretical framework, a cross-sectional research has been carried out. Cross sectional method is used as data is collected one point in time. Moreover, it also does not require a lot of time.

The research approach is deductive approach. This makes testing the hypothesis easier in the research study (Goddard & Melville, 2011). This also makes explanation of the relationships easier. Moreover, the data can be analyzed in a quantitative manner through this approach.

Primary analysis has been used in order to collect the data. The data is collected using a questionnaire which was distributed among the employees of Chinese companies situated in Islamabad. A closed-ended questionnaire has been used in the study. Islamabad is chosen due to the convenience of the researcher. Convenience sampling helps in obtaining data in fast and reliable manner (Goddard & Melville, 2011).

The selected methodology is beneficial for the current study as it helps in obtaining better understanding regarding the variables under study and the results can be generalized.

Questionnaires are distributed amongst the employees of the companies given in Table 1. During distribution of the questionnaire, sampling random sampling is carried out to avoid any bias. The questionnaires have been distributed amongst the managers, and directors of the companies.

Table 1

Zong	Telecommunication
Huawei	Telecommunication equipment
SINOTRUK	Truck Manufacturer
Tiens	Biotech, Education, Finance, Tourism etc.
China O' Km	Software

In order to ensure equal representation of every company, a quota was assigned to each company for filling the questionnaire. 138 questionnaires among 5 companies which makes 28 questionnaires for each company.

Following sample size formula has been used:

$$n = Nx / ((N - 1)E^2 + x)$$

Whereas N refers to the population size, x refers to critical value into the fraction of responses, E represents margin of error.

The questionnaire for cultural dimensions has been adopted from GLOBE's study. The questionnaire for Leadership was adopted from Sage (Northouse, 2011).

After conducting the survey of 138 respondents, we conducted a SPSS analysis on it for quantitative analysis and used regression analysis to compute results and find the relationship between the dependent and independent variable.

Results

Our results indicate that 25% of the respondents were females and 75% were males. Majority of the respondents i.e. 57% were aged between 35 and 42.

Regression Analysis

During the regression analysis (given in Table 2 in Appendix) of effect of collectivism on leadership styles, we see that a positive but very weak relationship is found between the both variables because the significance level is 0.107 which is more than 0.05. Therefore, the relation between the two is insignificant. Therefore, we accept the null hypothesis and say that there is no impact of collectivism on leadership styles. In our research collectivism are not affecting the leadership styles due to CPEC, because in both the countries people and societies are collectivistic in nature. Leaders and employees are already working in collectivistic environment in their countries so if people move between both countries for work it doesn't give any impact on leadership styles. Collectivism does affect leadership styles in that case where the people working with each other in groups came from different countries where the rate of collectivism is also different.

Transformation of Leadership Styles in Pakistan due to CPEC

During the regression analysis of effect of long- and short-term orientation on leadership styles, there is significant relationship among the variables. The significance value is less than 0.05 and correlation is positive (0.095). Therefore, we accept the alternate hypothesis.

The correlation results ($r = .390$, $p < 0.05$) suggest that there exists a positive and significant relationship between power distance and leadership styles, this shows power distance has a strong and highly significant effect on leadership styles. Thus, we accept this hypothesis under the light of the results that we have received from SPSS.

The regression analysis revealed that the independent variable Assertiveness has positive relationship with leadership styles and the relation is also significant ($p < 0.05$).

Discussion

The research was basically done to find out the effect on the leadership styles as a result of Chinese managers. This research concluded that due to some cultural dimensions being similar in both Pakistan and China, they will not have a visible impact on the leadership styles whereas some will. Starting off with transformational leadership style, the results concluded that even though Pakistan ranks high in collectivism, it will not have any significant impact on the change in leadership styles. The reason behind this is that Pakistan and China both rank high in collectivism so a shift with respect to that will not be seen. Organizations in Pakistan already exhibit this type of leadership style.

Moving on to paternalism, this leadership style also already prevails in Pakistan; as mentioned in the literature review, Paternalism relates to authoritative style and the cultural dimensions that define paternalism are power distance and collectivism. Since both countries rank high in both these dimensions, thus, it is safe to say that Paternalism is already somewhat seeded in Pakistan's leadership styles.

Confucian is the leadership style that talks about collectivism, humanism, loyalty, kindness, morality and devotion have a very positive impact on the employees in china. But in Pakistan where most of the leadership influence is on individualism and dominant leadership style is autocratic, employees are negatively impacted. It may be concluded that the Confucian principles of leadership are still up-to-date therefore, we will see a shift towards Confucian leadership style including focus on Ren (benevolence, kindness), Yi (be righteous), and Li (proper conduct code) as the most important Confucian principles (Chan, 1998; Chen, 1997). in Pakistan, which is a good thing because it promotes employee empowerment. However, the Confucian principles of leadership needs to further studied.

Finally, a shift towards Westren Visionary leadership style focossing on transformational leadership encouraging long term relationship will also be seen in Chinese managers serving in Pakistan due to CPEC. Assertiveness and long-term orientation are the key cultural dimensions that define this particular leadership style and both are more or less absent in Pakistan. Thus, it can be said that we will see a shift towards Visionary Leadership style because it is very common in China.

Recommendations

Pakistan's society is particularly resistant to change. CPEC is a mega project and it is going to cause a lot of change in how things are done in Pakistan; a change in organizational structures and also the way managers lead their teams is going to be seen. As discussed in this paper, there will be a visible shift in the leadership styles and in order for that to be smooth and widely accepted; both the countries should be patient.

Chinese managers need to be empathetic and should try to understand the culture of Pakistan to ensure trust and obedience from Pakistani employees. Cultural exchange initiatives should be taken and should include close observations of the habits and sensitivities of each other's cultures. These should then be adopted for a better understanding between both the cultures. The Chinese expatriates should get themselves acquainted with the inclination of Pakistani employees in order to develop good relationships and also create mutual understandings with their co-workers.

Moreover, it is necessary that the teams on both side understand the work ethics of each other. The traditional approach of Chinese needs to be changed and Chinese leaders to also work on a balance of work-life. Moreover, Pakistanis need to incorporate more professional in the work practices. The work ethic in of Pakistanis should appreciate the idea of rigorous work orientation. Lastly, cultural and educational exchange needs to be encouraged as it provides better understanding and strengthens the friendship. In Pakistan, students are studying traditional subjects, however, there is a need to study business, political practices and economic practices.

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Transformation of Leadership Styles in Pakistan due to CPEC

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Transformation of Leadership Styles in Pakistan due to CPEC

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