

A Multiple-Level Theory of Leadership: The Impact of Culture as a Moderator

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In an effort to present a multiple level theory of leadership, we suggest a set of conditions that may moderate the acceptance of a leader's behavioral patterns. By considering leadership theories at multiple levels of analysis and by conceptualizing culture at a higher level of analysis, we suggest that it depends on culture whether subordinates accept a leader's behavioral pattern. We consider the following patterns: a leader (1) displays a consistent style through the use of consideration and initiating structure, (2) differentiates between in- and out-groups of subordinates via delegation, or (3) interacts with subordinates on a one-to-one or dyadic basis via providing a sense of self-worth. We also discuss the implications of this approach and suggest directions for future research.

In organizational science, various researchers have suggested that it may be useful to integrate different concepts or theories at different levels of analysis (Dansereau, Alutto, & Yammarino, 1984; Roberts, Hulin, & Rousseau, 1978; Rousseau, 1985). Nevertheless, there are very few attempts to do so. In this paper, we attempt to show an integration of the two different concepts of culture and leadership that are typically viewed as at different levels of analysis.

In terms of culture many theorists and researchers have conceptualized culture as varying from individualism to collectivism (Hofstede, 1980; Kagitcibasi, 1997; Kim et al., 1994; Triandis, 1994). The individualism-collectivism dimension refers to the relationship among individuals. Individualism is defined as a

social pattern of loosely connected individuals who emphasize independence, whereas collectivism is defined as a social pattern of closely linked individuals who emphasize interdependence (Markus & Kitayama, 1991; Triandis, 1995). Therefore, along the individualism-collectivism continuum, individuals are viewed from the individual level of analysis where each individual is independent of higher levels of analysis (e.g., group) to the other end of the continuum where individuals are viewed as interdependent or as embedded in a group.

To show how these different views may relate to levels of analysis, we considered Weick's (1978) view of interdependence that it comes about from individuals interacting (and forming dyads). From this perspective, we believe that the development of interdependence can be viewed as involving a shift from the individual level of analysis where each individual is independent to a higher level of analysis (e.g., dyad or group) where individuals become interdependent. This notion of interdependence among individuals has also been applied to leaders and followers – i.e., leadership. Many leadership theorists and researchers have suggested that leadership involves interdependence between leaders and followers as well as among followers (e.g., Bass, 1990; Dansereau, Graen, & Haga, 1975; Graen, Liden, & Hoel, 1982; Weick, 1978; Yukl, 1998).

From the above brief consideration of leadership and culture, it seems that both culture and leadership focus on independence and interdependence and accordingly on levels of

analysis. To combine these views, we address the question of under what cultural conditions might interdependence between leaders and followers occur and when might interdependence not occur. In other words, we ask how, though at different levels of analysis, do culture and leadership interact? To accomplish this objective, we consider two conditions. In one condition, individuals are viewed as becoming independent with a leader; we call this a lack of acceptance of the leader. Whereas, in the other condition, individuals become interdependent, we call this acceptance of the leader. We define “interdependence” as one’s influence over another individuals and “independence” as one’s lack of influence over another individuals. When two individuals are interdependent, one individual influences what the other individual does (e.g., Weick, 1978). In other words, the other individual accepts one individual. Likewise, when two individuals are independent, one individual has no influence what the other individual does. In other words, the other individual does not accept one individual.

Acceptance and lack of acceptance are associated with the issue of ethical concerns about leader’s behavioral patterns. A leader’s behavior may be value-free. In other words, a leader behaves depending on his or her own style, differentiation of group members, or one-on-one exchange relationship. However, a leader’s behavior may become ethical or unethical depending on whether the behavior is accepted or not. For example, a leader’s behavior accepted by subordinates may be ethical to them, whereas a leader behavior unaccepted by subordinates may be unethical to them. We propose that acceptance or lack of acceptance depends on cultures. Therefore, it is critical to investigate which behavioral pattern is accepted (ethical) or unaccepted (unethical) in different cultures.

When a leader is accepted, the leader influences followers. For example, it is tempting to hypothesize that if a leader acts in a friendly or supportive manner, shows concern and respect, or provides a sense of self-worth support, followers may tend to be satisfied with the leader and show higher performance. However, it has been suggested that leader behavior may not relate to effectiveness even if

leaders and followers are interdependent because of a number of other contingency factors (Ayman, Chemers, & Fiedler, 1998) and substitutes for leadership (Kerr & Jermier, 1978; Podsakoff & MacKenzie, 1998). Therefore, when a leader is accepted, leader behavior may or may not relate to effectiveness (satisfaction and performance). On the other hand, when a leader is not accepted, the leader does not influence followers. Followers ignore the leader, do not follow the leader, and do not change attitudes and behavior based on what the leader does. Therefore, although a leader acts in a supportive manner, shows concern, and provides a sense of self-worth support, this leader behavior cannot lead to effectiveness, because the leader and followers are independent. This goes to the heart of the question of effectiveness. If a leader and followers are not interdependent, there is no leadership effect. Thus, interdependence becomes a necessary but not a sufficient condition to examine leadership effectiveness.

To summarize, our specific purpose here is to explore what factors influence “interdependence” and “lack of interdependence.” By doing so, we take into account when (under what conditions) followers accept their leaders as legitimate, that is, leaders and followers become interdependent. We define conditions for acceptance of the leader in terms of culture. Culture has been defined as “shared values” about appropriate behaviors or behavioral patterns (Pascal & Athos, 1981; Schein, 1992). Therefore, if a leader’s behavioral pattern is congruent with values shared by followers, the leader will be accepted and leaders and followers become interdependent. However, if not, followers will not accept the leader and leaders and followers remain independent. Thus, culture influences whether followers accept leader behaviors or behavioral patterns.

We select culture as a key condition for several reasons. First, a number of leadership theorists view culture as a key factor that may moderate the relationship between leader behavior and leadership effectiveness (Bass, 1990; Dorfman, 1996, 1998; Dorfman & Ronen, 1991; Hartog et al., 1999; House, 1995). Second, there is a need for establishing a theory to explain differential leader behavior and

effectiveness across cultures (House, 1995; House, et al., 1999). Third, culture is a multidimensional construct (Singelis, Triandis, Bhawuk, & Gelfand, 1995; Triandis, 1995; Triandis & Gelfand, 1998). Therefore, a set of multiple-level approaches to leadership can be compared under various conditions of culture. Fourth, culture is usually conceptualized at a higher level of analysis than leadership and thus provides a basis for making predictions from a higher to lower levels of analysis.

To present the culture-based conditions under which a leader is accepted, we first briefly outline a set of three multiple-level approaches to leadership – i.e., average leadership style (ALS), vertical dyad linkage (VDL), and individualized leadership (IL). Although there are many theories at different levels of analysis, our focus is on the interdependence that develops between leaders and followers. Interdependence between leaders and followers can occur between leaders and followers where followers are viewed as independent among them or interdependent (Dansereau et al., 1984; Dansereau et al., 1995). Second, because individualism and collectivism have been viewed as including both vertical and horizontal attributes (Triandis, 1995; Singelis et al., 1995), we conceptualize culture in terms of four types of cultural conditions – i.e., horizontal collectivism (HC), vertical collectivism (VC), horizontal individualism (HI) and vertical individualism (VI). Third, we discuss how these cultural conditions may influence whether followers accept their leaders (because of interdependent with the leader). Throughout this discussion, we develop testable research propositions.

Theoretical Background

Three Approaches to Leadership: ALS, VDL, AND IL

As noted previously, in the literature three different approaches have been developed to show interdependence between leaders and followers. First, according to the ALS approach, superiors (leaders) view subordinates (followers) in the same group as a whole and they do not discriminate among subordinates (Fiedler, 1967; Fleishman, 1957, 1998; Likert, 1961; Schriesheim, Cogliser, & Neider, 1995; Stogdill

& Coons, 1957). One approach that includes this idea views superiors behaving toward all subordinates by displaying a consistent style through the use of consideration and initiating structure. Therefore, subordinates as a group are homogeneously influenced by such a consistent style and link with superiors.

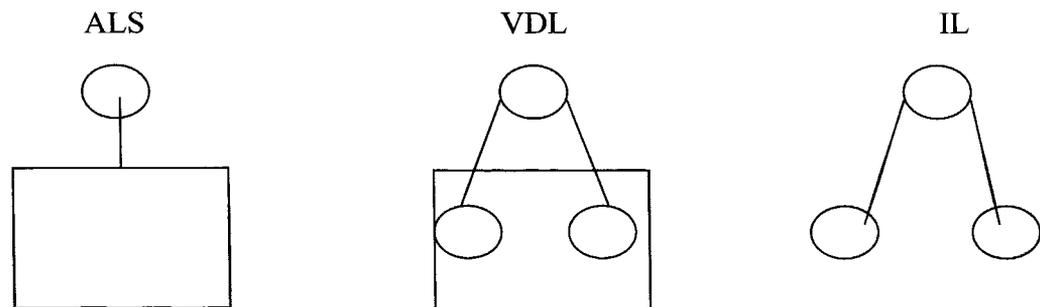
Second, Dansereau et al. (1975) developed the VDL approach as an alternative to the ALS approach, which was later called the LMX approach (Graen et al., 1982; Graen & Scandura, 1987; Graen & Uhl-bien, 1995). Because the LMX approach is rather ambiguous in terms of levels of analysis (Schriesheim, Castro, & Cogliser, 1999), we will focus here only on the VDL approach. According to the VDL approach, superiors develop differentiated relationships with subordinates in the same group on the basis of loyalty, attraction, contribution to the group, quality of leader-member exchange, or some combination of these factors (Dansereau et al., 1975; Dienesch & Liden, 1986; Liden & Maslyn, 1998; Schriesheim et al., 1999; Schriesheim, Castro, & Yammarino, 2000). That is, superiors establish a special relationship with their in-group members, whereas they establish a formal relationship with their out-group members. Based on these two different relationships, superiors influence in- and out-group-members in two different ways – i.e., leadership and supervision (Dansereau et al., 1975), or more precisely delegation and lack of delegation, respectively (Schriesheim, Neider, & Scandura, 1998). Unidirectional downward influence, a formal employment contract, and the lack of negotiating latitude characterize supervision or lack of delegation. On the other hand, leadership or delegation is characterized by delegation of supervisory activities that go beyond the formal contract (Dansereau et al., 1975; Dinesch & Liden, 1986; Graen & Uhl-Bien, 1995; Scandura, 1999; Schriesheim et al., 1998; Wayne, Shore, & Liden, 1997). Therefore, subordinates in the same group are heterogeneously influenced by the leader's differentiation of in- and out-group.

Third, Dansereau (1995) and his colleagues (Dansereau et al., 1995) developed the IL approach, which they show is quite different from the ALS and VDL approaches (Mumford, 1998; Mumford, Dansereau, & Yammarino,

2000; Schriesheim et al., 1999). According to the IL approach, superiors view their subordinates as independent individuals rather than as a group and interact with subordinates on a one-to-one or dyadic basis. "A leader's one-to-one or dyad-based treatment" can be distinguished from "a leader's differential treatment." On the one hand, a leader's differential treatment is based on social comparison in which a leader compares subordinates on the basis of their loyalty, attraction, or contribution to the group and distinguishes in-group members from out-group members. In this case, it depends on the other members whether a subordinate becomes in-group or out-group member. Therefore, the same subordinate can be an in-group member in one work group, but can be an out-group member in another group, depending on the other members in a work group. On the other hand, a leader's one-to-one or individualized treatment is based on social exchange (Homans, 1961). In this case,

leaders and subordinates form independent dyads (Dansereau et al., 1995; Schriesheim et al., 1999). Therefore, if a leader gets much benefit from a subordinate, he or she will give much benefit in return. The IL approach assumes that (1) the particular subordinate with whom a superior interacts influences the behavior that a superior displays toward that subordinate and that (2) a superior's support for self-worth is reciprocated by a subordinate's providing satisfying performance on a dyadic basis. (Dansereau et al. [1995] defined self-worth as a judgment or perception that a leader supports a subordinate's self-worth by (1) paying attention to the subordinate's individual-level needs and feelings, (2) assuring that the leader has confidence in subordinate's motivation, integrity, and ability, and (3) supporting the actions a subordinate takes.) Therefore, each subordinate in the same group is influenced by the leader's self-worth support on a one-to-one or individualized basis.

Figure 1 shows three different approaches of leadership: (1) ALS, (2) VDL, and (3) IL.



As Figure 1 shows, superior-subordinate relationships can be viewed as reducible to (1) whole person and whole work-group relationships, as in the ALS approach, (2) superior parts and work group parts relationship, as in the VDL approach, and (3) superior-subordinate dyads, as in the IL approach. In the ALS approach, a superior as a whole person homogeneously influences subordinates in the same group – i.e., whole work groups. However, in the VDL approach, a superior differentiates among subordinates in the same group (i.e., in- and out-group members) and differentially influences subordinates. In other words, a superior is divided into two parts: one deals with

in-group members and the other deals with out-group members. In the IL approach, a superior needs to be neither whole person nor parts of a person. In other words, a superior behaves toward a subordinate depending on how he or she behaves toward the superior – i.e., a superior and a subordinate have one-on-one relationship independent of the group.

A superior may behave toward subordinates in the same group on the basis of (1) his or her own style, (2) differentiation of in- and out-group, or (3) one-to-one or dyad. As noted previously, differential treatment is based on social comparison in which a leader compares subordinates on the basis of their loyalty,

attraction, or contribution to the group. However, one-to-one or dyadic treatment is based on social exchange in which a leader and a subordinate form an independent dyad. Thus, a leader may show different behaviors (self-worth support) toward subordinates in the same group depending on each subordinate's performance. However, a leader may also show high degree of self-worth support toward subordinates in the same group, when subordinates provide the same satisfying performance. Thus, these two treatments are not based on the leader's own style. If a leader has a certain style (e.g., task-oriented), he or she tends to show the same behavior (i.e., task-oriented behavior) toward all subordinates in the group, regardless of whether subordinates differ in their ability or performance.

It may help to distinguish two cases: (1) the case where the performance of subordinates is similar to each other and the leader treats subordinates on a group basis and (2) the case where the performance of subordinates is similar to each other and the leader treats subordinates on a dyadic basis. In the former case, a leader displays the same behavior toward subordinates on the basis of his or her own style. If a leader is task-oriented, he or she displays task-oriented behaviors toward all the subordinates regardless of their performance level. However, in the latter case, a leader may show the same behaviors toward a set of subordinates, because subordinates in the same group show the same performance (returns). In other groups, a leader may display different behaviors, because subordinates in the same group show different performance (returns). In yet other groups a leader may display differential behaviors because subordinates in the same group show differential performance (returns). That is, in the individualized case, leader behavior does not depend on the leader's style and not on a differential basis, but rather on each subordinate's performance alone (returns).

According to Dansereau et al. (1984), a variable is viewed as including entities or levels. Therefore, leader behavior (a variable) may show group homogeneity, heterogeneity, or independence (levels). A leader may display consideration behavior on the basis of (1) his or her own style or personality characteristics, (2) differentiated relationships with subordinates, or

(3) a one-to-one or dyadic basis. However, according to more traditional approaches to leadership (i.e., ALS approach), a leader's consideration behavior is based mainly on the leader's people-oriented style (Fleishman, 1998; Stogdill & Coons, 1957). Therefore, a leader's consideration behavior varies between persons (leaders) and thus varies between groups because of group homogeneity. In a similar way, according to the VDL approach, a leader's leadership- and supervision-oriented behavior is based on the differentiation between in- and out-group. Therefore, such behavior varies within persons (leaders) and thus varies within groups because of group heterogeneity. According to the IL approach, a leader's self-worth support behavior is based on the degree to which each subordinate provides satisfying performance. Therefore, a leader's self-worth support behavior varies between dyads.

We will suggest in a subsequent section that it depends on culture whether subordinates accept leader behavior (e.g., consideration, leadership-oriented, or self-worth support behavior) and whether leaders and subordinates become interdependent around these behaviors. But first, in the next section we conceptualize culture in terms of two dimensions – i.e., individualism-collectivism and vertical-horizontal.

Conceptualization of Culture

Individualism-collectivism has been viewed as a key factor in defining culture (Hofstede, 1980; Kagitcibasi, 1997; Kim et al., 1994; Triandis, 1994, 1995). For example, Triandis views individualism-collectivism as “the most important world view that differentiates cultures” (1994: 286). Nevertheless, it has been argued that the individualism-collectivism dimension is too broad and thus fails to differentiate countries in the same culture (Chen, Meindl, & Hunt, 1997; Kagitcibasi & Berry, 1989; Schwartz, 1990; Singelis et al., 1995; Triandis, 1995). Triandis (1990, 1995) suggests that one way to resolve this problem is to consider an attribute of individualism-collectivism -- i.e., vertical and horizontal. He argues that both individualism and collectivism may be horizontal and vertical, which results in four types of cultures – i.e., horizontal collectivism (HC), vertical collectivism (VC),

vertical individualism (VI), and horizontal individualism (HI).

Figure 2 summarizes the four types of culture based on the two different dimensions of individualistic-collectivistic and vertical-horizontal. In a vertical-collectivistic culture, people value status differentiation and group

membership, whereas in a vertical-individualistic culture, people value status differentiation and independent individuals. In a horizontal-collectivistic culture, people value equality and group membership, whereas in a horizontal-individualistic culture, people value equality and independence.

Figure 2. Four types of culture

Vertical	Vertical-individualistic	Vertical-collectivistic
Horizontal	Horizontal-individualistic	Horizontal-collectivistic
	Individualistic	Collectivistic

These four types of culture have received some empirical support (e.g., Triandis and Gelfand, 1998). Accordingly, in this paper we conceptualize culture in terms of the four types.

Acceptance Of Leader Under Different Cultures

We now consider the three different ways that a superior behaves toward subordinates – i.e., ALS, VDL, and IL – within the four patterns from culture – i.e., HC, VC, HI, and VI.

Acceptance of Leader in Horizontal Collectivism (HC)

HC is characterized by a cultural pattern in which the individual sees the self as an aspect of a group and the same as the self of others. That is, the self is merged with the members of the group, all of whom are extremely similar to each other and thus equality is the essence of this cultural pattern. In this pattern, people emphasize common goals with others and interdependence (Singelis et al., 1995: 244). In HC, such as in Japan and Israel, people believe that individuals in the same group should be treated on an equal and group membership basis regardless of whether they give more input or less output. They also believe that group

membership should determine what they receive and how they are treated (Triandis, 1995). Therefore, a leader should treat subordinates equally or homogeneously by displaying his or her own style.

A leader may homogeneously show high or low degree of consideration behavior based on his or her own style. If a leader shows a high degree of consideration, subordinates should accept the leader because they are homogeneously treated. In a similar way, if a leader shows a low degree of consideration, subordinates should accept the leader because they are homogeneously treated. Therefore, acceptance of the leader is not based on the nature of treatment (e.g., high or low consideration), but on the distribution of leadership (homogeneity, heterogeneity, or dyadic exchange). In HC, people also believe that group resources must be distributed on an equal and group membership basis (Singelis et al., 1995). Leader behaviors such as displaying consideration can be intrinsic rather than extrinsic resources to subordinates of the group. If a leader distributes these resources on an equal or group membership basis, subordinates should tend to accept the leader's behavioral (distribution) pattern as legitimate because group membership determines what they get.

It is plausible that members in the same group may show similar or homogeneous behaviors in the culture of HC and thus a leader has too little basis to distinguish members. However, subordinates in the same group may differ in their ability and motivational forces because of individual differences. Therefore, individuals may differ in their behaviors and performance. A leader may perceive the differences of ability, motivation, and performance. Thus, a leader may treat subordinates on a differentiation basis or on a one-on-one (dyadic) basis. However, subordinates tend not to accept such differentiation or dyadic treatments as legitimate. On the other hand, if a leader treats subordinates equally or homogeneously in a group, subordinates should be likely to accept the leader's behavioral pattern as legitimate, because they are treated equally and homogeneously.

In terms of previous theorizing, Misumi (1995) suggested in Japan a leader homogeneously behaves toward subordinates in the same group on the basis of PM (production-maintenance). The concept of PM is similar to the concept of consideration (or people-oriented) and initiating structure (or task-oriented) (e.g., Misumi & Peterson, 1985). Through a randomized whole-group design in Israel, Eden (1990) suggested that Pygmalion effects be created in whole groups without interpersonal contrast effects in which leaders are led to expect high performance from some subordinates and low performance from the other subordinates. In terms of these studies, the authors did not test whether leaders show homogeneous behaviors or expectations toward subordinates in the same group. Therefore, the following proposition needs to be viewed as one theoretical assertion.

Proposition 1. In horizontal collectivism, subordinates are more likely to accept the leader behavioral pattern based on an ALS approach involving consideration and structure than an IL or a VDL approach as legitimate.

Acceptance of Leader in Vertical Collectivism (VC)

VC is characterized by a cultural pattern in which the individual sees the self as an aspect of a group, but the members of the group differ

from each other, some having more status than others do. People emphasize the importance of status and hierarchy and thus inequality is the essence of this cultural pattern. (Triandis, 1996; Triandis & Gelfand, 1998). In VC, such as in Korea and China, people stress values of inequality as well as group membership (Triandis, 1995). Accordingly, on the one hand, people believe that individuals in the same group must be treated on a type of group membership basis (Triandis, 1995). On the other hand, in VC, people stress the values of hierarchy, rank, and prestige that are often determined by age, seniority, loyalty, affection, contribution to the group, or some combination of these factors. People believe that individuals in the same group should be treated differentially on the basis of such factor(s). Therefore, in VC, if a leader provides a special treatment with high-ranking subordinates, but provides a formal treatment with low-ranking subordinates, subordinates would perceive fairness from the leader. Thus, subordinates would accept the leader as legitimate, when a leader treats subordinates differentially (in- and out-group basis) in the same group.

In VC, people essentially believe that group resources should be distributed on a group membership basis but also on a differential basis. Leadership-oriented behaviors (e.g., delegation and negotiating latitude) can be resources to subordinates. From a differentiation perspective, such resources should be distributed on the basis of the rank in the hierarchy. If a leader distributes his or her resources toward subordinates equally or homogeneously in the same group, subordinates especially those with highly ranked in the hierarchy would view such a behavioral pattern as unfair and would not accept the leader as legitimate because they are not preferentially treated. In Korea, people in public schools tend to accept equal-based but seniority-based pay system. In other words, equal pay should be paid to people with the same seniority (tenure), but different pay should be paid to people with different seniority. However, people tend not to accept job-based, performance-based, and skill-based pay system. Therefore, official ranking based on performance does not exist. Chen, Meindl, and Hunt (1997) suggest that in China individuals with a VC support the differential reward

allocation reform. This suggests that if a leader behaves or distributes resources on a differential basis, subordinates in the same group would accept the leader. However, these authors did not test whether, in China, leader behaviors vary within groups – i.e., whether leaders show behaviors on a differential basis. Therefore, the following proposition needs to be viewed as one theoretical assertion.

Proposition 2. In vertical collectivism, subordinates are more likely to accept the leader behavioral pattern based on a VDL approach involving delegation than an IL or an ALS approach as legitimate.

Acceptance of Leader in Horizontal Individualism (HI)

HI is characterized by a cultural pattern where an autonomous or an independent self is postulated, but the individual is equal in status with others (Singelis et al., 1995: 245). In this pattern, people want to be unique and distinct from groups and are highly self-reliant, but they are not interested in becoming distinguished or in having high status. In HI, such as in Sweden or Australia, people stress the values of equality and independence. People believe that they are all equal in status and that they are unique and distinct from groups and highly self-reliant (Singelis et al., 1995; Triandis and Gelfand, 1998). In this cultural pattern, a person needs to give something in order to get something in return. Therefore, when an individual receives benefits from another individual, he or she must give some benefits in return. If an individual breaks this exchange rule, he or she would not be accepted as an exchange partner. In a similar way, subordinates in a group believe that their leader should treat them as an independent. If a leader treats the subordinates independently and provides some benefits with each subordinate, the subordinates will accept the leader as legitimate and give some benefits in return.

In HI, people also believe that group resources should be distributed on an independent basis. Self-worth support behaviors can be resources to subordinates. Accordingly, if a leader shows such behaviors to each individual subordinate depending on how much the leader gets some benefits from the subordinate, each subordinate perceives that he or she is treated on an independent basis. In this case, subordinates

will accept the leader as legitimate. Crouch and Yetton (1988), from a study of Australian managers and subordinates, suggested that manager-subordinate dyads with high task contacts and friendly behaviors show high performance, whereas manager-subordinate dyads with low task contacts and low level of friendliness show low performance. However, the authors did not test whether in Australia, a leader's behavior (task contacts and friendliness) varies between dyads – i.e., whether interdependence between leaders and subordinates exists. Therefore, the following proposition needs to be viewed as one theoretical assertion.

Proposition 3. In horizontal individualism, subordinates are more likely to accept the leader behavioral pattern based on an IL approach involving support for self-worth than an ALS or a VDL approach as legitimate.

Acceptance of Leader in Vertical Individualism (VI)

VI is characterized by a cultural pattern, in which individuals see the self as autonomous or independent, but individuals see each other as different, and thus inequality is the essence of this pattern (Singelis et al., 1995: 245). In this pattern, people want to become distinguished and acquire status. In VI, such as in the United States, people believe that they should be treated as being independent and that they should be distinguished from others in status (Singelis et al., 1995). They also believe that the more they give, the more they get (Triandis, 1995). Therefore, when an individual receives benefits from another individuals, he or she must give some benefits with the same value in return. If an individual breaks this exchange rule, he or she would not be accepted as an exchange partner. In a similar way, subordinates in such groups believe that a leader should treat them on an independent and equity basis. That is, a leader should treat each subordinate independently depending on how much each subordinate provides some benefits to the leader (Singelis et al., 1995).

In VI, people also believe that group resources should be distributed on an independent and equity basis. Self-worth support behaviors can be resources to subordinates. Accordingly, if a leader shows such behaviors to

each individual subordinate depending on how much the leader gets something benefits from the subordinate, each subordinate perceives that he or she is treated on an independent basis and equity basis. Therefore, subordinates will accept the leader as legitimate. We view the IL approach as acceptance of the leader in Individualism (horizontal and vertical). Our view corresponds with Triandis' argument, "it should be understood that even vertical individualistic culture are rather horizontal, because all individualistic cultures,..., are horizontal" (1995: 46). Dansereau et al. (1995) analyzed the data from a public university, manufacturing firms, a supply firm, and a hospital in the United States and found that leader behavior varies only between dyads – i.e., interdependence between leaders and subordinates exists at the dyad level of analysis. These findings suggest that when a leader treats subordinates on a one-to-one or dyadic basis, subordinates may accept the leader.

Proposition 4. In vertical individualism, subordinates are more likely to accept the leader behavioral pattern based on an IL approach involving support for self-worth than an ALS or a VDL approach as legitimate.

Acceptance of Leader and Effectiveness

The relationship between acceptance of leader and outcome variables or effectiveness (e.g., satisfaction and performance) may be clarified by considering the distribution of leadership (homogeneity, heterogeneity, or dyadic basis) and the nature of leadership together. Subordinates in the same group can be homogeneously and poorly treated, out-group members are poorly treated, and each individual can be poorly treated depending on his or her own performance (returns). In HC, subordinates accept their leader, when the leader homogeneously and poorly behaves toward the subordinates, which may not lead to low satisfaction, motivation, and performance because of a number of contingency factors (Ayman, Chemers, & Fiedler, 1995) or substitutes (Kerr & Jermier, 1978). For example, when subordinates are highly matured, leader's poor behavior (e.g., low degree of consideration and structuring behavior) may lead to high satisfaction and performance (e.g., Hersey and Blanchard, 1982).

In HC cultures, if a leader behaves homogeneously and displays high degree of consideration and structuring behavior, the leader will be accepted. However, subordinates (or group) may or may not show high satisfaction and performance, because of a number of contingent factors and substitutes. In a similar way, in HC, if a leader behaves homogeneously and displays low degree of consideration and structuring behaviors, the leader will be accepted, which may or may not lead to low satisfaction and performance because of a number of contingent factors and substitutes.

In VC cultures, if a leader behaves heterogeneously and displays high degree of leadership-oriented behaviors toward in-group members and low degree of such behaviors toward out-group members, the leader will be accepted. However, in-group members may or may not show high effectiveness (satisfaction and performance) because of a number of contingent factors and substitutes. And out-group members may or may not show low effectiveness, because of contingent factors and substitutes. In VI and HI culture, if a leader behaves on a dyadic basis and displays high degree of self-worth support, the leader will be accepted, which may or may not lead to high effectiveness because of contingent factors and substitutes. In a similar way, if a leader behaves on a dyadic basis but displays low degree of such behaviors, the leader will be accepted, which may or may not lead to low effectiveness.

Table 1 shows the summary of the relationships between cultural patterns, acceptable leadership, and possible extensions of acceptable leader behavior. As noted previously, in the culture of HC, subordinates tend to accept the superior who shows behaviors based on the ALS approach, whereas, in the culture of VC, subordinates tend to accept the superior who behaves based on the VDL approach. In the cultures of VI and HI, subordinates tend to accept the superior who behaves on the basis of the IL approach. The three different approaches of leadership (ALS, VDL, and IL) assert different leader behaviors. The idea is that in horizontal-collectivism cultures the group-based behaviors would tend to define leadership whereas other types of actions such as delegation and individual support for self worth

would not. Thus certain cultures would value certain behaviors as leadership and other

cultures would not value such behaviors as leadership.

Table 1
Acceptable Leadership and Leader Behaviors in Different Cultural Patterns

Cultural patterns	Acceptable leadership	Possible extension of acceptable leader behaviors
Horizontal collectivism (examples: Japan, Israel)	ALS	Group as a whole basis - Consideration and structure
Vertical collectivism (examples: Korea, China)	VDL	In-group and out-group basis - Leadership-oriented and supervision-oriented
Horizontal individualism (examples: Sweden, Australia)	IL	One-on-one dyadic basis - Self-worth support
Vertical individualism (example: United States)		

Discussion

In this paper, we have suggested that it is useful to integrate different concepts or theories at different levels of analysis. To show an integration of different concepts or theories, we considered leadership theories at multiple levels of analysis and conceptualized culture at a higher level of analysis and suggested one way that culture can interact with leadership. In summary, we proposed that a leader may behave toward subordinates in the same group on the basis of (1) a consistent style, (2) the differentiation of in- and out-group, and (3) one-to-one dyad. Focusing on the notion of interdependence (acceptance of leader) and independence (lack of acceptance), we proposed that leaders' behavioral patterns may be accepted by followers as legitimate (or leaders and followers become interdependent) depending on subordinates' shared beliefs of the nature of leader treatment.

We focus on both leadership style and on the distribution of leadership, because a variable (leader behavior) is viewed as including entities or levels (homogeneity, heterogeneity, or dyadic exchange, see Dansereau et al., 1984). According to more traditional approaches to leaders (ALS approach), a leader displays consideration and structuring behaviors on the basis of his or her own style or personality

characteristics or a homogeneous fashion. For example, a leader would show consideration and structuring behaviors on the basis of his or her people- and task-oriented style. However, according to the VDL approach, a leader shows leadership- and supervision-oriented behaviors on the basis of in- and out-group differentiation – i.e., a heterogeneous fashion. For example, a leader would show delegating behaviors toward in-group members. According to the IL approach, a leader shows self-worth support behavior on the basis of dyadic exchange. For example, a leader would show high degree of self-worth support toward a subordinate who provides satisfying performance. Therefore, although it is critical to assess which behavioral pattern (homogeneity, differentiation, or dyadic exchange) subordinates accept, a specific behavior is based on a specific behavioral pattern. Thus, both types of leader behavior and behavioral patterns should be considered at the same time.

We define acceptance of leader as interdependence between leaders and followers and lack of acceptance as lack of interdependence between leaders and followers. We also suggest that it depends on culture whether a leader is accepted. For example, in HC, when a leader homogeneously behaves toward subordinates in the same group, the leader will be accepted regardless of whether the

leader shows high or low degree of consideration and structuring behavior. In a similar way, in VC, when a leader heterogeneously behaves toward subordinates (i.e., a leader shows leadership-oriented and supervision-oriented behaviors toward in- and out-group members, respectively), in and out-group members may accept the leader. In HI and VI, when a leader behaves toward subordinates on a one-to-one or dyadic basis, the leader will be accepted regardless of whether the leader shows high or low self-worth support.

In this paper we have attempted to suggest that it may depend on the culture and shared values whether subordinates accept the leader's behavioral pattern as legitimate. However, acceptance of leader is not equated with motivation, satisfaction, and performance. The relationship between acceptance of leader and outcome variables (e.g., satisfaction and performance) may be clarified by considering the distribution of leadership (homogeneity, heterogeneity, or dyadic basis) and the nature of leadership together. Subordinates in the same group can be homogeneously and poorly treated, out-group members are poorly treated, and each individual can be poorly treated depending on his or her own performance (returns). In HC, subordinates accept their leader, when the leader homogeneously and poorly behaves toward the subordinates, which may not lead to low satisfaction, motivation, and performance because of a number of contingency factors (Ayman, Chemers, & Fiedler, 1995) or substitutes (Kerr & Jermier, 1978). For example, when subordinates are highly matured, leader's poor behavior (e.g., low degree of consideration and structuring behavior) may lead to high satisfaction and performance (e.g., Hersey and Blanchard, 1982).

Some theorists of culture have argued that culture may directly influence leader behaviors or behavioral patterns and that leader behavior might be consistent with culture (e.g., Erez & Earley, 1993; Offermann & Hellmann, 1997). Nevertheless, it has been generally accepted that national culture includes various subcultures that differ from the culture and that other factors such as individual characteristics (Bass, 1990; Yukl, 1998), followers (e.g., Dansereau et al., 1975; Graen & Scandura, 1987; Graen & Uhl-Bien, 1995), and various aspects of situations

(Vroom & Jago, 1988) influence leader behaviors. Therefore, various leader behaviors or behavioral patterns can exist in the same culture, which differs from a completely deterministic view of culture. In addition, a number of leadership theorists view culture as a key factor that may moderate the relationship between leader behavior and leadership effectiveness (Ayman, 1993; Bass, 1990; Dorfman et al., 1997; Hartog et al., 1999; House, 1995; House et al., 1999; Triandis, 1993). Accordingly, we view culture as a moderator.

In the review of Hofstede's (2001) second edition, Smith (2002) emphasized a need for a more fine-grained understanding of what goes on within cultures. Culture at a society level can influence regional culture or organizational culture. However, there can be variations across regions within the same society or country. Vandello and Cohen (1999) found that within the United States, the South shows relatively more collectivism, the Great Plains and Mountain West shows more individualism, and Hawaii shows the most collectivism. In a similar way, although culture at a society level may influence organizational culture, organizational culture may differ among organizations within the same country. For example, some organizations may emphasize a value of individualistic culture (e.g., equal exchange), but other organizations may emphasize a value of collectivist culture (e.g., membership). In the former organizations, if a leader behaves toward subordinates on a membership basis, subordinates will not accept the leader's behavioral pattern as legitimate. On the other hand, if a leader behaves toward subordinates on a one-to-one or dyadic basis, subordinates will accept the leader's behavioral pattern as legitimate. Therefore, we can hypothesize that organizational culture may also moderate the relationship between a leader's behavioral pattern and acceptance of the leader (i.e., interdependence between leaders and followers). Clearly, this hypothesis needs empirical testing in the future.

In this paper, we considered only three leadership approaches (i.e., ALS, VDL, and IL) because our focus is on interdependence between leaders and followers. However, other leadership approaches can be considered. For example, Yammarino et al. (1997) suggested

that a transformational leader may behave toward followers on the basis of (1) his or her own style (individual differences), (2) the differentiation of in- and out-group, or (3) one-to-one dyadic basis. Therefore, followers in different cultures may accept their transformational leaders depending on a leader's behavioral pattern – i.e., ALS, VDL, or IL.

Practical Implications

The model presented in this paper has some implications for practice. A leader in a specific culture may behave toward subordinates in the same group on the basis of one of the three approaches (i.e., ALS, VDL, and IL). However, in a specific culture, subordinates accept only one of the three different approaches of leader behaviors. For example, in the cultures of VI and HI (e.g., Sweden, Australia, and United States) people value equity. So, a leader's one-on-one dyadic exchange based behavior tends to be accepted, but a leader's homogeneous and heterogeneous based behavior tends not to be accepted. In other words, if a leader treats subordinates all the same, subordinates who outperform view his or her equal treatment as unfair because they believe that they should not be equally treated. In a similar way, if a leader divides subordinates in the same group into in- and out-group members and differentially treats in- and out-group members, subordinates who perform well but are treated as out-group members because of other members view his or her differential treatment as unfair.

In the culture of HC (e.g., Japan), people value equal treatment. In other words, people in the same group should be equally treated on the basis of membership. Accordingly, a leader's differential treatments of subordinates in the same group tend not to be accepted. In a similar way, if a leader behaves towards subordinates in the same group on a one-on-one dyadic exchange basis, subordinates tend not to accept the leader, because they have a belief of equal treatment.

In the culture of VC (e.g., Korea and China), a leader's equal treatment tends not to be accepted. For example, in Korea people value seniority and so believe that seniors should be better treated than juniors. Therefore, a leader's equal treatment tends not to be accepted. In a similar way, a leader's one-on-one dyadic

exchange based behavior tends not to be accepted, because juniors who outperform will be treated better than seniors.

We have proposed that a leader's behavioral pattern is accepted or unaccepted in different cultural contexts. For example, in the culture of HI and VI, a leader's one-on-one dyadic based behavioral pattern is accepted. In the culture of HC, a leader's homogeneous behavioral pattern is accepted, whereas a leader's heterogeneous behavioral pattern is accepted in the culture of VC. These propositions imply that in the culture of HI and VI, a leader's heterogeneous and homogeneous behavioral patterns are not accepted and so unethical to subordinates. Similarly, in the culture of HC, a leader's dyadic and heterogeneous behavioral patterns and a leader's dyadic and homogeneous behavioral patterns in the culture of VC are not accepted and so unethical to subordinates. Therefore, leaders should acknowledge that their behaviors become unethical to subordinates and show behavioral patterns that are acceptable and ethical to subordinates.

Implications for Research

Testing under what context (culture) a leader is accepted or not is complex. However, we defined acceptance of the leader as interdependence between leaders and followers and lack of acceptance as lack of interdependence between leaders and followers. Therefore, to test the propositions presented in this paper, the degree of interdependence needs to be assessed. One way to test for interdependence or lack of interdependence is with within and between analysis (WABA, Dansereau et al., 1984) – i.e., by assessing the variation of within-entities (e.g., groups) and between-entities (Dansereau & Yammarino, 2000; Schriesheim et al., 1995; Schriesheim et al., 2000; Yammarino, 1998). That is, if within-groups variation is significantly greater than between-groups variation, interdependence between leaders and followers exists. Likewise, if between-groups variation is significantly greater than within-groups variation, interdependence between leaders and followers also exists. In a similar way, if between-dyads variation is significantly greater than within-dyads variation, interdependence between

leaders and followers exists. For example, in a HC culture (e.g., Japan), if between-groups variation of leader behavior is significantly greater than within-groups variation, leaders and followers are interdependent – i.e., followers accept leaders.

In conclusion, we have proposed a multiple level theory of leadership. We hope that by considering a leader's behavioral patterns, acceptance of leader, and cultural patterns, future research will test whether the propositions in this paper hold. If not, we hope that the ideas in this paper are a first step in attempting to develop a multiple level theory of leadership that specifies the relationship between leader behavior and acceptance of the leader at specific levels in different cultures.

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