



Universitat Ramon Llull

DOCTORAL THESIS

Title: CROSS-CULTURAL LEADERSHIP: A COMPARATIVE STUDY
BETWEEN BRAZILIAN AND PORTUGUESE SUBORDINATES.

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If there is something universal we find in every civilization, this something is God.

DEDICATION

This thesis is dedicated especially to my daughter, Carolina, and my mother, Consuelo. I would not be here if it was not for them.

I also dedicate this work to my father, Affonso Henriques, my brothers, Guilherme Henriques and Mário Oscar and the mother of my daughter, Roberta Oliveira.

With them I share a sense of belonging.

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THESIS ABSTRACTS

ABSTRACT IN ENGLISH

This study aimed to compare the cultural patterns of Brazilian and Portuguese groups. Using an instrument named Values Scale it was possible to identify and compare these patterns. In addition, we sought to compare the leadership styles preferred by those groups using an adaptation of the Tannenbaum and Schmidt's Taxonomy developed by Vroom (2000). Finally, we assessed whether there was correlation between cultural patterns and leadership styles. It was observed that the two groups showed a preference for Horizontal-Collectivism Cultural Pattern and the Brazilian group chose a more participative leadership style when compared with the Portuguese group. There was also a correlation between cultural patterns and leadership styles. At the end of the study limitations are presented and proposals for future research are suggested, especially between Brazilians and Portuguese, since such studies are still scarce and taking into account that these countries have in common historical past and are also facing significant social, economic and cultural changes.

KEY WORDS: LEADERSHIP; CULTURAL PATTERNS.

RESUM EN CATALÁN

L'objectiu d'aquesta investigació, ha sigut comparar patrons culturals de grups brasilers amb grups portuguesos. Per identificar i comparar els esmentats patrons, s'ha fet servir un instrument anomenat Values Scale. A més a més, i utilitzant una adaptació de Tannenbaum and Schmidt's Taxonomy desenvolupat per Vroom (2000) hem comparat els estils de lideratge dels esmentats grups. En darrer lloc hem investigat si existeix una correlació entre els patrons culturals i els estils de lideratge. S'ha pogut observar que ambdós grups demostren una preferència per als Patrons Culturals Horitzontals Col·lectius i que el grup brasiler, te tendència a triar un estil de lideratge més participatiu si ho comparem amb el grup portuguès. També s'ha observat una correlació entre els patrons culturals i els estils de lideratge. En acabar l'estudi, es presenten mancances i, com que no hi ha molts estudis de referència, es suggereixen propostes per a futures investigacions, enfocades especialment en brasilers i portuguesos, tenint present que aquests països tenen en comú un passat històric i es veuen abocats a canvis socials, econòmics i culturals significatius.

PARAULES CLAU: LIDERATGE; PATRONS CULTURALS.

RESUMEN EN ESPAÑOL

El propósito de esta investigación, ha sido comparar el patrón cultural de grupos brasileños con grupos portugueses. Para identificar y comparar dichos patrones, se ha aplicado un instrumento llamado Values Scale. Además, utilizando una adaptación de Tannenbaum and Schmidt's Taxonomy desarrollado por Vroom (2000), hemos comparado los estilos de liderazgo de los mencionados grupos. Finalmente hemos investigado si existe una correlación entre los patrones culturales y los estilos de liderazgo. Se ha podido observar que ambos grupos demuestran una preferencia para los Patrones Culturales Horizontales Colectivos y que el grupo brasileño tiende a elegir un estilo de liderazgo más participativo en comparación con el grupo portugués. También se ha observado una correlación entre los patrones culturales y los estilos de liderazgo. Al terminar el estudio se presentan limitaciones y, dado que no hay muchos estudios al respecto, se sugieren propuestas para futuras investigaciones, enfocadas especialmente en brasileños y portugueses, teniendo en cuenta que estos países comparten un pasado histórico y se enfrentan a cambios sociales, económicos y culturales significativos.

PALABRAS CLAVE: LIDERAZGO; PATRONES CULTURALES.

1. INTRODUCTION

The first purpose of this paper was to assess the Cultural Patterns of a group of Brazilians and Portuguese subordinates. With the help of the instrument named Values Scale (Singelis, Triandis, Bhawuk and Gelfand, 1995) it was possible to identify the preferred Cultural Patterns of these groups. The second purpose was to identify the preferred leadership style of those groups taking into account that they were subordinates in their organizations. Using a measuring instrument based on The Taxonomy of Leaderships' Styles (Vroom, 2000) it was possible to measure the preferred leadership style from the standpoint of those subordinates.

Additionally, this paper is based on the understanding that leadership is a cultural phenomenon. Thus, the sharing of power between leader-subordinate adopted by social groups must be taken into account once they interpret the world accordingly to their respective cultural lenses. Using a statistical procedure it was assessed in what extent the Brazilians and Portuguese subordinates' Cultural Patterns would be related with the Leadership Styles considering a continuum from the most autocratic to the most participatory style.

The accomplishment of this research and its relevance are related to the fact that, if the 20th Century was characterized by great transformations, its last two decades can be considered as the period when different cultures got closer, bringing considerable cultural consequences for our civilization (Huntington, 1996). It is impressive to note that the typology created by Huntington and which was based just on religion does not differ much from the 10 clusters of countries identified by the researchers of the Globe Study¹ by using cultural and climatic data.

The end of the bi-polar world and its consequences for the fragmentation of many countries, the development of the means of transportation and communication, the spread of democratic regimes among societies previously submitted to the power of the State, the integration of the international finance markets, the democratization of the information access, the building of commercial blocks and also the diversification and the changes in the performance of transnational companies characterized the last two decades of the 20th Century consolidating the economic and social bases of the 21st Century.

In 2000, Bond and Sabourin wrote a paper where they pointed out that observers of the international scene were voicing the growing interdependency that characterizes more and more the relationship between nations. A complex skein of interrelated transnational

¹ Culture, Leadership, and Organizations: The Globe Study of 62 Societies (House, Hanges, Javidan, Dorfman & Gupta, 2004)

influences - changes in population dynamics, in biotechnology of food production, in manufacturing technologies, and in the world trade - is rapidly shaping the scheme of international affairs.

According to Ayoko and Hartel (2006) an increasingly competitive and globalized world economy and rapid changes in demographic trends are posing great challenges to management. The workforce around the world is getting culturally heterogeneous. Those authors argue that studies have shown that heterogeneity workgroups compared to homogeneous groups suffer more from poor cohesion and social integration, conflict, turnover, low trust, low job satisfaction, absenteeism, and communication difficulties. In 1998 Morris *et al.* (1998) have already argued that the problem of cultural differences is even more endemic in joint ventures where leaders need to resolve everyday conflicts with coworkers from other cultures.

Heames and Harvey (2006) claim that in this century one of the fundamental issues asked by scholars and leaders is how to prepare an effectively company in order to compete in the hypercompetitive, complex, and global environment. In order to do so, the leaders should understand workforce's different manners to see the world and to use these differences to achieve the companies' goals.

Muczyk and Holt (2008) claim that leaders should be flexible and capable of changing their leadership behavior in order to suit a particular culture they are working with. In this sense, the organizations will have to place great reliance on selecting the kind of individuals that global leadership requires. According to Javidan, Dorfman, Sully de Luque and House (2006) to be open minded and to understand the culture of different countries, leaders need to be able to compare their own cultures with those of other countries.

As argued by Reilly and Karounos (2009) the fact that the business world is becoming increasingly global does not mean that cultural differences are diminishing. These authors make a comparative view of 20th Century manager with the 21st Century global leader and argue that cultural interest and sensitivity are important characteristics to the global leader. They affirm (2006:39): "The 21st Century global leader lives and operates in a more complex, faster paced, culturally diverse business arena." Accordingly to Walumbwa, Lawler and Avolio (2007), in essence, global leaders should adapt, aligning leadership behavior with cultural demands.

For transnational organizations the challenge is to find effective leaders that have not only technical skills but leaders that are culturally adaptive, that is, global leaders. In a survey,

Gregersen, Morrison and Black (1998) reported that 85% of the Fortune 500 companies surveyed did not think they had an adequate number of global leaders.

Since 1994, Brazil has opened its market for foreign investments. At the same time many Brazilian companies are establishing plants or make investments in other countries. This is the case between Brazil and Portugal. Thus, for this investigator it is crucial for Brazilians and Portuguese to understand each other, especially because both countries have undertaken many transformations in their respective social, political, and economical structures. Moreover, the comparison between subjects of these two countries is also justified by their common historical past especially by the Portuguese influence in the Brazilians cultural formation.

In addition, and most importantly, although much has been written about Brazil's economy while part of the BRICS² and somewhat has been written about the integration of Portugal in the European Community, surprisingly little is known about the cultural values and management practices in these countries. Brazil usually has been seemed as an exotic country and Portugal as a peripheral country of Central Europe.

According to the statistics of Brazil's Central Bank [BACEN - 2009] there is a significant increase in importations and exportations between Brazil and Portugal. For example, in 1994 Brazil exported US\$ 302,029,602 (in millions) and imported US\$ 82,597,905. In 2007, Brazil exported US\$ 1,804,911,627 and imported US\$ 340,991,435.

At the same time, many Brazilian and Portuguese companies are accomplishing direct reciprocal investments. It means there is transference of organizational knowledge between these countries. This transference, many times could be involving different sets of values and different kinds of leadership. Values have to be considered because they have influence on the transference of organizational knowledge.

Javidan, Stahi, Broadbeck and Wilderom (2005) undertook a case study about cross-border transfer of knowledge related to leadership. This study was based on an agreement between NORDED (Nordic European Business School) and TAI BANK. By the agreement, NORDED would be responsible to teach a group of middle and upper-middle managers about leadership and management of change.

² Set of countries comprised by Brazil, Russia, India, China and South Africa.

The program developed by NORDED was consistent with the Nordic European cultural practices and values of low Power Distance. However, it did not fit at all with the client's firm national and organizational values of high Power Distance, which happened to be the case of the TAI BANK.

This experience shows the TAI BANK's HR expected that the business school could implement its program and instructions without much discussion. The participants believed they had just to follow instructions without any discussion.

Conversely, NORDED representatives were expecting more feedback and communication from TAI BANK's HR and from the program participants. This situation (low versus high Power Distance) shows how cultural differences can complicate the successful cross border transfer of knowledge. As Galang (1999) had already pointed out management practices are often transferred without regard to differences among countries that may affect the practice's success, that is, culture is one critical difference that needs to be considered.

Bhagat, Kedia, Harveston and Triandis (2002) suggest a model where the effectiveness of cross-border transfer is directly related to the type of knowledge involved and the transfer is influenced by the group's Cultural Patterns implicated in such transactions. Those authors argue that Individualism and Collectivism strongly influence ways of thinking. Moreover, they influence how members of a culture process, interpret, and make use of a body of information and knowledge. Those authors developed some propositions (pp. 209-211):

- a) Cross-border transfer of organizational knowledge is most effective in terms of both velocity and viscosity when the type of knowledge (i.e., human, social, or structured) transferred is simple, explicit, and independent and when such transfers involve similar cultural contexts. In contrast, transfer is least effective when the type of knowledge transferred is complex, tacit, and systemic and involves dissimilar cultural contexts.
- b) The transfer of knowledge (human, social, or structured) is most effective when the transactions are located in national contexts with identical Cultural Patterns (e.g., Vertical-Individualist to Vertical-Individualist, Horizontal-Collectivist to Horizontal-Collectivist).
- c) The transfer of knowledge is less effective when the transaction organizations are located in national contexts that differ on the individualism-collectivism dimension (e.g., from Individualist to Collectivist contexts) or on the

Verticalness-Horizontalness dimension (for example, from Vertical to Horizontal contexts).

The authors (Bhagat *et al.*, 2002, p. 213) claimed:

“In transferring knowledge to organizations located in Vertical-Collectivist cultures, such as Brazil (...), firms encounter difficulties mainly because of the fact that while the broad context of Collectivism facilitates transfers, the differences owing to Horizontalness versus Verticalness may impede such transfer.”

They conclude that organizations succeed with knowledge transfers by engaging in joint ventures and strategic alliances are a clearly important process. However, the role of distinctive Cultural Patterns that might be characterizing the organizations transaction is also significant.

As we can see Cultural Patterns have an influence on transnational transaction. Similar Cultural Patterns can facilitate the relationship while different Cultural Patterns can difficult it or, even obstruct transnational transaction relationships. For Boyacigiller (1990) when people from different cultures work together misunderstandings can occur and the greater the cultural differences the greater the frequency of such problems.

Note that one of the aims of this research is to try to identify the Cultural Patterns of the two groups of Brazilians and Portuguese subordinates. It represents an effort to clarify the cultural similarities and differences between these groups as well as the respective consequences on leadership style preferred by them.

As it was mentioned previously, the subordinates' preferred leadership style, that is, considering a continuum from the most autocratic to the most participative in a decision-making process, can be an important point in order to facilitate the goals achievement of a company. Besides, considering the globalization phenomenon, it is relevant to take in mind that the values shared by different groups can have an important influence under social phenomena such as leadership (Javidan, House, Dorfman, Gupta, Hanges and de Luque, 2004).

As claimed by Jung and Avolio (1999) there has been considerable interest in relation to the cross-cultural differences among leaders and employees. The need to learn about these potential cross-cultural differences coincides with the rapid globalization on the world's economy as well as the cultural workforce diversification.

This investigation, as mentioned before, does not try to assess the leadership from the standpoint of the leader. Otherwise, we try to capture the point of view of the subordinates, that is, considering their shared values about the kind of leadership style they prefer. The main studies about leadership take the leader as the main actor (e.g.: who he is and what he really does) and in spite of the described scenarios, as it was mentioned before, Gregersen *et al.* (1998) reported that 85% of the Fortune 500 companies did not think they had an adequate number of global leaders. Maybe it occurs because these companies' leaders do not know the subordinates' cultural values and/or their preferred leadership style.

In addition, in the field of the organizational behavior, it seems there is a presupposition that theories and management techniques have universal application, especially those techniques from the USA, a well-recognized Individualistic country. In a research undertaken in 1995 Peterson *et al.* argued that a definable set of management skills had world-wide validity continued to command widespread implicit agreement among managers if not among scholars. They pointed out that Master's Business Administration (M.B.A.) programs with syllabi like those used in North America had become widely available in Eastern Europe, Russia, China, and elsewhere. They concluded with the follow question: "But do managers in different countries face settings that truly require similar skills?"

Welsh, Luthans and Sommer (1993) argue that participative management techniques are recognized and widely used in the States. In the same sense, Pavett and Morris (1995) point out that participative leadership style is the most preferred in the USA because this style is congruent with American values. In other words, American subordinates are willing to take part in the decision-making process. However, if Americans prefer the participative leadership style it does not mean that this style has to be the most preferred for the Collectivistic countries such as Brazil and Portugal for instance. Thus, if the leader knows the workforce that is under his or her supervision and their preferred leadership style, the leaders can adapt their leadership style easier (Hofstede, 1985; Wendt, Euwena and Emmerik, 2009).

Dickson, Hartog and Mitchelson (2003) argue that studies of cross-cultural leadership represented a valid and appropriate field of study, rather than being seen simply as an adjunct to cross-cultural research, or to leadership research. They pointed out that cross-cultural leadership seems to be clearly emerging as a distinct domain of study.

Sagie and Aycan (2003) point out the social and cultural environments as the most important factors among the behaviors of individuals and groups in organizations. For them,

the workplace diversity and globalization are phenomena, which have a great impact on the organization's strategy, and considering this state of affairs it is vital to understand the impact of different cultures in organizational setting. The cultural factor affects one of the most important organizational phenomenon: the decision-making process and its related process, the leadership.

For Yan and Hunt (2005) cross-cultural studies can help to better understand leadership styles in different cultures or considering multicultural environments. This kind of research provides useful advice and guidelines for practitioners to achieve leadership effectiveness, specially if we take into consideration that, nowadays, there are many organizations with workforces and management teams getting more culturally, ethnically and internationally diverse.

According to Helgstrand and Stulmacher (1999) culture and leadership are particularly important in many workplace issues. The respective researchers have discussed the issues of culture and leadership in performance appraisal, training, designing work teams. Those authors cite as example the use of 360-degree feedback that increased dramatically with organizations allowing input on the leader's performance appraisal from subordinates.

The idea that with the fall of the Berlin's Wall and the consequence supremacy of the Western Liberal Democracy some scholars (e.g. Fukuyama, 1992) argue that the humanity had reached the total stability. It would be the "end of history". However, the facts showed we are very far from it. Huntington (1996) demonstrated that with the end of the Cold War the World would be characterized by cultural and religious conflicts.

Many years ago, Hofstede (1980) had already argued the importance of a necessary understanding about values among different cultures in order to avoid conflicts. The globalization process made this understanding an imperative issue. Day-by-day different societies are getting closer and interdependent. People that come from different cultures integrate the workforce in many companies and this people have to work together and achieve the company goals. Hartog, Koopman, Thierry, Wilderom, Maczynski and Jarmuz already in 1997 argued that an increasing amount of people was involved in cross-border operations, intercultural management or organizational leadership in cultures different of their own.

Fortunately, and according to Dickson, Hartog and Mitchelson (2003), studies about leadership in a cross-cultural perspective have been the primary focus of many scholars. These authors point out that The Handbook of Leadership can be used to demonstrate this

fact. In its first edition (Stogdill, 1974)³, cross-cultural leadership is barely mentioned. In the second edition (Stogdill & Bass, 1981)⁴, we can find an entire chapter on cross-cultural issues with 25 pages. In the third edition (Bass, 1990) the chapter about cross-cultural leadership had expanded to over 40 pages. Nowadays, it is impossible to prepare a single chapter that present an exhaustive account of the research on cross-cultural issues and leadership.

The major research about culture and leadership is the Globe Study (House, Hanges, Javidan, Dorfman, Gupta, 2004). One hundred and seventy investigators from 62 countries worked on this project. They tested 27 hypotheses with data from 17.300 managers in 951 organizations. The researchers identified 10 clusters: Latin America, Anglo, Latin Europe, Nordic Europe, Germanic Europe, Confucian Asia, Sub-Saharan Africa, Middle East, Southern Asia, and East Europe. Some of the Globe's findings were considered in the present research. Note that the sample of the Globe Study was managers.

As an additional cross cultural leadership research, we expect that this investigation can contribute to our understanding about this complex phenomenon especially, as we said before, in this scenario where we have to deal with the culture's consequences in a World where day-by-day different cultural groups are getting closer and closer. In this sense, it is imperative that they understand each other, that is, the way each group think, feel and act.

We also expect the findings of this research can be useful for organizations in Brazil and in Portugal so that they can build leadership programs capable of helping the subordinates and their leaders to develop skills on the leadership phenomenon creating a climate where the job satisfaction prevail. We also expect this investigation can be useful to these companies in order that the cross-border transfer of knowledge can be easily applied.

From the academic point of view, this study represents an additional effort to understand the leadership phenomenon, considering a cross-cultural perspective. At this point it is important to highlight that reviewing the literature we can realize researchers have tended to focus on leader, that is, who the leader is, what he/she does in a specific situation. However, the subordinates' leadership preference is an important variable that can explain part of the leader effectiveness once the subordinates also make part of the situation (Ehrhart and Klein, 2001). This study therefore seeks to make a further contribution by examining subordinates' leadership preference. According to Littrell and Valentin (2005:421) "organizational leaders need to know and understand the desired leader behavior expected of them by their subordinates".

³ Handbook of Leadership: A survey of theory and research.

⁴ Stogdill's handbook of leadership: A survey of theory and research.

Finally, according to Russette, Scully and Preziosi (2008) the literature indicates that the study on leadership across cultures is an expanding and significant field of research. In this sense, researches about differences and similarities between cultures can help leaders and subordinates are successful. This dissertation is an effort to contribute to this important and growing field of knowledge.

Thus, it is expected that this investigation can add value to both communities (Brazilians and Portuguese) once the results can indicate their level of preference for leadership styles, considering a continuum from the most autocratic to the most participative. This knowledge can help avoiding mistakes, taking into account the relationship between leaders and subordinates of both countries, Brazil and Portugal. If we understand leadership as a phenomenon that is part of our human condition this kind of study help us in our way to manage the organizations in a better way. Specifically, Brazilian and Portuguese managers could improve their management skills observing the results of researches like this one. However, it is important to point out, as argued by House (2004), the extent to which the meaning and enactment of leadership is culturally contingent is still relatively unknown. Therefore, the present study represents an effort to help Brazilian and Portuguese leaders and subordinates in the sense that they can understand each other (their way of thinking, acting feeling) so that their organizations work with more efficacy in a Global arena. For the cross-cultural management studies, this investigator understands that studies about leadership and cultural values taking into account subordinates as samples, can add value to this field of study. The majority of cross-cultural studies, as it will be showed further, are concentrated in the leader. As pointed out by Behrens (2010) the usual researches about leadership focus on the leader.

It is important to highlight that Portugal is perhaps the least understood of all European countries and little research has been done on Portuguese business management or on cross-cultural management issues affecting Portuguese business performance with its European partners or other countries (Nielsen, Soares and Machado, 2009). Concerning Brazil, despite the fact it has been considered an emergent country, the country of the future, it is more well known as an exotic country where still prevails some stereotyped visions such as *jeitinho brasileiro*⁵, happiness, carnival and soccer skills. Given the subject of this study – cross-cultural leadership – managers and subordinates could develop a more adequate

⁵ The way that the Brazilian people have found in order to survive in a society characterized by a coercive State with an inadequate law system take into account the individual and collective reality. (Damatta, 1997)

communication approach, for instance, considering their leadership preferences and their cultural values.

Finally, the comparison between both countries is justified by their common historic past and by the Portuguese influence in the Brazilian cultural formation, as demonstrated in the Hofstede (1980) cross-cultural research. According to Silva, Correia, Scholten and Gomes (2008) if the Brazilians want to understand their cultural roots it is necessary to realize and to understand the profile of the Portuguese colonizers once they tried to reproduce here, in Brazil, the same social and administrative structure of the Portuguese State. As pointed out by Teixeira and De Domenico (2008) Brazilians and Portuguese seem to have a similar way to think, feel and act that, sometimes, it is impossible to differentiate them.

This dissertation is organized in five Chapters. The first is this Introduction. The second Chapter is dedicated to develop the conceptual background. In Chapter 2 it is presented the Hofstede's findings, that is, the Dimensions Culture as a base in order to introduce the Cultural Patterns and the Values Scale developed by Singelis *et al.* (1995) which was used to identify the preferred Brazilians and Portuguese Cultural Patterns.

Subsequently, an overview of the leadership phenomena and the three leadership approaches are presented. The first one is the Leader's Personal Traits. The second is the Behavioral Approach, and the third is the Contingency Approach. This sequence of presentation follows the same sequence presented by Dorfman (1996).

In the Contingency Approach it is presented The Taxonomy of Leaderships' Styles (Vroom, 2000), which was adapted in order to identify the preferred leadership style of Brazilians and Portuguese participants.

In this Chapter there is also a section where some comments about Brazilian and Portuguese cultures and leadership are presented. We finish Chapter 2 presenting the Hypotheses of this study.

The third Chapter is dedicated to describe the Method and the Instruments. In the fourth Chapter the results are presented and in the fifth Chapter we discuss the results, the implications and the limitations of this research. We finish this Chapter with suggestions for future studies.

2. CONCEPTUAL BACKGROUND

In the next two sections we will present the subjects Culture Dimensions and Cultural Patterns. Even though one of the research's objectives is to verify the predominant Cultural Pattern of Brazilians and Portuguese participants, it is important to discourse previously about the Culture Dimensions as proposed by Hofstede (1980).

2.1 Culture Dimensions

Hofstede (1980) identified four dimensions of cultural variations studying data from different countries. His most important findings show that culture can be considered and used as a causal and a predictor of behaviors. Due to their cultural difference a group can behave differently. These four dimensions are: a) masculinity and femininity; b) uncertainty avoidance; c) power distance; d) individualism-collectivism.

Dickson *et al.* (2003) say that in spite of the existence of several different typologies of cultural value orientations or cultural dimensions one way to approach the study of culture is through the identification and measurement of dimensions by the most widely recognized culture dimensions as proposed by Hofstede (1980, 2001).

Hofstede (1980, 2001) uses the expression “mental programming” as a synonym of culture. This concept is, in fact, an analogy to how computers are programmed and how human beings, through a long term learning process, behave considering the variety and the diverse of the situations that he/she is exposed.

Using patterns of thinking, feeling and acting, acquired along his/her life, especially during childhood, the human being presents predetermined behaviors when facing specific situations, in the same way as a computer accomplishes and carries out operations and presents standardized answers to specific inputs.

Hofstede (1991) recognizes and insists on explaining that, because of the human capacity to find new and creative forms to face the situations, the term programming should just be taken as an indicative of each individual's probable reactions in function of his/her past. In other words, the idea of determinism is discarded.

Jones (2005) comments that people are not controlled by the cultural schema in which they find themselves, and there are many sophisticated explanations for the ways in which individuals employ creative strategies to alter, transcend, or escape altogether the cultural orders in which they are born and raised.

It is with that care that Hofstede associates the expression mental programming with the culture concept. Considering this, the author argues that both concepts would be

associated with the patterns of thinking, feeling and acting, necessarily shared by most society members and resultant of a continuous learning process. Hofstede (1980) argues that culture is not a characteristic of individuals. Otherwise, culture includes a number of people who were conditioned by the same education and life experience.

Thus, Hofstede (1991) defines culture as the collective mind programming that distinguishes members of a group or category of persons facing others. As the author admits, this is a definition where the culture concept can be treated as operational variable and therefore it can be measured.

In a clarifying effort, it is necessary to distinguish the concepts of human nature and personality. The first concerns those human capacities transmitted from generation to generation by means of the genetic code and which are shared by all human beings as, for example, the ability to feel anger, fear and joy, representing the universal level program of each individual. (Hofstede, 1980)

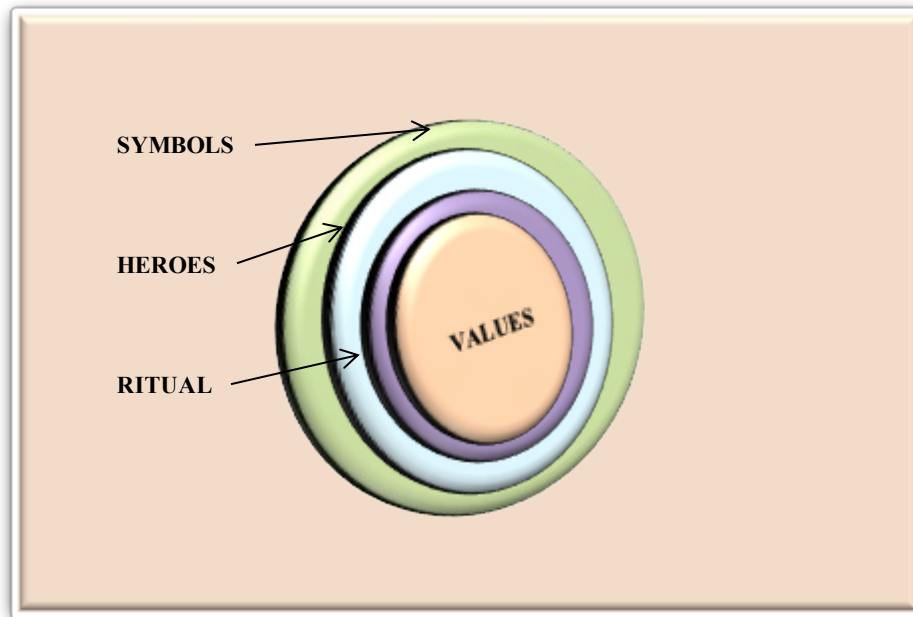
Personality, partly genetically inherited and partly acquired thorough personal experiences, represents the segment of the mental programming of each individual that is not shared with another human being. Thus, the culture is for the collectivity what the personality is for the individual: a mental programming. (Hofstede, 1980)

Hofstede (1980) argues that the learning process transference has been the mechanism that societies, organizations and groups have been using to perpetuate the mental programming generation after generation, and it is in the first years of life that such programming is more easily internalized.

In this sense, the culture concept demonstrates that a specific group shares patterns of mental programming that can distinguish these patterns from other groups. The way to recognize the standards and the differences that allow us to describe culture manifestations is through symbols, heroes, rituals and values.

For Hofstede (1991), these elements would be structured in a form of onion, where the symbols would occupy the most superficial layer and values would be allocated in the center. The other elements would be distributed in intermediate layers. Figure 1 demonstrates it.

Figure 1: The Different Levels of Culture's Manifestation



Source: Adapted from Hofstede, 1997

The symbols, occupying the most superficial layers, represent the most visible aspects of the culture and they are represented by words, gestures, illustrations and objects that transmit a specific meaning, recognized only by those that share the same culture.

The heroes are people who represent models of a way of thinking, feeling and acting. These heroes can be alive or dead, real or imaginary, but they personify the main values of a group.

The rituals are collective activities performed to reach desired purposes and they are considered essential for a culture. For example, the marriage and the admission of a new employee in an organization represent different types of rituals. Symbols, heroes and rituals are the elements of culture visible by any outside observer.

The values occupy the central position in the diagram of the onion because they represent the deepest manifestations of culture. Because the values are programmed early in our lives, they are largely unconscious and not directly perceptible to the external observers. They can only be deduced by the observation and analyses taking into consideration the way people react face certain situations.

Hofstede (1985, p. 347; 2001, p. 5) defines values as:

“...a broad tendency to prefer certain states of affairs over others. They direct our feelings of good and evil. They are opinions on how things should be. Indirectly they also affect our perceptions of how things are, and they affect our behavior.”

In this sense, Hofstede argues that values may be represented along a line, that is, whether we have a value, this means an issue has some importance for us (intensity) and we identified some results as good and others as bad (direction).

The cultural dimensions identified refer to that deeper part of a group's culture, that is, to its values. These dimensions confirm some Anthropology discovery, in the sense that they are associated to the fundamental problems all groups are submitted, as the relationship with the authority, the conception of the self, including the relationship among individual and society, the concept of masculinity and femininity and the forms of managing conflicts, including the control of the uncertainty and the expression of feelings (Hofstede, 1980).

Even though they are represented as universal, the way to respond to these problems will depend on the different mental programming of each society (Hofstede, 1980). Thus, the values would be the mechanism through which societies are able to build different answers to these problems.

In this way, it would be possible to suppose that problems related to, for instance, the social inequalities and relationships involving authority may be presented different answers in each society. In that sense, it can be considered that different cultures have found different answers for issues that involve the phenomenon of leadership (Hofstede, 1980; Feldman, 1991).

The findings of Hofstede have received some criticisms. Hofstede (1988) summarized the five usual criticisms and its respective answers. The first criticism is that surveys are not a suitable way to measure cultural differences. The author says that they should not be the only way. The second criticism is that nations are not the proper units for studying cultures. The answer of the author is that nations are the only kind of units available for comparison. The third criticism argues that a study of the subsidiaries of one company cannot provide information about an entire national culture. For this point of view, Hofstede says that what was measured were differences among national cultures, and that any set of functionally equivalent samples can supply information about such differences. The fourth criticism says that the IBM data are old and obsolete. In this sense, Hofstede argues the dimensions found are assumed to have century-old roots.

In spite of the criticisms, many scholars (e.g. Triandis, 1995) argue that Hofstede is a central figure in the development of literature on cultural variation and the dimension-based approach to assessing and classifying cultures. Peterson *et al.* (1995) point out that the four dimensions found by Hofstede form the most widely adopted starting point in research

studying management in different nations. As argued by Dickson *et al.* (2003), notwithstanding the criticisms, Hofstede's work has had a major influence. Moreover, Triandis (2004) claims that the Hofstede's work has become the standard against which new works on cultural differences are validated.

Wendt, Euwena and Emmerik (2009) examining the relations between societal culture, leadership behavior, and team cohesiveness comment that one of the most well-known and cited theories in cross-cultural research are Hofstede's findings. They argue that the dimensions discovered by Hofstede have been used in a large variety of studies, including different organizational behaviors, leadership behaviors and group process. Finally, it is important to note that the major study about leadership and cultural variation, The Globe Study (House, Hanges, Javidan, Dorfman and Gupta, 2004), was developed taking into account Hofstede's findings.

However, for this study, only Power Distance and Individualism-Collectivism are important. As claimed by Hofstede, the most relevant cultural dimensions related to leadership are Individualism-Collectivism and Power Distance. As pointed out by Triandis (2001, p.19):

“As we learn more about the dimensions of culture, we will develop ways to describe specific phenomena such as effective leadership by using these dimensions as parameters. That is, we will be able to say that when a culture is high on attribute X, the most effective leadership will have the following attributes, but when it is low on X the most effective leadership will have another set of attributes.”

In the following it will be presented these two cultural dimensions identified by Hofstede (1980).

2.1.1 Power Distance

Power Distance refers to the extent that members of a culture accept inequality and the degree to which they perceive the distance between those with power and those with little power (Hofstede, 1980). For Hofstede (1980), the relationship between leader-subordinate will be different considering cultures with high and low Power Distance. As an emblematic example of the previous sentence, we can cite the questionnaire that Hofstede applied among IBM's employees in his original research. The answers for the question A54 showed that subordinates in low Power Distance countries preferred a manager that adopted a consultative style of leadership, that is, they expected to be consulted before a decision was made. On the

other hand, the majority of the subordinates in high Power Distance countries preferred the paternalistic style, that is, they expected and accepted to be holding (Hofstede, 2001).

This dimension is directly related to the way that different societies found to deal with the fundamental issue, that is, managing the inequalities. The issue of inequality is inherent to humans as members of a social group. In every society there are stronger people, people more skilled, richer or more intelligent. Thus, this kind of people is more capable of determining the behavior of other. The inverse is less likely. If the phenomenon of inequality of power is a characteristic that pervades all societies, the answers found by each society to deal with the inequality is what differentiates them (Hofstede, 1980).

Hofstede (2001, p.97) argues:

“The PDI⁶ norm deals with the need for dependence versus interdependence in society. Inequality in a low-PDI society is seen as a necessary evil that should be minimized; in a high-PDI society, inequality is seen as the basis of societal order. Both low- and high-PDI countries have hierarchies, but on the low-PDI side this is an arrangement of convenience. On the high-PDI side the hierarchy is existential: Superiors are seen as superior persons”

According to Hofstede (1980) it seems that the origins of the Power Distance reflect the process of historical development of people. The European countries of Latin origin, as France, Spain and Portugal, which were during long periods submitted to the Roman Empire, that administered their colonies starting from a central power, score high on this dimension. The same occur in countries that were colonized by these nations.

Those countries with Germanic origin, England and Germany, that were taken as barbarians by the Romans and always stayed in a direct confrontation with Rome, score low Power Distance. Notice, however, that Hofstede (1980) points out this perspective on Power Distance origin should be researched better concerning its consistence.

If there are doubts about the historical origins of inequality of power, the same does not occur regarding to the instruments used by societies for its transmission generation after generation. These instruments, directly related to the socialization process of individuals, are: family, school and workplace as we can see in the next paragraphs.

In societies with high Power Distance, inequality among people is desirable and personal relationships are maintained and developed from a dependence perspective. Children are educated to obey and to respect their parents and oldest people, even when they have

⁶ Power Distance Index.

reached the adult age. According to Hofstede (1991), the kind of dependence regarding older people impregnates all human contacts and the mental programming reflects a real need for this dependence.

On the other hand, in societies with low Power Distance, the parents develop an equalitarian relationship with the children, motivating them to acquire control on their own lives, considering an independence perspective regarding personal relationships, including the future ones. For Hofstede (1991), the families have an ideal of personal independence and this need for independence constitutes an important element of the adults' mental program.

In societies with high Power Distance, the students' behavior is less active and quite submissive towards their teacher. The teacher, as the father, wants to be respected and obeyed. Again, a relationship of dependence is reinforced and expected (the student- who has less power and the teacher who has more power).

In societies with low power distance, the relationship between teacher and student is characterized by independence and exhibits an equalitarian perspective. Only the roles are different. Thus, the family models are taken and reinforced in school in the sense that the relationship between teacher and student replaces the relationship between father and children. Thus, the fundamental values and behaviors are transported from the house to the school.

From family to school, from school to work. In countries with high Power Distance, the relationship between the boss and the subordinate is impregnated by the inequality and by a strong subordinate's dependence to the boss. The structures of those countries organizations reflect this Power Distance, since these organizations are presented in pyramidal structures, highly hierarchic.

In these societies the boss is expect to be obeyed and respected and the subordinate leadership model is autocratic-benevolent, where the leader represents the father figure and the subordinates expect the "father" to dictate what they have to do.

On the other hand, countries where inequality does not reflect an existential matter, but only a differentiation of roles, relations between leader and subordinate are characterized by equality and also through structure of the subordinate's independent attitude concerning the leader. The organizations structure in those countries is more horizontals and the exercise of power is not centralized. The ideal leadership model is participatory, where the subordinate expects to be consulted.

An important fact discovered by Hofstede (1980) is that, in countries that scored low on Power Distance, there seems to be a correlation between these indices and the educational level of individuals. As pointed out by Hofstede (2001, p: 101):

“Lower-PDI countries generally have more literate, better-educated populations. These countries tend to be wealthier and thus have more money for education.”

In those countries, workers who occupied highest posts in the hierarchy and, therefore, belonged to middle-class and had higher education level, presented lower Power Distance scores than those workers who held lower positions in the hierarchy and which belonged to lower social classes with lower educational level.

In low PD societies inequalities between people should be minimized to the extent that hierarchies exist in such societies and their organizations. They exist only for administrative convenience. Subordinates and superiors regard each other as alike or equivalent individuals, who have equal rights and representation. Conversely, high PD societies are characterized by the acceptance of inequality and its institutionalization in hierarchies that locate individuals in their rightful places.

Aycan, Kanungo, Mendonça, Yu, Deller, Stahl and Khursid (2000) argue that in a high PD society, paternalism often dominates superior subordinate relationships. In this kind of culture, individuals in authority assume the role of a parent and consider it an obligation to provide, support and protection to those under their care. Such behavior on the part of the individuals in authority has its correspondent behavior from the part of the subordinates, which reciprocate by showing loyalty, deference and compliance.

Note that no one will deny the fatherhood of a father simply because of his unsatisfactory performance. Consequently, the relationships between subordinates and leaders are often loaded with emotion, which tends to make subordinates less likely to perceive leadership rationally based on how leaders do their jobs. Thus, subordinates are more likely to evaluate leaders by how the leaders treat them.

The relationship between leader and subordinates in societies with low PD is perceived as equal, and a hierarchical system is often considered as an inequality of roles established just for convenience. Roles can be changed and who attains a role in a higher hierarchical status depends on the individual's ability and performance. Leader subordinate relationship is not paternalistic.

Smith and Bond (1998) found that in cultures that present low Power Distance, the subordinates are more involved in the resolution of workplace conflicts. Conversely, in

cultures with high Power Distance the managers have more influence in solving the conflicts. They also argue that in high Power Distance cultures, the subordinates are more prone to follow the norms established by the managers. Peterson *et al.* (1995) argue that managers in high Power Distance countries, such as Brazil, report more use of rules and procedures than do managers in low Power Distance countries such Finland and Netherlands.

Helgstrand and Stuhlmacher (1999) cite that members of a culture with low Power Distance do not accept that decisions are made without their influence and they have little concern for titles, status, and formality. In this way, the authors argue that employees low on Power Distance will not accept that there are many links of power between them and the people making the final decisions about their work.

Conversely, in societies with high PD, leaders are expected to lead paternalistically, and subordinates are generally afraid of them and unwilling to disagree with them. In this kind of society the paternalistic rule prevails over participatory democracy, and where decision-making is centralized. On the other hand, subordinates in low PD societies are more willing to participate in the decision-making process.

Dickson *et al.*, (2003), affirm that leadership involves disproportionate influence, and all over the world, the leadership role is associated with power and status. In this sense, the way in which power and status are divided in society is obviously relevant to the leadership role. For these authors, subordinates in high Power Distance societies are more reluctant to challenge their leader and more fearful in expressing disagreement with their managers. The authors point out (2003, pp. 737-738):

“Power Distance has an impact on subordinates’ expectations and preferences regarding leadership (e.g., people want and expect more guidance in societies with more Power Distance) as well as on acceptable or typical patterns of leader behavior (e.g., autocratic leadership is more acceptable and effective in high PD societies).”

In accordance with Hofstede (1980, 2001), Schwartz (1999) argues that in hierarchical cultures there is an emphasis on the chain of authority and hierarchical structures, and where an unequal distribution of power and status is legitimate and expected. In these societies the followers comply with directives without questioning them, which means that they are less willing to take part in a decision process. On the other hand, in egalitarian cultures people view each other as moral equals and it is expected that the followers take part in decision process.

In a management simulation, Eylon and Au (1999) compared the effects of empowerment for MBAs from high and low Power Distance countries. In both high and low Power Distance cultures the participants were more satisfied with their jobs in the empowered condition and less satisfied in the disempowered condition. Nevertheless, participants from high Power Distance cultures did not perform as well when empowered as when disempowered, whereas those from low Power Distance cultures performed equally well regardless of the empowerment process. Thus, Power Distance moderated the relationship between leader empowerment and subordinate performance.

In a research developed among Chinese, Taiwanese and American followers using a vignette study, Bu, Craig and Peng (2001) comment that Power Distance plays a role in followers' willingness to accept supervisory direction. In this study, the Chinese sample presented the strongest tendency to accept direction and the Americans the least. Hofstede's findings show that China presents a higher Power Distance when compared with the US.

Brazilians and Portuguese presented the following scores in Power Distance. Brazil, with 69 points, was classified into 14^a position, while Portugal, with 63 points, is in the 24/25 position. It means that Brazil presents higher Power Distance when compared with Portugal (Hofstede, 1980).

2.1.2 Individualism-Collectivism

Individualism-Collectivism means the extent to which people emphasize personal or group goals. In an Individualistic culture, its members focus on doing their own thing, while in a Collectivistic culture, its members give preference to in-group goals (Hofstede, 1980).

Schwartz (1999) describes cultures in which the individual embedded in the collectivity and finds meanings in life largely through social relationships, and participating in its shared way of life. In contrast are cultures in which the person is viewed as an autonomous, bounded entity who finds meaning in his or her uniqueness, who seeks to express his or her internal attributes (preferences, traits, feelings, motives) and is encouraged to do so.

Triandis (1995) says that studies about Individualism and Collectivism have two further advantages in the sense these constructs allow to compare societies systematically and to ascertain a behavioral pattern that is coherent with the cultural orientation.

Earley and Gibson (1998), Hofstede (1980, 1991, 1994) and Triandis (1995) have argued that the Individualism-Collectivism is the major cultural dimension that can be used in order to analyze and compare the various societies of the World.

Gouveia, Clemente and Espinosa (2003) comment that perhaps one of the most important applications of the Individualism-Collectivism construct is that it provides an objective assessment of what is often a fuzzy concept, that is, culture. They infer that if researchers are supposed to understand the way culture relates to social psychological phenomena, and then they must analyze that relationship by determining the most important dimensions of cultural variation. For them, Individualism and Collectivism are two of such dimensions.

Scandura and Dorfman (2004) argue that Individualism-Collectivism is the most important cultural variation, and these cultural dimensions have a strong relationship with leadership. For those authors, leadership is a collective process. The leader interacts with one individual as a dyad having the responsibility in supervising team members. These authors comment that in Collectivistic cultures, successful leaders should be supportive and paternalistic maintaining the harmony of the workgroup, solving workers' personal problems, and being generally helpful and considerate. While in Individualist cultures, support might be valued when needed, but achievement-oriented and participative leadership would be the key for effective leadership.

According to Triandis (2004) among the most important characteristics of people in Collectivistic cultures compared to those in Individualistic cultures is the emphasis on context more than on content. The author says that Collectivistic cultures pay more attention to how something is said (for example, the tone of voice, the gestures) than to what is said. Triandis (2004, p. 90) cite the catastrophic results that took place in Geneva in 1991:

“Secretary of State James Baker told the Iraqis ‘We will attack you if you do not get out of Kuwait,’ and they understood that the Americans would not attack, because Baker was calm and did not seem to be angry! What a mistake!”

Hofstede (1985) argues that in Collectivistic cultures the individual sees him/herself as part of “we”. He says the individual is nothing without his/her in-group and will strive for the group interest, and “we” is not only opposed to “I”, but also to “they”. In fact, in-group members are sharply distinguished from out-group members and treated differently.

On the other hand, when Individualism is high, the individual sees him/herself as “I” and strive for self-interest and self-actualization. Hofstede (1985) points out that in this case

the relations with others are transactions of the independent self. It is important to realize that the norm is not always respected, and the individuals think that others should be treated equally, regardless of the groups to which they belong. Friendships are easily made but superficial.

According to Triandis (1989) and Markus and Kitayama (1991) the nature of the self does vary across cultures. In this sense, Triandis (1989) and Singelis and Brown (1995) argue that in some cultures the self tends to be more independent of groups and in others more interdependent. These authors comment the life experiences of allocentrics allowed them to maintain the interdependence they developed in their family life, and transfer it to other in-groups (workplace, for example). On the other hand, life experience of idiocentrics separated them from their family and other groups, and encouraged them to do their own thing.

Note that collective as mentioned above may be the family, the work group, a political or religious group, a social class, or an ideological or national entity that is centrally important to the individual's self-definition.

Individualists focus on self-concepts that are independent from groups and have personal goals that may, or may not coincide with the group; whereas Collectivists define themselves as part of the group and the group's goals have priority over personal goals. In Collectivistic cultures relationships are extremely important, while Individualist tend to forget the relationship if the costs outweigh the benefits (White, 2005).

Thus, this dimension concerns to the conception that each individual has about his/her self and about his/her relationship with other society members. In Individualistic societies, the individual sees himself as a person, whose identity is a consequence of their own individual characteristics, maintaining a relationship of independence facing the group. In the Collectivistic societies, the individual has in the group the fundamental source of his/her identity, maintaining with the group a relationship of practical and psychological dependence.

Taking into account these different perceptions of the self and its relation to the group, Collectivistic and Individualistic societies developed different forms to work with the fundamental matter of the individual's role in social groups.

In the Collectivistic societies, the individuals see themselves as being part of a larger collectivity, as the family, the school and the work, that protects them in exchange for loyalty. The interests of the group are more important than the individual's interests. The society aims to preserve harmony as a key factor, being the conflicts and confrontations seen as negative

by its members, therefore it should be avoided. Important to say that the individuals are motivated by the norms and duties imposed by the collectivity.

Conversely, in Individualistic societies, the interests of the individual prevail over the interests of the group. People say what they think and feel and it is considered a virtue. Conflicts and clashes are seen as positive factors for problems resolution. The individuals are motivated by their own preferences, needs and rights and the maintenance of the relationship with the group is a voluntary act, based on advantages and disadvantages criteria.

The families in Collectivistic cultures are not just composed by parents and children. They include other members. In these families, the children are educated to think in terms of "us" in relation to "them"(the other groups) and the opinion that prevails is the group's opinion. Values, such as loyalty to the group, preservation of the harmony and the feelings of shame represent the children's mental programming.

In Individualistic countries, characterized by predominance of nuclear families, the children are educated to think in terms of self in opposition to other individuals and they are motivated to have their opinions, being natural that, when they reach the adult age, reduce and even break the relationships with the parents. The conflicts are seen as normal processes of family life and the possibility of ignoring or even breaking the norms produces feelings such as guilt, which is defined from the individual's point of view.

The objective of the education in the Collectivistic countries is to learn how to do and to form good members for the social group. In these countries, the education process is centered in the teacher's figure that is considered a master possessing the truth. The teacher treats the students as a member of the whole group, without distinguishing them individually.

The education process finishes when the students obtain their certificate, which is seen more as symbol of acceptance than personal satisfaction for the domain of knowledge. In this context, the acquired values in the family are reinforced, as the maintenance of the harmony and the passivity attitude, where the students can only express their opinions when they are authorized.

In Individualistic countries, the objective of the education is to learn how to learn and to prepare the individual in order to assume their place in a society formed by other individuals, characterized by new and unexpected situations. The teacher is considered as an individual that expresses impersonal truths and he treats the students in an individual way.

The education process is continuous, that is, the process does not finish when the students gets the diploma, which is seen more as a personal satisfaction symbol and that

comes with an economic value, given by the knowledge acquired. Values such as freedom of expression and positive perception in relation to the conflicts and clashes are strengthened.

The work environment reproduces and reinforces the acquired values in the contexts of the family and the school. In Collectivistic countries, the relationship employer-employee possesses a strong emotional connotation, being the work environment considered as a group where the person belongs in a natural way, that is, it does not represent a voluntary action.

This implies that the employees have a relationship of dependency, practical and psychological, towards the employer. The employees have a loyalty obligation and the employer have an obligation to protect the employees.

As the relationships are seen under a moral and emotional perspective, the poor performance is not a reason for dismissal, that is, the boss does not fire his son. In the same way a son cannot go against the father. Therefore, values such as conflicts and confrontations must be avoided, and such avoidance is important and stimulated in Collectivistic countries organizations where the relationships prevail over the tasks. These characteristics were found in Brazil, in research accomplished by Amado and Vinagre (1991, p. 41): “Everything seems to happen in such a way that the Brazilian managers try to arrange things in order to avoid direct confrontations, which are considered as dangerous.”

In Individualistic societies, however, the relationship employer-employee is seen essentially as a commercial relationship, where both parts have rights and obligations. The dismissal for a poor performance is considered a normal fact, as well as, employees that present good performances are rewarded. To have their own opinions, conflicts and confrontations represent positive factors and these kinds of values are motivated in organizations. Here, the tasks prevail over the relationships.

On the origins of Individualism, Hofstede (1991) argues it is possible that there is a link with the society's wealthy level. The research results indicate that, with the exception of Japan, the affluent societies are also more individualistic. In these societies, the individuals start to have more resources access, which increases their independence towards the group. On the other hand, Hofstede (1991) indicates that societies with high levels of grown population present a behavior pattern more Collectivistic, due to the predominance of larger families in these societies.

In the same line, Schwartz and Sagie (2000) found evidences that democratization and socioeconomic development increase the importance of independent thought and action,

concern for the welfare of others, openness to change, self-indulgence and pleasure and decrease the importance of conformity, tradition, and security.

It is important to highlight that Hofstede's research indicates a negative correlation between the dimensions Individualism-Collectivism and Power Distance. In this sense, countries with greater Power Distance tend to be more Collectivistic and countries with lower Power Distance tend to be more Individualistic.

For Hofstede (1991) in cultures where the person is dependent of the group, which he/she belongs, this dependency also extends to figures of authority. The majority of extended families have patriarchal structures where the head of the family's authority is strong. Cultures where people are relatively independent of the groups that they belong usually show reduced dependence compared to the holders of power.

Triandis (1995) argues that from the characteristics presented by Individualistic and Collectivistic societies can be inferred that these constructs are related with four aspects or universal attributes. The first refers to the definition of the self, which, in Collectivistic cultures is conceived as interdependent, and in Individualistic cultures as independent.

The second aspect concerns the relationship between the individual goals and the group's objectives. In Collectivistic cultures these goals are aligned and, in case of differences, the group's objectives prevail. On the other hand, in Individualistic cultures these objectives tend to diverge and, in such cases, individual's goals prevail over the group's objectives.

The third aspect is the motivation of the behavior. In the Collectivistic cultures the individuals' behavior is based in norms, obligations and duties, while in Individualistic cultures the individuals' behavior are motivated by attitudes, personal needs, their rights and contractual relations.

The fourth and last point refers to the relationships of the individual. In Collectivistic countries, the relationships are maintained, even when not beneficial; because they do not represent an act of will, but a natural fact. In Individualistic countries, the relationships are analyzed from a rational perspective, that is, taking into consideration an analysis of advantages and disadvantages.

Note that in this dimension, the results of Hofstede's research (1980) indicate that Brazil holds the 26th placing, with 38 points; therefore, Brazil is a country more collectivistic than Portugal, which occupies the 15th place, with 28 points.

Finally, it is important to highlight the research undertaken by Silva, Correia, Scholten and Gomes (2008). In this research the authors using a sample of Brazilians and Portuguese found that Hofstede's findings are still current, that is, Brazil presented a higher score in both Collectivism and Power Distance than Portugal. Regarding to the Power Distance, the authors noted that in Brazil this dimension increased while in Portugal decreased. The authors argue these results are caused, perhaps, by the integration of Portugal in the European Community and the adoption of the Euro, which contribute to the economic stability and important social conquests.

After this presentation of Hofstede's findings, in the next section we will see the Cultural Patterns, its characteristics and importance to this research

2.2 Cultural Patterns

Triandis (1995) argue that Individualism and Collectivism present a Horizontal (emphasizing equality) and a Vertical (emphasizing inequality) dimension. These dimensions form four distinct Cultural Patterns: 1) Horizontal-Collectivism (HC); b) Vertical-Collectivism (VC); c) Horizontal-Individualism (HI), and d) Vertical-Individualism (VI).

Triandis (1995) undertook a literature revision where he identified over 60 attributes considered as culturally specific. These attributes are capable of defining the different types of Individualism and Collectivism. For instance, some individualistic cultures establish relationship between self-confidence and competition, while others do not, and some Collectivistic cultures emphasize the harmony more than others (Singelis, Triandis, Bhawuk and Gelfand, 1995).

Based on Markus and Kitayama's (1991) distinction of independent-interdependent versus same-different self-construal, Triandis (1995) proposed a Vertical-Horizontal versus Individualism-Collectivism typology. First, Horizontal-Individualism (HI) reflects an independent/same self-construal, that is, people view themselves as equal but independent of one another. Second, Vertical-Individualism (VI) is purported to reflect an independent/different self-construal in a sense that people view themselves as unequal but independent. Horizontal-Collectivism (HC) reflects an interdependent/same self-construal whereas Vertical-Collectivism (VC) reflects an interdependent/different self-construal.

Chiou (2001) examined the strength of the four types of Individualism and Collectivism among college students in the United States, Taiwan, and Argentina. He argued that, although the utility of these constructs is indisputable, they are multidimensional

(Triandis, 1995) in a sense that both Individualism and Collectivism may be either Horizontal (emphasizing equality) or Vertical (emphasizing hierarchy). In the Horizontal patterns, one's self is more or less like every other self. In contrast, Vertical patterns consist of hierarchies; thus one's self is different from others' selves. The results of Chiou's research indicate that Individualism and Collectivism have Vertical and Horizontal dimensions.

Besides, and despite the interest in the Individualism and Collectivism, Singelis *et al.*, (1995) also argue that this dimension is too broad construct to achieve an accurate measurement. Thus, through the association of Individualism-Collectivism with Power Distance those authors made a distinction between the Vertical and Horizontal forms of Individualism-Collectivism.

In a cross-cultural consumer research using the four types of Individualism-Collectivism, Shavitt, Lalwani, Zhang and Torelli (2006) cite that, nested within each Individualism-Collectivism category, some societies are Horizontal (valuing equality) whereas others are Vertical (emphasizing hierarchy) and that distinction resembles the Power Distance dimension.

For Singelis *et al.* (1995) the Verticality form of Individualism and Collectivism brings the recognition that inequalities between people demand a certain amount of conformity in the service of hierarchy, while Horizontalness indicates that individuals should be free from others' influences.

Triandis (1996) says that in cultures that prefer Vertical values there is a prevalence of the authority figures, while in cultures that prefer Horizontal values there is a prevalence of personal choice. As pointed out by Triandis and Gelfand (1998), in the Horizontal patterns the self is more or less like every other self while the Vertical patterns consist of hierarchies, and one self is different from other selves.

In a study with seven societies (Bulgaria, Japan, New Zealand, Germany, Poland, Canada and US), Kimmelmeier *et al.* (2003) found that authoritarianism was correlated with Vertical-Individualism and Vertical-Collectivism. In addition, as part of the GLOBE Project, which assessed culture and leadership in 62 countries, Gelfand, Bhawuk, Nishi and Bechtold (2004) argue the results on Institutional and In-Group Collectivism could be explained by the Triandis' notion of Vertical and Horizontal Collectivism.

In order to measure the Verticalness and Horizontalness of Individualism-Collectivism, Singelis *et al.* (1995) built a scale named Values Scales with four sub-scales: a) Vertical-Collectivism; b) Vertical-Individualism; c) Horizontal-Collectivism; and d)

Horizontal-Individualism. These forms of Individualism and Collectivism are called Cultural Patterns and they are not mutually exclusive, that is, each individual has a score on each of the four subscales. In fact, these scales describe a preference for each Cultural Pattern rather than a specific type under which a culture can be classified.

In a study validating the proposed scale in a different culture than US, Triandis and Gelfand (1998) reveal that 16 of the original scale items achieve a relatively high factor loading (equal to or greater than 0.40) on the four factors identified. The results lend some evidence to the applicability of the measurement scale across cultures.

Li and Aksoy (2007), through a cross-cultural study found that conceiving Individualism and Collectivism as separate constructs with multiple dimensions is superior and better fits the data. According to these authors, the Values Scale has been well accepted by cultural researchers as well as business scholars.

White (2005), studying the reliability and the construct validity of the Individualism Horizontality and Verticality as well as Collectivism characteristics found the follows results: a) an alpha of .71 for Horizontal-Collectivism; b) alpha of .75 for Horizontal-Individualism; c) an alpha .72 for Vertical-Collectivism, and d) an alpha of .79 for Vertical-Individualism. For the author, his findings provide further evidence of the Values Scale reliability and construct validity.

Taking into account the objectives of this research Dickson *et al.*, (2003, p. 744) argued:

“The strong deference to and respect for authority that seems to accompany high Vertical-Collectivism suggests links to leadership. It seems interesting for future research to also more explicitly relate the differences in Horizontal and Vertical aspects of Individualism and Collectivism to leadership. Preferred and successful ways to lead people are likely to differ for these four groups, but to date there is insufficient research on the relationships between Vertical and Horizontal Individualism-Collectivism and leadership to draw any firm conclusions.”

After this overview about the Horizontalness and Verticalness of Individualism and Collectivism we will present in next paragraphs a definition of each Cultural Pattern. Each definition is followed by some comments of a study undertook by Kim, Dansereau, Kim and Kim (2004) where these authors argue that the acceptance of the leader depends on his or her ability to treat the subordinates in a cultural congruent way, that is, respecting the different Cultural Pattern.

Horizontal-Collectivism (HC) stresses equality, with the self-merged into the in-group whom are very similar (e.g. family, tribe, coworkers, and nation). The well being of their in-groups is important to them. However, they do not feel subordinate to their in-groups. In this Cultural Pattern the individual sees the self as an aspect of an in-group. The self is interdependent and the same as others self. The people emphasize connectedness, common goals and interdependence and see themselves as being similar to others. However, they do not submit easily to authority (Triandis, 1995; Dickson *et al.*, 2003). For this subscale Singelis *et al.*, (1995) found an alpha of .74.

In a study developed by Kim, Dansereau, Kim and Kim (2004) regarding to the acceptance of leader under different Cultural Patterns the authors suggest that in HC the leader should treat subordinates equally or homogeneously by displaying his or her own behavior, that is, if a leader shows a high degree of consideration, subordinates should accept the leader because they are homogeneously treated. Thus, acceptance of the leader is not based on the nature of treatment, high or low consideration, but on the distribution of leadership, that is, homogeneity or heterogeneity.

As pointed out by these authors (2004, p. 83):

“Leaders 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.”

Yan and Hunt (2005) argue that in Horizontal-Collectivistic society the individuals tend to believe in subordination to the goal and good of the immediate group to which they belong whereas in society with high predominance in Vertical-Collectivism it is more likely to have strong allegiance to the organization as a separate entity.

Horizontal-Individualism (HI) is a cultural pattern where an autonomous self is postulated. However, the individual is more or less equal in status with others, and equality is considered to be an important value. In this pattern, people typically want to be unique and distinct from groups and they are highly self-reliant. This is a pattern where a person needs to give something in order to get something in return (Triandis, 1995; Singelis *et al.*, 1995). Dickson *et al.* (2003) say that people desire to be unique among equal others and are not especially interested in becoming distinguished or having high status. In this sub-scale Singelis *et al.* (1995) found an alpha .67.

Kim *et al.* (2004) propose that in HI people also believe that group resources should be distributed on an independent basis. Self-worth support behaviors can be resources to subordinates, and, in this sense, if a leader demonstrates 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.

Vertical-Collectivism (VC) is the cultural pattern in which the individual sees the self as an aspect of an in-group. However, the members of the in-group are different from each other, some having more status than others. Note that inequality is accepted in this cultural pattern, and people do not see each other as equal. In this pattern, people value the integrity of the in-group, and are willing to sacrifice their personal goals for the sake of in-group's goals (Triandis, 1995). Singelis *et al.* (1995) found $\alpha = .68$ in this subscale.

Kim *et al.* (2004) point out that in this cultural pattern people believe that group resources should be distributed on a group membership basis but also on a differential basis. In this sense those authors argue (2004, p. 84):

“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.”

Through the observation of Kim *et al.* (2004) we can argue that where the Vertical-Collectivism is the most preferred cultural pattern, the individuals accept the inequality, that is, they approve that an unequal sharing of power permeate their relationships and drive their behaviors. That was the way found to deal with authority and this way is perpetuated generation after generation through the socialization process.

This acceptance of an unequal sharing of power has a consequence on the leader-subordinate relationship in the sense that authoritative leadership and close supervision lead to satisfaction, performance, and productivity. This acceptance means the subordinates expect the leader says what they have to do, that is, they prefer not to participate in the decision-making process. The leader has the power then he/she is the decision-maker from the standpoint of the subordinates (Hofstede, 1980; 2001).

Vertical-Individualism (VI) refers to the cultural pattern where the individual presents an autonomous self, but individuals see each other differently. In this pattern, the inequality is

expected, but social systems that prefer this Cultural Patterns do not sanction the establishment of social norms that perpetuate inequality. According to Singelis *et al.* (1995), it means these cultures tend to bring down those who have high status. People in this kind of culture also believe that the more they give, the more they get. They are engaged in competition with other individuals and they strive to become distinguished, acquire status or outperform others (Triandis, 1995; Dickson *et al.*, 2003). For this subscale the Singelis *et al.* (1995) found an alpha of .74.

The results of Chiou's research (2001) suggest that the development of the market economy in a society is related to the VI tendency of its people. According to that author the very essence of market development implies that people are more competitive. In his research, the U.S. and the Taiwanese participants were more verticality individualistic than were their Argentine counterparts.

Kim *et al.* (2004) point out that subordinates in such group believe that a leader should treat them on an independent and equity basis. That is (2004, p. 85): "... a leader should treat each subordinate independently depending on how much each subordinate provides some benefits to the leader."

In addition, Kim *et al.* (2004, pp. 85-86) claim:

"In Vertical-Individualism 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 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."

According to Yan and Hunt (2005), Vertical-Individualism is associated with a strong desire for and enjoyment of competition at work and string emphasis on superior performance and winning.

It is noteworthy that Cultural Patterns find parallel in research of other scholars. For instance, Fiske (mentioned in Singelis *et al.*, 1995) identified four patterns of social relationship associated to resources distribution. These four relationship patterns were denominated as Communal Sharing, Authority Rank, Equality Matching and Market Pricing.

In the first pattern, the resources are distributed according to the group's needs, that is, if one belongs to the group, one is entitled to share the resources of the group. In the second, the resources are distributed according to the individual's hierarchical position in the group,

being implicit the privileges issues. In other words, the resources are shared according to rank (rank has its privileges, that is, the higher the rank the higher the share). In the third pattern, the resources are shared having in equality a principle (one person, one vote; one person, one lot), while in the last pattern, the distribution observes fairness issues in the sense that the more a member contributes, the more the member receives.

For Singelis *et al.* (1995), the four cultural patterns proposed by Fiske match the four types of patterns that emerge from the Vertical and Horizontal Individualism-Collectivism typology. Thus, Horizontal-Collectivism includes Communal Sharing and Equality Matching; Vertical-Collectivism, Communal Sharing and Authority Ranking; Horizontal-Individualism, Market Pricing and Equality Matching; Vertical-Individualism, includes Market Pricing and Authority Ranking.

Another approach that is similar to the Cultural Patterns proposed by Triandis (1995) is the one developed by Rokeach (1973), which identified four types of political systems that reflected the importance of equality and freedom values. The crossing of these values set out four forms of political systems: Communism, where there is high equality and low freedom; Fascism, with low equality and low freedom; Liberal Democracy, with high freedom and low equality and Social Democracy, characterized by high freedom and high equality.

It is important to note that Hofstede (1980) found that Individualism-Collectivism correlated with Power Distance within his total sample. Thus, the four Cultural Patterns described represent the correlation between those dimension and Power Distance. According to Triandis (1995), Power Distance shares some attributes with Verticality dimension. This correlation was found by many scholars such as Smith and Bond (1998). Therefore, cultures scoring low in Power Distance are called as Horizontal and those cultures scoring high in Power Distance are named Vertical according to Singelis *et al.* (1995).

Singelis *et al.* (1995) recognize that cultures are not pure. They assume that individuals exhibit each of the four Cultural Patterns at different times or in different situations. Taking this into account they argue that cultures differ in the emphasis and prevalence of the various orientations.

For example, one culture may include individuals, who use, across different situations, Vertical-Individualism 60% of the time, Horizontal-Individualism 20% of the time, Vertical-Collectivism 15% of the time, and Horizontal-Collectivism 5% of the time, whereas the profile of another culture might be Vertical-Individualism 40%, Horizontal-Individualism 40%, Vertical-Collectivism 10%, and Horizontal-Collectivism 10%. Thus, both cultures may

be called individualistic, but it would be more accurate to call the first culture vertical-individualist. (Singelis *et al.*, 1995)

In the next section we present a brief introduction about Leadership, some definitions and the three approaches in which this phenomenon has been studied. In the last approach it will be presented The Taxonomy of Leaderships' Styles (Vroom, 2000), which was used in this research in order to identify the preferred leadership styled of Brazilians and Portuguese participants.

2.3 Leadership

Despite being a phenomenon that is traced since immemorial time and even with the abundance of studies on the subject, the scholars have not yet built a definition on leadership that can be considered as a consensus. It is known that the word leadership appeared for the first time in the British Parliament on control and political influence, approximately 200 years ago (Bass, 1990; Dorfman, 1996).

Dickson *et al.* (2003) argue that leadership is a tricky endeavor. For them, there is no consistent agreed-upon definition of leadership. When we add a cross-cultural component to the mix in leadership research, it makes the whole process even more complex. Many scholars, as follow, have developed an effort in order to present a definition about leadership.

Yukl and Van Fleet, using interchangeably the terms leadership and management (1992, p.149) offered the following definition about leadership:

“Leadership is viewed as a process that includes influencing the task objectives and strategies of a group or organization, influencing people in the organization to implement the strategies and to achieve the objectives, influencing group maintenance and identification, and influencing the culture of the organization.”

Gemmill and Oakley (1992, p.124) defined leadership as:

“...a process of dynamic collaboration where individuals and organization members authorize themselves and others to interact in ways that experiment with new forms of intellectual and emotional meaning.”

In a review Yukl (2002, p. 2) argues that leadership:

“... is a process whereby intentional influence is extended by one person over another to guide, structure, and facilitate activities and relationships in a group or organization.”

For Muczyk and Adler (2002) leadership is a process where one individual influences other group members toward the achievement of the defined group or organizational goals. In this sense, leadership describes the relationship between the leader and his or her subordinates' assignments. Thus, leadership requires providing direction and impetus for subordinates to act in the desired direction.

Taking into account that leadership is culturally contingent, The Globe Study (House and Javidan, 2004) defines leadership as:

“... the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members.”

Allio (2005, pp.1072-1073) suggest that:

“...the roles of a good organizational leader that is both competent and ethical include the following: a) establish and reinforce values and purpose, b) develop vision and strategies necessary to achieve the vision, c) build the community necessary to implement the strategies, d) initiate and manage the necessary changes to assure growth and survival.”

Due to the diversity of definitions, House, Hanges and Ruiz-Quintanilla already argued in 1997 that certainly leadership is defined in different ways by different cultures. For instance, the Iranians expect power force in their leaders; the Asians hope their leaders are modest, humble and that they speak little and just when necessary. De Gaulle and Mitterand are leaders examples for French, being the first appreciated by his force and charisma and the second by his capacity of building alliances.

Ayoko and Hartel (2006) say there is evidence to suggest that culturally diverse groups prefer different ways of being led. Those authors also argue (p. 351):

“... that once leadership is often credited with successful performance in international competition, it is important to secure leaders who can effectively manage culturally diverse workgroups.”

Yukl (1989) claims that the behavioral aspects of leadership need to be taken into account in order to shed an insight on how a different leadership behavior impacts on follower's emotional and behavioral responses.

It is possible to affirm that the phenomenon leadership permeates structures and reflects the way in which the human beings tell their histories and narratives from generation to generation. Even a superficial study of the historical reports and the daily chronicles will show that, for each social fact, the physical traces, the personality and the leader's behavior

are representative elements. Actually, in many times, the leader symbolizes the own essence of that fact.

In the same way as people tell the main ancient civilizations trajectory, the current societies tend to be portrayed through their leaders. They can be political, entrepreneurs, religious persons, specialists or artists, the fact is, in certain situation, those people exercise influence on the attention and the followers' behavior and they represent many times the personification of the society values. In this sense Bass (1990) argues that the study of history has been the study of leaders, what they did and why.

The leaders, their physical characteristics and personality and behavior; the followers, their role and their needs; the situation and its influence on the leader-follower are vectors through which science has been trying to explain the leadership phenomenon. None of these vectors is able to explain this phenomenon in an isolated way; but together, they help to understand it. In the following sections, it will be presented some studies regarding the leadership phenomenon.

It is important to note that this research follows Nahavandi's point of view (1997) in a sense that leadership can be used as a synonym for management. This author argues that any manager who guides a group towards a goal accomplishment can be considered a leader. Thus, the two concepts will be used interchangeably.

2.3.1 The Leader's Personal Traits Approach

Also known as the Theory of Great Man, this approach is related to the beginning of the studies on leadership. Its main objective is to identify physical characteristics and personality traits that could define a leader. From this perspective, the leaders would be those individuals with qualities and skills that may establish a difference between them and the followers.

Accordingly, Armandi, Oppedisano and Sherman (2003) argue that the research focus of this approach, developed around 1920s and 1930s, was to find the traits that differentiate leaders from non-leaders. The goals of this approach were to identify sets of traits to assist in selecting the right people for positions requiring effective leadership.

Factors such as height, weight, intelligence, persistence, ambition, humor and self-confidence would be able to explain the reasons for which some people would be more competent to exercise leadership and because some leaders achieve success, while others fail (Dorfman, 1996; Bass, 1990)

One of the bases of this approach, which was proposed in the beginning of the 20th century, is related to the idea that physical aspects and personality would have a hereditary component. The leaders were not produced, but already born leaders. Galton (quoted in Hollander, 1985, and Wagner & Hollembeck, 1999) reported evidences in families, in which, by followed generations, their male members followed a particular line of career with clear distinction.

Bass (1990) has accomplished an extensive revision of articles published along the 20th century and he organized the factors associated to the leadership in categories, as: a) capacity: intelligence, attention, verbal ability, originality and judgment; b) accomplishment: education level, knowledge and athletic aptitude; c) responsibility: reliability, initiative, persistence, energy, self-confidence and the desire to reach prominence; d) status: socioeconomic position and popularity; f) situation: mental level, abilities, needs and interests of the followers and objectives.

Kirkpatrick and Look (1991) argue that successful leaders in western countries frequently exhibit characteristics as high level of energy, activity, self-confidence, persistence, tolerance to stress, emotional maturity, intellectual competence, orientation for the accomplishment and a strong sense of responsibility.

Wagner and Hollenbeck (1999) argue that results less consistent were found for the physical characteristics such as height, for example. The authors affirm there is a tendency to think in leaders such as tall people, although many of them do not present this characteristic, and the general cognitive aptness appears to be one of the best indicators of global leadership ability.

Those authors suggest, still, there are indications that the leaders tend to exhibit social traces as dominance, self-esteem, self-confidence and self-affirmation. These traces would also be related to the leadership for a wide variety of followers and situations. Hollander (1985) observes the factor intelligence appears as the most capable of creating difference between leaders and followers.

Baker (2001) points out that the assumption behind this form of research is that people will change their personalities and worldviews to adopt these traits and to become successful leaders.

In short, this approach has its focus just on one of the vectors of leadership, that is, the leader, in the sense “who the leader really is”. This perspective focuses on the leader’s traits or characteristics responses occurring independently of the stimulus context.

In this sense, this theory also tells certain physical and psychological characteristics that differentiate the leader from the other individuals and they can explain his/her effectiveness separately. But, as emphasize Wagner and Hollembeck (1999), it would be possible to imagine Mahatma Gandhi leading the movement of civil disobedience against the Nazi and not against English, or Adolf Hitler arising to the power in the U.S. after the Vietnam War?

Several criticisms were made related to this approach and researches indicate there is not, in a solid way, relationship between physical and psychological characteristics and effectiveness in leadership. Tannenbaum, Weschler and Massarik (1961) argued that leaders don't carry out his/her function in an isolated way, but together with followers and inside of a physical, social and cultural context and, in that way, any analysis that does not take into account those factors, will be sterile.

Armandi, Oppedisano and Sherman (2003) pointed out that a major reason for the failure of trait theories is that this approach does not take into consideration leader-subordinate interactions and/or the situational conditions.

2.3.2 The Behavioral Approach

This approach seeks to identify and measure actions of leadership and the leader behavior patterns that are capable to induce high levels of productivity and morality in the followers. Thus, describing behavior of individuals as leaders in groups and organizations, this theory focuses not only on the leader, but also in the leader's actions (Wagner & Hollenbeck, 1999; Bass, 1990; Dorfman, 1996).

Armandi, Oppedisano and Sherman (2003) claimed that the intention of the behavioral theorists was to identify determinants of leadership so that individuals could be trained to be leaders. According to those authors, studies conducted at the University of Michigan identified two behavioral dimensions: a) consideration or employee orientation where this dimension suggests emphasis on employee's feelings and interpersonal relationship, and b) initiating structure (or production orientation). In this case, the focus is on the tasks in order to achieve the goals.

Bass (1990) commenting results of studies carried out with the staff of the Prudential Insurance Company, argues the leader's behavior is situated in two categories: a) behavior oriented to the followers; b) behavior oriented toward the task.

The behavior oriented toward followers indicates the extent to which leaders emphasize relations with their followers, in order to satisfy their emotional and social needs and to promote some meaning to work as well as employee's autonomy. The second category, behavior oriented toward the task, indicates the degree of the leaders concern with the task implementation and the means necessary to achieve it, emphasizing, therefore, the careful supervision of employee's methods. Bass (1990) argues behaviors guided by relationship contribute to the subordinates' development, while behaviors guided by task can be a source of motivation.

Thus, we can realize that the consideration dimension is similar to the behavior oriented toward followers, while the dimensions initiating structure is similar to the category of behavior toward to task. Wagner and Hollenbeck (1999) point out that in the meantime, instead of being mutually exclusive, these dimensions are somewhat interdependent, that is, a person may have high score in one of them, and high, medium or low in the other. At least, there is a small positive correlation between the two, in the sense that the attentive leaders seem to also have a slightly higher score in the initiating structure.

2.3.3 The Contingency Approach

The theories inserted in the contingency approach affirm the effective leadership depends not only on the characteristics and the behavior of leader and his followers, but also, the characteristics and requirements of the context that involves the relationship leader-follower.

The basic presupposition of that approach is that the situational factors, such as nature of the task, the size of the group, the structure and the organization's authority system, exercise influence on the leadership process, altering the leader's effectiveness and demanding flexibility to adjust his/her behavior to the context demands

In a global arena the leader has to develop his/her ability to deal with a multicultural environment where the values of the subordinates are also situational variables that have to be managed in a congruent way in order to avoid cultural clashes that block the achievement of the objectives. As mentioned before, Kim et al. (2004) argue that the acceptance of the leader depends on his or her ability to treat the subordinates in a cultural congruent way, which is, respecting the different Cultural Patterns.

For instance, a leader from a country where the Horizontal-Individualism is the predominant Cultural Pattern has to adapt his/her leadership style if he/she goes to a country

where the Vertical-Collectivism is predominant, as it is in Brazil, according to Pavett and Morris (1995).

Dorfman and Howell (1997) in a study about the transferability of specific leader behaviors and process across cultures showed cultural universality for three leader behaviors (supportive, contingent reward, and charismatic), and cultural specificity for the remaining three leader behaviors (directive, participative, and contingent punishment). Note that the model used in this investigation in order to assess the preferred leadership style from the standpoint of Brazilians and Portuguese participants, The Taxonomy of Leaderships' Styles (Vroom, 2000), represents a continuum from the most directive style to the most participative style.

2.3.3.1 The Taxonomy of Leaderships' Styles

The core of this model is to define the degree of participation and, in which situations the leader should stimulate their followers so that they can exercise influence in a decision process. Vroom and Jago (1988, p.15) consider "...participation as the influence resulting of an active role assumed by a person in a decision-making process." The amount of an individual's participation in a given decision taken by a group or organization is represented by the amount of influence that a person has on decisions (Vroom & Jago, 1988).

Taking into consideration this concept and recalling that the objective of this model is to achieve effective decisions, it is important to highlight that participation may be considered as a factor of effectiveness inductor or not, that is, participation may produce positive and negative effects considering the situation and the problem.

As a consequence, The Taxonomy of Leaderships' Styles (Vroom, 2000) characterizes the leader's behavior in a continuum from the most autocratic, where the leader takes the decision alone, up to the most participative behavior, where the decision-making is delegated to the followers.

Before presenting The Taxonomy of Leaderships' Styles (Vroom, 2000) it is important to keep in mind how Vroom and Jago (2007) define leadership considering two factors: influence and the role of the situation.

Despite the various definitions about leadership those authors argue that all of them share the view that leadership involves the phenomenon known as influence. By influence Vroom and Jago (2007) mean that a person A leads another person B if the actions of A modify the behavior of B in a direction desired by A.

In a nutshell, leadership refers to a potential or capacity to influence others. Those authors (Vroom and Jago, 2007) comment that in their definition of leadership there is no mention of the process by which the influence occurs. According to them there is a myriad of process by which successful influence can occur. They cite for example: threats, the promise of rewards, well-reasoned technical arguments, and inspirational appeals in a way all of them can be effective under some circumstances.

In a deeper way, Vroom and Jago (2007, p. 2) define leadership "... as a process of motivating people to work together collaboratively to accomplish great things." The authors argue there are some implications in this definition: a) leadership is a process, not a property of a person, b) the process involves a particular form of influence named motivating, c) the nature of the incentives, extrinsic or intrinsic is not part of the definition, d) the consequence of the influence is collaboration in pursuit of a common goal, and e) the great things are in the minds of both leader and followers and are not necessarily viewed as desirable by all other parties.

With respect to the situation Vroom and Jago (2007) identified three distinct roles that situational variables play in the leadership process. The first one, Organizational Effectiveness, is affected by situational factors not under the leader's control, that is, as open systems the organizations are affected by the actions of competitors, enactment of new legislation, new technologies, currency fluctuations, and so on. It means that these factors can have large effects on organizational effectiveness, making it difficult to discern leadership effects. In fact we have to discover the kinds of situations that determine when leadership makes a difference.

The second distinct role, Situations Shape how Leaders Behave, refers to the way leader's behavior is influenced by the situations they encounter. In other words it can be put as: if a specific situation occurs then a specific behavior is presented.

The third role, Situations Influence the Consequences of Leader Behavior, according to the authors, means that actions must be tailored to fit the demands of each situation, that is, a leadership style that is effective in one situation may prove completely ineffective in a different situation.

After this explanation about influence, the role of the situation and the presentation of leadership's definition from the standpoint of Vroom and Jago (2007) it will be presented The Taxonomy of Leaderships' Styles (Vroom, 2000).

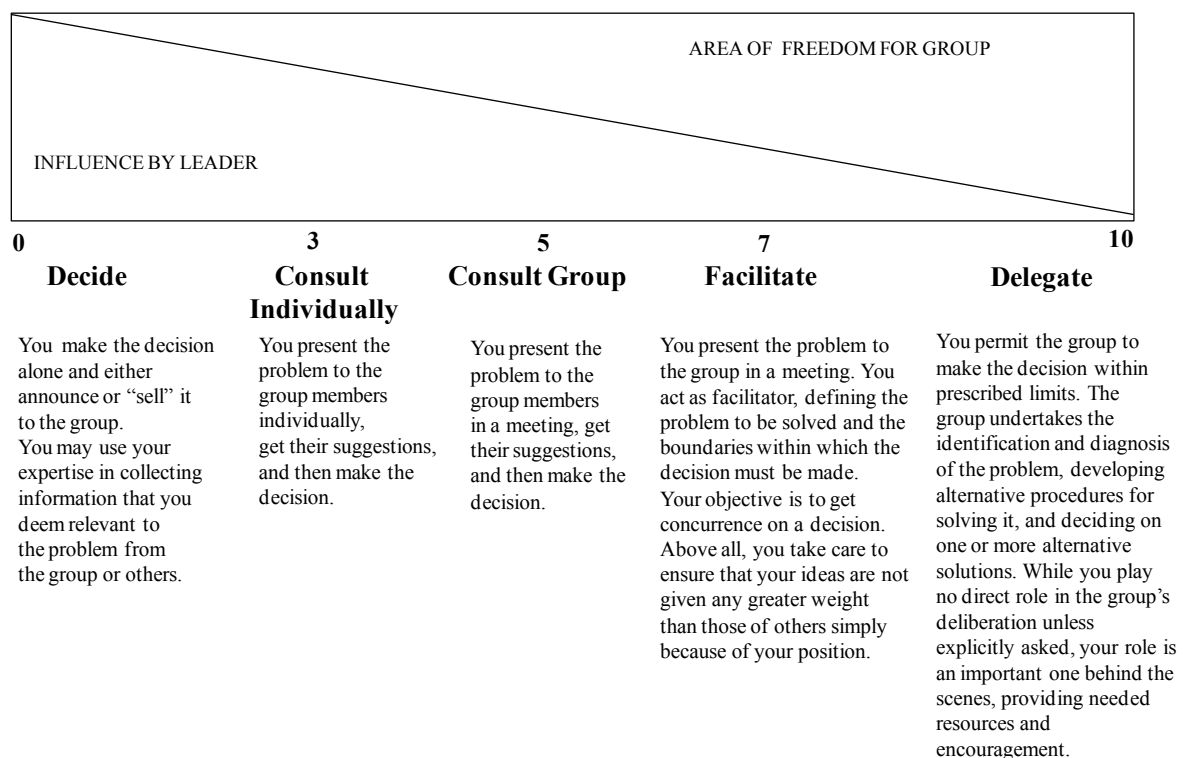
In 2000, Vroom developed The Taxonomy of Leaderships' Styles inspired by an article written by Tannenbaum and Schmidt (1958). Their work distinguished seven different leadership styles, varying in influence by the manager and the size of the freedom area afforded by the subordinates.

Vroom collapsed some of their seven alternatives, resulting in five leadership styles labeled Decide, Consult Individually, Consult Group, Facilitate and Delegate. Vroom gave the definitions of each of these styles to forty specialists in the field of organization development. The specialists had to locate the styles on a 10-point scale, corresponding to the relative opportunities for influencing the decision they were likely to provide to group or team member (Vroom, 2000). The definitions of these five styles are shown in Figure 2.

In the Figure 2 we can notice the role of influence in the decision-making process as described by The Taxonomy of Leaderships' Styles (Vroom, 2000). In the first style of leadership, Decide, the influence of the followers is minimum or null. In the second style, Consult Individually, the leader motivates the followers to take part in the decision process but in individual way. In the third style, Consult Group, the leader motivates the followers in a meeting with all of them. In the fourth style, Facilitate, the leader in a meeting with the followers tries to get a concurrence on a decision. In the last style, Delegate, the leader permits that the group makes the decision within prescribed limits.

As we can see, from the first style (Decide) to the last style (Delegate) the followers' area of freedom in taking part in the decision-making process increases progressively along the scale. In other words, the figure shows that the participation of the followers in the decision-making process increases as a continuum from the most autocratic to the most participative style.

Figure 2: Vroom's Adaptation of Tannenbaum and Schmidt's Taxonomy of Leadership



Vroom, 2000

As mentioned previously, this model has its core on the level of subordinates' participation in a decision-making process given a specific situation the leader has to face. This level of participation represents a sharing of power between leader and subordinate.

Vroom (2003) points out that the best predictors of success or failure in a decision-making process could be found in social process. For him, these social processes include the degree of involvement and participation of key stakeholders (for example, subordinates) in order to develop the problem solution. The level of participation depends on the situation and on the leader in order to create opportunities for the subordinates to take part in the decision process (Vroom, 2000).

However, so that the participation phenomenon occurs, just creating opportunities is not enough to assure that the followers exercise influence in the process. It is also necessary to take into account the leadership styles the followers prefer.

For Vroom (2000) the effectiveness of a decision is analyzed taking into consideration four components: a) Decision Quality; b) Decision Implementation; c) Costs of Decision Making, and d) Development. Vroom (2003) argues the decision quality, and the manner in

which it is implemented, are components of decision effectiveness and costs and development are components of the efficiency of the decision-making process.

Decision Quality

To Vroom (2000), the quality of a decision is undoubtedly the most important component of an effective decision. It means the decision quality is consistent with the goals to be achieved and with potentially available information about the consequences of alternative means in order to achieve the goals.

We have to take into account that the nature of the decision and its quality will change as the leader moves across the scale, that is, from the autocratic process to more participative process. According to Vroom (2000, p. 85) the effects of participation on decision quality depend on certain observable features of the decision-making situation:

“It depends on where the relevant knowledge or expertise resides, that is, in the leader, in the group, or both. It depends on the goals of the potential participants, particularly on the extent to which group or team members support the organizational objectives embedded in the problem. Finally, the amount of synergy exhibited in team-based processes depends on the skill and abilities of team members in working together effectively in solving problems.”

Decision Implementation

However, Vroom (2000) is the first to admit if the Decision Quality may be the most important component of its effectiveness, we have to keep in mind that this component is not the only one.

The author comments that the effectiveness of a decision implementation depends on the extent in which the group or team are committed with its success. In other words, people do support what they help building. For Vroom (2000), considering a wide range of conditions, increasing participation leads to greater commitment to decisions, as well as motivation to implement effectively.

Costs of Decision Making

Whereas the decision quality and decision implementation refer to the effectiveness of the decision-making process, the costs of decision-making refers to the efficiency once the use of any decision-making process consumes resources.

These resources represent costs and the principal cost involved is the time used to make a decision. If the leader increases the amount of participation he or she will increase the elapsed time to make a decision, and consequently the hours consumed by the decision

process. Obvious that consensus or consultative method of decision consumes more time than directive decision.

Development

Vroom (2000) argues that this component can be viewed as an offsetting of the costs involved in a decision process. Here, the key term is participation. When the leader moves from the autocratic to the participative style he or she can increase the potential value of the subordinates to the organization in three ways.

The first potential value refers to develop the knowledge and competence of individual subordinates by providing them with opportunities to work through problems and decisions that occur typically at higher organizational levels.

The second potential value means that development increases teamwork and collaboration by providing opportunities to solve problems as part of a team. Finally, the third potential value increases the identification with organizational goals by giving people a voice in making significant decisions in their organizations.

These potential values can be negligible when the decision is trivial and lacks consequences to the organization, and when the group or team members have a nonexistent or tenuous future within the broader organization.

We have to note that costs and development (the two components of efficiency) are realized at different points in time. As Vroom (2000, p. 86) points out:

“The time costs are immediately realizable. The slowness of response and the number of hours consumed in a group meeting have immediate effects. In contrast, the growth and development of individuals and teams may not pay off for a substantial period of time.”

Decision-Matrices

To be useful to leaders, Vroom (2000) developed a tool called Decision-Matrices that takes into consideration the four outcomes of participation described above, each of which is contingent on one or more situational factors.

These situational factors are: 1) Decision significance: the significance of the decision to the success of the project or organization; 2) Importance of commitment: the importance of team members' commitment to the decision; 3) Leader's expertise: your knowledge or expertise in relation to this problem; 4) Likelihood of commitment: the likelihood that the team would commit itself to a decision that you might make on your own; 5) Group support for objectives: the degree to which the team supports the organization's objectives at stake in

this problem; 6) Group expertise: team members' knowledge or expertise in relation to this problem, and 7) Team competence: the ability of team members to work together in solving problems.

The first type of the Decision Matrix is called Time-Driven Model. It is short term in its orientation, being concerned with making effective decisions with minimum cost. In this situation no value is placed on subordinate development. In short this matrix is intended for situations in which time is important and development is not a consideration.

The other Decision Matrix is named the Development-Driven Model. It may be thought of as a long-term model, because it is concerned with making effective decisions with maximum developmental consequences. No value is placed on time, that is, this matrix is intended where there is abundant slack time and one wishes to invest in the development of the group.

In order to use one of these two models you must have a decision problem with two properties. First, the decision problem must fall within a freedom area or leader's discretion. Second, there must be some identifiable group of others who are potential participants in the decision.

To use the models one enters the matrix at the left-hand side, at "Problem Statement." Arranged along the top of the matrix are located the seven situational factors, each of which may be present (H for high) or absent (L for low) in that problem.

To obtain the recommended process, the leader first ascertains whether the decision to be made is a significant one. Thus, the leader selects H and answers the second question, concerning the importance of gaining commitment from the group. Continuing this procedure and, avoiding the crossing of any horizontal line, will bring the leader to a recommended process: Decide, Consult Individually, Consult Group, Facilitate and Delegate.

This researcher has chosen The Taxonomy of Leaderships' Styles (Vroom, 2000) because this model presents a continuum from the most autocratic to the most participative decision-making process where the subordinates' participation is the key of the Model. Thus, adapting The Taxonomy of Leaderships' Styles it is possible to identify the most preferred leadership from the standpoint of the Brazilians and Portuguese participants. This adaptation is described in Chapter 3, Method.

In the next section results about leadership cross-cultural researches will be presented.

2.4 Cross-cultural Leadership Researches

In this section we will present the results of some researches about leadership from the cross-cultural standpoint. Over the last three decades this area of study has raised many discussions among scholars in order to find a path that can explain the real influence of cultural values on the leadership phenomenon. Already in 1995, Gibson and Marcoulides wrote a paper where they classified this area of study as the fifth leadership approach. However, the majority of these researches have its samples centered in the leader and his or her behavior. Few researches have focused on the other side of the leadership, that is, the subordinates and their preference about leadership styles. Thus, the cross-cultural leadership studies can be just beginning.

Since the 80's much has been said about the globalization process and its consequences on business environment. This situation has increased dramatically over the two decades. As it was stressed previously and as it will be presented in this section many scholars are devoting time and resources in order to find answers that can help companies and workers from different cultural backgrounds in the sense that it is possible to avoid cultural clashes. However, it is notable the consequences of the globalization process were already a focus of study before the 80's.

Thus, in 1966 Haire, Ghiselli and Porter were already thinking the World as a Global Village. For them, cultural patterns in managerial strategy had immediate and practical implications for managers, particularly for those interested in international business. In their classic and seminal work Haire *et al.* (1966) gathered data from 14 countries in order to investigate differences and similarities concerning managerial thinking. The empirical results indicated that managers in different countries differed significantly from one another in the extent to which they endorse participation and in their belief about the capacity of their subordinates to participate effectively. Concerning autocratic versus group-oriented leadership styles they found that national differences contributed to managers' attitudes, that is, 28% of the variability was associated with national groupings. In this line, Haire *et al.* (1966) commented that national differences make a consistent and substantial contribution to the differences in managers' attitudes. The authors pointed out that although national differences may exist, there also appears to be a strong tendency for managers across the globe to express similar beliefs about management. Take it into consideration, they argued the values, perceptions, and attitudes of management could be said to be universal. For them, a manager is a person who has a philosophy of management much like that of other managers

everywhere. As will be shown later, Bottger, Hallein and Yetton (1985) undertook a research in order to find another explanation for the Haire *et al.*'s findings.

Sadler and Hofstede (1976) presented results of a study of preference for, and perceptions of different leadership styles on the part of employees on an international company drawn from 46 countries. The classification of styles of leadership was based on one proposed by Tannenbaum and Schmidt (1958) which suggest that leadership behavior varies along a continuum or range from boss-centered leadership at one extreme to subordinate-centered leadership at the other. Thus, as one moves along this continuum away from the boss-centered style, the amount of authority and control exercised by the leader diminishes, while the amount of freedom granted to subordinates increased. The results indicated that there were some differences in the patterns of response by employees in different countries. These differences were much more pronounced with respect to preferences for different leadership styles than with respect to perceptions of actual leader behavior. It is important to say that Brazil presented a more than average preference for the joins style⁷ and a less than average preference for consults, that is, Brazil employees preferred a leadership style closer to the participative end of the continuum of leadership. The authors argue this fact could be due to a crisis of authority in Brazil. Using similar approach, Nogueira (2001) found that Brazilians preferred a more participative style than American taking as sample employees from a private company. Torres (1999), also using a similar approach, found that Brazilians preferred less participative style than American taking as sample employees from public organization. These results can indicate the preference for joins styles could be not due to a crisis of authority in Brazil, as suggested by Sadler and Hofstede (1976), but it could be due to a difference between public and private organizational culture. In a nutshell, Brazilians from private organizations could prefer more participative leadership styles than those who work in public organizations.

Bottger, Hallein and Yetton (1985) explored the effects of task structure on participative leadership across Australian, African, Papua-New Guinea and Pacific Island managers. Those scholars were trying to find alternative explanation for the Haire, Ghiselli and Porter (1966) findings. Basically, Bottger *et al.* (1985) argued participation is an instrumental rather than an ideological or cultural phenomenon. Following Vroom and Yetton (1973) they pointed out that (p. 359): "...managers, independent of culture, use participation to the extent they believe subordinates can make distinctive and useful contributions". For

⁷ The Joins style is the most participative leadership style in the Tannenbaum and Schmidt approach.

them, the typical manager uses participation to protect both quality and acceptance of decisions. The level of subordinate education modifies this relationship with participation declining with decreasing subordinate education. Managers use participation to protect decision quality can be tested by comparing responses to high and low problem structure. Use of more participation for unstructured problems⁸ than for simple problems would indicate a belief that subordinates can make valuable contributions to decision quality. In the same line, a participation test to protect the acceptance of the solution is given by comparison of responses to high and low leader power. Use of more participation where the prior probability of acceptance of the leader's initially preferred solution is low, than where the chance is high, would demonstrate that managers believe participation is useful for building acceptance. The authors used the Vroom-Yetton methodology to test the following propositions: proposition 1) the typical manager uses participation to protect both quality and acceptance of decisions; proposition 2) across nations, use of participation to protect decision quality is a positive function of managerial education levels, and proposition 3) across nations, use of participation to protect decision acceptance is a positive function of managerial education levels. These questions were explored with a sample of managers from Australia (n = 100), Africa (n = 16), Papua-New Guinea (n = 12) and Pacific Island (n = 22) where, according to those authors, the level of managerial education declines in the order these nations are listed. All the three propositions were supported. Australian and developing nation managers use similar levels of participation on well-structured problems, and when leader power is high, but very different styles on unstructured problems and when leader power is low. According to the authors this is consistent with the instrumental argument, that is, more highly trained subordinates are involved more than less well trained subordinates on complex problems or when leader power is weak. In contrast, on simple problems and when power is high, they are given equal and low influence

Jackofsky, Slocum and McQuaid (1988) reading articles published between 1977 and 1986 collected evidences about CEOs' behaviors from five countries and compared these behaviors with the respective national cultural values as proposed by Hofstede (1980). For instance, they found that three famous Germany CEOs presented behaviors that reflected German values. First, extensive rules and regulations have been developed to cope with any exigency in accordance with a society with high level of Uncertainty Avoidance. Second, the German tradition of decision-making based on demonstrable facts is manifested in their

⁸ A problem is unstructured if the solution is non-routine and the nature and source of information required to solve the problem is unknown (Bottger et al., 1995, p.359).

reliance on engineering principles and their search for the best way. Finally, the emphasis of the three CEOs on stable employment, educational training, and the firm's performance standards directly reflects German society. The case of Sweden's CEOs was also consistent with Hofstede's findings. The authors realized that two Sweden famous CEOs developed strategies that reflected individual initiative (high Individualism) and high risk taking (low Uncertainty Avoidance). Besides this, both CEOs implemented a decentralization decision-making process, which was evidence of low Power Distance. High Individualism, low Uncertainty Avoidance and Low Power Distance characterize the Sweden society according to Hofstede (1980). The results related to the other three countries, France, Taiwan and Japan, also presented consistency between the respective CEOs behaviors and their national system values.

Luthans, Welsh and Rosenkrantz (1993) developed a research among Russian managers to analyze what they really do and compared the results with the American managers study realized by Luthans, Rosenkrantz and Hennessey in 1985. According to Luthans *et al.* (1993), and contrary to common assumptions from the popular press, they observed that the sample of Russian managers did the same ordering of activities as was found in the more comprehensive U.S. studies of Real Managers. That is, both Russian and American managers had the following order of observed activities:

1. Traditional management activities of planning/COORDINATING, decision-making/problem solving, and monitoring/controlling performance.
2. Communication activities of exchanging routine information and processing paperwork.
3. Human resource management activities of motivating/reinforcing, managing conflict, staffing, and training/developing.
4. Networking activities of interacting with outsiders and socializing/politicking.

The difference between Russian and American managers was the relative emphasis given to these four activities. Russian managers gave relatively more emphasis to traditional management and communication activities and relatively less attention to human resources management and networking. However, it is interesting to note that using hierarchical and stepwise analyses the authors found that networking activities had a highly significant relationship to the success of the Russian managers. The authors point out that the same variable, networking activities, was the only statistically significant predictor of success of the American managers studied. However, as the authors focused their attention on what the

managers really did, they did not take into consideration the Russian and American cultural values, which could explain somewhat about these difference and similarities.

Hartog, Koopman, Thierry, Wilderom, Maczynski and Jarmuz (1997) compared samples of managers from Netherlands and Poland regarding their perception about leadership and culture. The results indicated that Dutch and Polish cultures differ strongly. For instance, on power distance the Polish scored higher than Dutch. It is according to the Hofstede's findings (1980). Regarding preferred attributes for outstanding leadership, Polish respondents score especially high on administrative skills, vision, and diplomacy, whereas Dutch managers emphasize integrity, inspirational behavior and vision.

Galang (1999), using the notions of "voice" and "choice", undertook a research in order to assess the leadership preference by employees from Philippines and Canada considering their willingness to take part in a decision-making process. According to the author the concept of "voice" can be likened to one mode of participation, where employees are asked to express their ideas or opinions. However this procedure is not the only means by which participation in decisions is provided to employees. While some employee participation procedures allow mere consultation that requires, but without guaranteeing, approval from management, others permit full autonomy on the part of employees, or "choice". These two ways – voice and choice – related to the phenomenon of participation in decisions, seem to have somewhat associated with the leadership styles proposed by Vroom (2000). The author gave to the participants a questionnaire where various decision-making situations typically encountered at work were described. Each scenario or situation defined what decision was needed, how the decision was made (procedure) and what decision was made (outcome). Subjects were asked to respond to questions with regards to fairness, satisfaction and preference. Just the results about preference will be commented here given the objective of the current paper. In a nutshell, and contrary to expectations, the Philippine employees seemed to be more positively inclined towards participation in decision-making process overall than the Canadians. According to the author one of the explanations for these results could be that these Philippine employees, who have come to expect non-participative in decision-making because of their cultural context, may have reacted positively to such opportunities, which are beyond their expectations. In addition, it is also possible that factors other than cultural, or dimensions of culture other than power distance or individualism, may have stronger effects on participative decision-making. May be the results expressed an instrumental vision from the Philippine sample (Bottger *et al.*, 1985). However, the author

concludes that positive reactions elicited from Philippine group suggest that participative leadership, as a management practice, could be transferred effectively to the Philippines, despite being characterized as a high power distance-low individualism culture.

Brain and Lewis (2001) developed an exploratory study where they examined the relationship between Australian managers' leadership behaviors and Australian and Non-Australian background (NAB) workforces' perceptions and preference for two leadership styles – transactional and transformational. The study had the assumption that Australian and NAB hold different cultural backgrounds, that is, Australian workers were culturally individualist and low power distance and the NAB workers were culturally collectivist and high power distance. For the research question “Do different cultural workgroups differ in their preference for the types of leadership behaviors to be displayed?” the authors concluded that the Australian and NAB groups did not differ greatly in their preferences for leadership behaviors. The authors argue that these results could be due to the size of the sample which means that the individuals who participated in the research may not accurately represent their group's values and/or due to the different levels of the participants' education level. However, the researchers also point out the findings could suggest that cultural values may not be the strongest of the variables influencing preferences for particular leadership behaviors. They also suggest that Hofstede's original cultural differences study showed results classifying Australian as holding high individualism and low power distance could not be valid today given the data were collected in the 1960s and 1970s, and Australia's social, economic, technological and political conditions have changed greatly since then.

The major cross-cultural leadership study is GLOBE Study – Global Leadership and Organizational Behavior Effectiveness (House, Hanges, Javidan, Dorfman, and Gupta, 2004). In its introduction, House argues that cultures of the world are getting more and more interconnected and the business world is becoming increasingly global. That author also comments that in the present time there is a greater need for effective international and cross-cultural communication, collaboration, and cooperation for the effective practice of management. GLOBE Study was a multi-phase, multi-method research project in which some 170 investigators from over 60 cultures representing all major regions in the world collaborated to examine the interrelationships between societal culture, organizational culture, and organizational leadership. In the process, 170 country-based co-investigators gathered data from 18,000 managers in 62 countries. In GLOBE's analysis, these countries are grouped into 10 distinct clusters: Latin America, Anglo, Latin Europe, Nordic Europe, Germanic

Europe, Confucian Asia, Sub-Saharan Africa, Middle East, Southern Asia, and East Europe. These clustering of nations are utilized as a practical way to describe intercultural similarities as well as intercultural differences. The GLOBE research pointed to nine dimensions of cultures that differentiate societies and organizations. These nine cultural dimensions are: power distance, uncertainty avoidance, humane orientation, institutional collectivism, in-group collectivism, assertiveness, gender egalitarianism, future orientation, and performance orientation. Perhaps the most importantly goal of the GLOBE project was to develop societal and organizational measures of culture and leader attributes that were appropriate to use across culture. In general, GLOBE's findings indicate that cultural dimensions influence leaders and these dimensions can be identified and measured. The findings related to Brazil and Portugal will be discussed in the next section.

Littrell and Valentin (2005) comparing samples of managers from Romania, Germany and UK, and using the factor scores of the Leader Behavior Description Questionnaire XII (LBDQ XII) investigated kinds of behavior those managers prefer from leaders. The application of LBDQ XII showed some interesting factors as results. For instance, in the first factor called Representation⁹ there was a significant difference between Romania and Germany where Romania presented a higher score. The authors argued this result is correlated to the fact that Romania presented higher Power Distance than Germany. For the Tolerance of Uncertainty¹⁰ factor, German subjects were much less tolerant of uncertainty and postponement in the system, than were those from the UK and Romania. Littrell and Valentin (2005) pointed out that the results of the research could be important to develop cross-cultural training, including employees in their home country as well as expatriates. The authors also argued that it is important that employees have knowledge of the existence of culture-contingent opinions, attitudes, beliefs, and values from other cultures, particularly in critical situations involving success of the firm.

Testa (2007) in a research among a multicultural sample (hospitality managers and staff members) of a large US cruise line investigated the extent to which cultural similarity impacts employee perceptions of leadership, leader-subordinate relations and subsequent work-related outcomes using open-ended questionnaires and in-depth interviews. Regarding the leadership perceptions the findings show that subordinates did not consciously make judgments regarding their supervisor based on his or her national culture. It means

⁹ Representation: it measures to what degree the manager speaks as the representative of the group.

¹⁰ Tolerance of Uncertainty: it depicts to what extent the manager is able to tolerate uncertainty and postponement without anxiety or getting upset.

management quality appears to be a more important factor in the subordinate's appraisal of their leader. Factors such as open communication, motivation efforts, job knowledge, goal clarity, and experience level seem to play a greater role. According to that author it seems to be good news for managers within a multicultural environment once this fact suggests that diverse employees may not make rapid or automatic decision regarding their leaders as suggested by the leadership categorization theory. In order to make this proposition that author cites a statement from an India dining room attendant: "It does not matter if the supervisor is from my country or not – he should be approachable and appreciative of my work".

Fukushige and Spicer (2007) exploring Japanese's leadership preferences and considering the suitability of Bass and Avolio's full-range leadership model in Japan, identified a number of leadership dimensions that appear particularly rooted in that country. Through a qualitative methodology the results showed liberal, trust, punctual, network, protective, and after-five leadership styles as potential Japanese culture-specific preferred leadership styles. House's (1971) path-goal theory's leadership styles of directive, supportive, participative, and achievement-oriented were also identified as significant in this regard. It is important to point out the results also indicate that such preference could be related to the cultural changes occurring in Japan. For Fukushige *et al.* (2007) and Littrell *et al.* (2005) Japanese society has become more individualistic and less chauvinistic, and day-by-day Western management practices have been adopted by Japanese organizations as, for instance, the meritocracy system.

Rani, Pa'wan, Musa and Tajudin (2008) undertook an exploratory research in order to assess the extent of preferences among Malaysians employees on having managers who are practicing charismatic leadership styles. The authors point out there are five elements, which are considered to be important for the charismatic leaders to be aware. These elements are: a) special treatment; b) feeling established; c) empowered; d) leader is extraordinary; and e) leader is tangible. These five elements were used as a basis for evaluating the expectations of the employees toward their managers. The results showed that the Malaysians employees agreed that managers should be able to make them feel special, feel established in the organization, feel empowered, and the leader should be extraordinary and tangible in the workplace. The authors conclude that in Malaysia the leaders should be aware that most employees nowadays prefer charismatic leadership styles. Thus, Malaysian managers should

possess the charismatic qualities in managing their subordinates in order to ensure that they are able to share similar ideas and vision towards achieving the organizational goals.

Humphreys, Jiao and Sadler (2008) reported results from an exploratory study where they examined the relationship between American and Chinese MBA students' emotional intelligence, constructive thinking ability, emotional creativity, and leader behavior preference. For the present research only the leader behavior preference will be commented. Those authors argue that due their collectivistic nature, Chinese followers are intent on the maintenance of harmony within group process. The Chinese followers would more easily accept the leader's vision and authority once they present higher power distance than their counterparts. This power distance and the paternalism (leaders lead and follower obey) impact the Chinese implicit attitude towards leadership. Following these thoughts, the authors built their argument in the sense that American MBA students would perceive transformational leadership as significantly more desirable than their Chinese cohorts, whereas Chinese MBA students would exhibit a significant preference for passive leader behavior as compared to the American MBA students. This hypothesis was confirmed once the American sample exhibited a mean preference score of 4.38 for transformational leadership, as compared to 3.73 for the Chinese students ($t = 7.08$; $p = .000$), while the Chinese sample perceived passive leadership as more acceptable with a mean of 7.34 versus 5.76 of the Americans students ($t = -5.21$; $p = .000$).

Wanasika, Howel, Littrell and Dorfman (2011) examined managerial leadership and its cultural and historical foundations in Sub-Saharan Africa (SSA). The five SSA countries studied were Nigeria, Namibia, Zambia, Zimbabwe, and South Africa (black sample) and the analysis was based on existing literature, a qualitative analysis of African media reports, and quantitative results from the Global Leadership and Organizational Behavior Effectiveness (GLOBE) project. Results yielded some common themes that characterize SSA leadership patterns across the region. For instance, the first theme, A Spirit of *Ubuntu*, recognizes the importance of human interdependence and striving for harmony in all social relations. *Ubuntu*, prominent throughout history in SSA, is based on respect for the dignity of people, reciprocity in social relations, and a desire for tolerance and forgiveness. According to the authors this is consistent with the Humane Orientated leadership dimension from GLOBE project. The second most important theme was called In-group Solidarity, which is also a traditional value in SSA cultures that reflects loyalty to one's family, clan or tribe as well as teamwork and service to one's in-group. For the authors, this fact is addressed by GLOBE's

cultural dimension of In-group Collectivism measuring pride, loyalty and cohesion of respondents to their families and organizations.

2.5 Brazilians and Portuguese: cultural patterns and leadership

According to Hofstede (1980) Brazil and Portugal are Collectivist cultures. In this dimension Brazil is in the 26/27^a position while Portugal is in the 33/35^a position meaning that Portugal would be more collectivist than Brazil. With respect to Power Distance, Hofstede's findings indicate that Brazil is in the 14^a position while Portugal is in the 24/25^a position, that is, Brazilians would endorse more power inequalities than Portuguese.

Research carried out by Amado and Vinagre (1991) in Brazilian organizations found evidence that autocratic-benevolent system is the predominant, even if the organization speech tends to be participatory.

Freitas (1997) conducted a study about Brazilians' cultural traits and their influence on the management process. This author says that the hierarchy is one of the most important traits and also argues that the main characteristic is related to the tendency to centralize power within the social groups, high detachment relationship among different social groups, and, most important, those groups that have low power present a high degree of passivity and norms acceptance imposed by those high power groups.

Barros and Prates (1996) presented a model about Brazilian cultural traits named Brazilian Cultural System Action. In this model, the authors describe the Brazilian cultural traits as Spectator Posture. One of the characteristics of this cultural trait is known as muteness that presupposes a behavior oriented by an external authority. For Paulo Freire (cited in Barros and Prates, 1996, p. 61) "the muteness is not an absence of response. It is a response where there is no critical sense."

Another Spectator Posture characteristic is the transference of the responsibility. It means if the power does not belong to the individual, he or she is not the one responsible to make the decision; then they transfer the decision to that person that has the formal right to make the decision. In the Brazilian culture transfer the decision means that next level up of the hierarchy has to make the decision.

According to Pearson and Stephan (1998) it is important to note that Brazilians recognize and accept the inequality (Verticality dimension). Pavett and Morris (1995) based on empirical evidence argue there is a relationship between acceptance of inequality and preference for autocratic leadership behavior.

Wood and Caldas (1999) and Caldas and Wood (1999) argue the Brazilian values are characterized by three phenomena that are a heritage of the administration implemented by the Portuguese Metropolis. The first phenomenon is called *Patrimonialismo* where there is confusion between the public and the private sectors. It means that Brazilians are always waiting for someone (the State) to bring them the solution for their problems. The second is named *Paternalismo*, which means the leader controls and commands the subordinate to take into consideration their economic relationship, and, at the same time, the leader protects the subordinate considering their personal relationship, that is, the leader assumes the role of a father. The third phenomenon, also inherited from Portugal, is the *Personalismo* that means the individual is recognized by the person who he/she is and not by his/her achievements.

Here is important to mention that, according to Behrens (2010), it appears the leadership styles of foreign-appointed heads of American subsidiaries are inadequate in leading organizations at emerging and collectivistic markets that present those phenomena described above, as Brazil and Portugal. Considering this scenario, this research represents an effort in order to clarify the way of thinking, acting and feeling of these countries.

Torres (1999), using samples from a public organization, found that Brazilians preferred autocratic leadership style when compared to Americans. He also found that for Brazilians the most preferred Cultural Pattern was Horizontal-Collectivism. Nogueira (2001), using samples from private companies, found that Brazilians prefer social norms for participative leadership more than Americans and the participants presented the Horizontal-Collectivism as the predominant Cultural Pattern.

Globe Study (Dorfman, Hanges and Brodbeck, 2004) investigated leadership and cultural variation. One of the leadership styles assessed was the Participative Leadership. This style is defined as the degree to which managers involve others in making and implementing decisions, and it includes two primary leadership subscales: a) autocratic (reverse scored) and b) non-participative (reverse scored). From an overview perspective Brazil makes part of the Latin America Cluster where the leadership styles contributing the most to outstanding leadership include Charismatic/Value-Based, Team-Oriented and Participative leadership. Portugal belongs to the Latin Europe Cluster where the leadership styles viewed as most contributing to outstanding leadership includes Charismatic/Value-Based and Team-Oriented leadership. Note that in this cluster Participative leadership is viewed positively but is not as important as the first two styles. For the purpose of the current research it is important to highlight that, with respect to the Participative leadership style, Brazil presented higher

preference (6.06) than Portugal (5.48). Note that these results reflect the societal level of analysis.

Javidan, Dorfman, de Luque and House (2006) using data from Globe Study argue that in Brazil the blue and white-collar workers from the same company rarely socialize together within and outside of work. They comment that perhaps due their high Power Distance culture, Brazilians believe that people in positions of authority deserve to be treated with respect and deference. Moreover, they prefer a formal relationship between the leader and the followers, which perceive and accept their own decision-making limitations. In other words, for the subordinates in Brazil it is clear whoever has the most power is more powerful in the work environment.

Javidan *et al.* (2006) cite that subordinates expect their leaders to avoid conflict within the group to protect its harmony, but at the same time they like their leaders to induce conflict with those outside the group. This phenomenon is characteristic of Collectivistic cultures with high Power Distance where the conflicts are between different groups and the harmony of the in-group has to be preserved.

Those authors also cite that the strategy development needs to allow for input from the employees, but the leader in Brazil has to be patient and make an effort to encourage and facilitate the employees' participation. The Brazilian subordinates will not be as forthcoming with their ideas and input, and the leaders make the final decision. In other words, Brazilian subordinates are not used to strong participation in decision-making process.

Santos and Castro (2008) undertook a research about leadership styles among Brazilian nurses that were leader of nurses' team in order to verify which was their preferred leadership style taking into account the Managerial Grid Theory. The results indicated that the style 9.9 was the predominant. According to the Grid this style is characterized by the participation of the subordinates in the decision-making process. In other words, the nurses leaders preferred to ask for their follower's participation. Note that these authors investigated leadership from the leader's standpoint.

Oliveira, Sant'Ana and Vaz (2010) studying leader's behavior that worked in the public administration argue that a new way of management is occurring in this sector called new public management. It means the public sector has tried to follow the practices of the private sector. In this scenario, the authors interviewed many leaders from the public sector. They figured out these leaders have changed their management behaviors seeking to achieve more efficiency and efficacy. These behaviors require the development of some skills like

communication, ability to deal with employees, discipline, systemic view and more participative leadership. These changes could be reflecting the requirements of a new Brazilian society that is more aware of their rights as citizenship and taxpayers.

It is important to mention that researches about leadership in Brazil seem to be scarce recently, as pointed out by Sant'Ana, Lotfi, Nelson, Campos and Leonel (2011) after interviews with Brazilian scholars from the most prominent Academic Institutions (e.g. Fundação Don Cabral). These scholars argue although the last twenty years have witnessed the development of several new theoretical approaches to leadership, there is a perception that the most substantive research and the most significant theoretical contributions to the theme were concentrated between 1940 and 1970, that is, during the period that encompassed the formulation and dissemination of great theories, such as the trait, behavioral and situational approaches. After this period, these scholars comment the little was developed that was effectively new. For them, at most there is a reframing or re-reading of older approaches such as, for example, the current return to the traits perspective reframed under the rubric of managerial competence. The Brazilian scholars claim that due to the lack of serious scholarly research, there is a proliferation of so-called self-help literature as well as solutions that are merely prescriptive and normative and lacking intellectual heft and rigor. This, in turn, reinforces disillusionment, low academic status and again discourages new and innovative research in the field.

Jesuino (2007) says that research on organizational behavior in which the leadership topic is included is very scarce, indeed almost nonexistent in Portugal. For him, Portuguese society has become more open, more sophisticated, and more differentiated, but also more skeptical, more demanding, more aloof, and more individualist.

Jesuino (2007) argues that Portuguese society is characterized by a large gap between the elites and the masses, by a great distance between the governing and the governed, by pronounced socio-professional segmentation, and by acute inequalities in income and capital, as well as inequalities in formal education.

However, this author, citing Carl, Gupta and Javidan (2004), suggests that societies with a large, established middle class would have a lower level of Power Distance than societies with a newly emerging middle class, such as the Iberian countries. Jesuino noted that class composition is changing very fast. From 1986 to 1997, according to Eurostat, the numbers of entrepreneurs and professionals increased between 7 and 10 points in various countries of the EU, including Portugal.

In 1997, the percentage of the middle class jumped in Portugal by 25%. Such changes will certainly contribute to significant differences in ways of using power. This phenomenon means that participative decision-making is likely to become more frequent in institutions and organizations in Portugal (Jesuino, 2007).

Hofstede's findings classify Portugal as a Collectivist culture, ranking 39 among 53 countries. However, Jesuino (2007) claimed that Portuguese values seem to be evolving to a more Individualistic pattern. Postmodern youngsters are more hedonistic, more disenchanted with traditional ideologies, and more open to diversity. In a word, they are more individualistic, which might raise some intergenerational tensions. Modernization and economic growth were found to be linked with Individualism.

Ciochina and Faria (2006) point out that, due to the introduction of the democratic system, as well as the advantages of economic benefits by the accession to the Europe Community, Portugal has been able to better assimilate the Individualistic way of life. Those argue the general trend in countries that present an economical enrichment is to change from collectivism to individualism.

Jesuino (2007) argues a frequent impressionistic diagnosis produced by observers and common sense is that Portugal subjects are better performers as individuals than as a collective body. Such view is illustrated by the example of individual subjects excelling when integrated in more developed foreign societies.

As for leadership in Portuguese society, Jesuino (2007) observes that there is a preference for the consultative style, which implies obtaining ideas and suggestions from subordinates. However, the managers make the final decision. Jesuino's observation could suggest that when the leader asks for participation, the subordinates are willing to take part in the decision process.

GLOBE Study (Gelfand, Bhawuk, Nishi and Bechtold, 2004) assessed two forms of Collectivism among 62 countries: Institutional Collectivism¹¹ and In-Group Collectivism¹². Participants responded on a 7-point scale in which 1 = low collectivism (or high individualism) and 7 = high collectivism (or low individualism). For both (Institutional and In-Group Collectivism) there were "As Is" and "Should Be" versions of the scale. The "As Is" scales were probed by the statement, "In this society, people are generally..." and assessed existing practices in societies. The "Should Be" scales have the same content except they

¹¹ The degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action.

¹² The degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families.

were probed by the statement “In this society, people should...”. The results indicated that in Institutional Collectivism Practices (As Is) Portugal scored 3.92 and Brazil scored 3.83. However there was not significant statistical difference. In the In-Group Collectivism Practices (As Is) Portugal scored 5.51 while Brazil scored 5.18 and, in this case, there was significant statistical difference. In the Institutional Collectivism Values (Should Be) Brazil scored 5.62 and Portugal scored 5.30 without significant statistical difference. Regarding In-Group Collectivism Values (Should Be) Portugal scored 5.94 and Brazil 5.15 with significant statistical difference. Note that these results reflect the societal level of analysis. In summary it seems that, taking into account the In-Group Collectivism, Portugal is a more collectivist society than Brazil what is in congruence with Hofstede’s findings.

GLOBE Study also assessed the dimension Power Distance¹³ (Carl, Gupta and Javidan, 2004). Likewise the Collectivism, this dimension was measured in terms of two constructs: “As Is” (practices), and “Should Be” (values). With respect to Society Practices (As Is) Portugal scored 5.44 and Brazil scored 5.33 with no significant statistical difference between them. In the Society Values (Should Be) Portugal scored 2.38 while Brazil presented 2.35 without significant statistical difference. As Jesuino (2002) argues, the profile obtained suggests a high perception of Power Distance but at the same time, comparing As Is and Should Be constructs the managers seem to prefer dramatic reduction in Power Distance. Although there were no significant differences, Portugal scored higher than Brazil in this dimension that is in opposition to Hofstede’s findings. It seems that Portugal endorse more power inequality than Brazil. Note that these results reflect the societal level of analysis.

Although the comments that Portugal is becoming an Individualistic society, this investigator maintains the position that this Country is predominantly Collectivist according to Hofstede’s and GLOBE Study (Gelfand, Bhawuk, Nishi and Bechtold, 2004) findings. As mentioned before, research undertook by Silva, Correia, Scholten and Gomes (2008) showed that Hofstede’s findings remain actual, in the sense that Brazil presented a higher score in Collectivism and Power Distance than Portugal. Moreover, concerning Power Distance, the authors noted that in Brazil the inequality increased while in Portugal this dimension has decreased motivated, maybe, because the integration of Portugal in the European Community and the adoption of the Euro which contributed to the economic stability and important social conquest. However, about the Cultural Patterns there are no empirical evidences about Portugal until now.

¹³ The degree to which members of an organization or society expect and agree that power should be shared unequally.

2.6 Hypotheses

As far as the Cultural Patterns many scholars argue that Vertical-Collectivism (Pavett and Morris, 1995; Bhagat *et al.*, 2002) would be predominant in Brazil. It follows Hofstede's findings (high Collectivism and Power Distance). However, the empirical studies undertaken on Cultural Pattern (Torres, 1999; Nogueira, 2001) in different regions of Brazil presented the Horizontal-Collectivism as the predominant pattern.

Concerning Portuguese Cultural Patterns this researcher has not found any study about it until now. Thus, in order to postulate our first Hypothesis, for the Portuguese participants, we will follow the comments of Jesuíno (2002; 2007) and the GLOBE Study (Gelfand, Bhawuk, Nishi and Bechtold, 2004; Carl, Gupta and Javidan, 2004).

Consequently, the first hypothesis is:

H1: Brazilians and Portuguese participants will prefer the same Cultural Pattern: Horizontal-Collectivism. However, Brazilians will score higher than Portuguese in this Cultural Pattern.

Regarding the leadership style preference, this research will follow the result of the GLOBE Study (Dorfman, Hanges and Brodbeck, 2004). Besides, because Brazilians will score higher than Portuguese in Horizontal-Collectivism they will not submit easily to authority (Triandis, 1995; Dickson *et al.*, 2003). Therefore, the second hypothesis is:

H2: Brazilian participants will prefer a more participative leadership style than Portuguese.

Additionally, this study will also investigate if there is correlation between Cultural Patterns and Leadership Styles. The third hypothesis is:

H3: There will be correlation between Cultural Patterns and the Leadership Styles. More autocratic Leadership Styles will be correlated to the verticality dimension (VI and VC) and more participative Leadership Styles will be correlated to the horizontalness dimensions (HI and HC).

3. METHOD

As mentioned before the main purposes of this investigation were to identify the predominant Cultural Pattern of Brazilians and Portuguese participants and their respective preferred Leadership Style, taking into account a continuum from the most autocratic to the most participative. Both groups of participants were represented by subordinates (secondary professors) and the schools Principals in each Country represented their leaders.

In order to assess the Cultural Patterns of Brazilians and Portuguese groups it was applied the instrument Values Scale (Singelis, Triandis, Bhawuk & Gelfand, 1995) that has 32 items being 8 items for each Cultural Pattern. It was postulated that Brazilians and Portuguese participants would present the Horizontal-Collectivism as their predominant Cultural Pattern. However, Brazilians will score higher than Portuguese in this Cultural Pattern.

Using an instrument based on The Taxonomy of Leaderships' Styles proposed by Vroom (2000) it was possible to assess the preferred Leadership Style. In other words, we wanted to verify the kind of leadership style (from the most autocratic to the most participative) that is preferred by those groups according to the five alternatives given a specific Situation and a Problem. It was expected that Brazilian group would show a higher preference for participative leadership styles when compared to Portuguese participants.

Additionally, it was analyzed if there is correlation between Cultural Patterns and the Leadership Styles.

In a nutshell, this research tests a model where there would be a main effect of country on cultural patterns between Brazil and Portugal, such that a significantly higher number of Brazilians would score more on HC than Portuguese. Finally, and accordingly to the literature, the higher preference for HC would be related to the more participative leadership styles.

3.1 Participants

Participants were 61 Brazilians and 66 Portuguese. They were professors of secondary schools in Brazil and in Portugal. In Brazil, the participants were professors of a school, located in Pará State, north region of Brazil. In Portugal, the participants were professors of a school, located in Lisbon. It is important to mention that both schools are private organizations.

This investigator has chosen professors of secondary schools as samples because these social groups have two important characteristics: they are opinion formers and they also represent a group that transmits cultural values of a society.

Taking into consideration one of the objectives of this research, that is, to assess the preferred leadership styles from the subordinates' standpoint, the leader was the Schools' Principal of the schools and the Professors are the subordinates in each country. As can be observed we used the figure of the Principal as the leader and the Professors as subordinates in order to adapt the five alternatives of The Taxonomy of Leadership's Style (Vroom, 2000). This adaptation will be explained in the section Instruments.

It is important to highlight that only professors who develop the same type of task, that is, teaching, were selected in Brazil and Portugal. Most importantly, only Brazilians and Portuguese natives living and working in their respective countries were selected. Individuals holding Brazilian or Portuguese citizenship but who are not native were not selected for this research because they might exhibit Cultural Patterns that would be more related to their country of origin than Brazil or Portugal.

3.2 Recruitment of Participants

The instrument's application procedure was preceded by an authorization of the School's Principals. This researcher presented the research's objectives to both Principals and its importance to the mutual comprehension between Brazilians and Portuguese about their Cultural Patterns and the preferred Leadership Style from the standpoint of the subordinates. However, it was clarified to both groups that the results would be considered keeping in mind the groups researched, that is, it was not the intention of the research to generalize the results. For this, other researches should be developed taking into account different social groups in different kinds of organization and different regions in each Country.

Nevertheless, for both Principals it was pointed out the research's results could be important information about the leadership style preferred by the subordinates, and, consequently, could help them dealing with the subordinates concerning the decision-making process. We argue that the findings can be used to build leadership programs in order to develop leadership skills among professors and their superiors. To the Portuguese Principal was also pointed out that researches about leadership in Portugal are almost inexistent (Jesuino, 2007) and, consequently, this study and its results could be a contribution so that other researches regarding this subject could be developed.

Another contribution would be related to the Portuguese cultural values once this investigator does not know any similar research undertook in this Country. Hence, this investigation could also represent another initial contribution for the understanding of the Portuguese about themselves.

The same points were presented to the Brazilian Principal. We also noted that in the North of Brazil there is not a research about leadership and cultural values given the fact that this region is located far from the most developed urban centers (Southeastern and South) which receive the most important part of the official and private resources to invest in researches. In fact, this region can be considered another Brazil due its colonization process that involved a strong miscegenation with native Indians.

Once the authorization was obtained, in Portugal, with the help of the responsible for the Human Resources Department, this investigator distributed to all professors a package containing a presentation letter with some explanations about the objectives of the research, the Values Scale, the Leadership Questionnaire and another questionnaire about Demographic Data. Note that the package was distributed to the professors who were native in their countries and were performing the same type of task.¹⁴ After two weeks this investigator went to the school in order to collect the questionnaires. The total of 69 questionnaires was answered.

The same procedure was applied in Brazil with the help of a colleague, PhD, researcher and professor in a university in Belém, Pará State. The package was distributed to all professors (N = 71). After almost three weeks the PhD professor collected the questionnaires. From the total of participants, 66 answered the questionnaires.¹⁵

3.3 Characteristics of the Participants

In Table 1 we present the participants' characteristics of each group. We gathered information about Age, Gender, Academic Degree and Time as Professor. Brazilians group's age average (41) is lesser than the Portuguese group (44 years). In Brazilian group 53% were Male and 47% Female while in the Portuguese group the majority of participants was Female (73%). Information about academic degree shows there is preponderance of Bachelor in the Portuguese group (83%) while in the Brazilian group there is a balance between Bachelor (44%) and Post-Graduation (52%). Only 14% of the Portuguese present Post-Graduation. The time as a professor average is very similar being 17 years for Brazilians and 19 years for Portuguese.

¹⁴ In Portugal, there were two professors that the Country of origin was Angola and Mozambique. They did not receive the package. A total of 69 questionnaires were distributed. This number represented the total of professors of the School with the exception of those from Angola and Mozambique

¹⁵ These questionnaires were sent from Belém to Lisbon by post mail. It is important to highlight that after an analysis of the questionnaires that were answered, for the Brazilians remained 61 questionnaires and for Portuguese remained 66 questionnaires because there were some with outliers and other with missing values that are discarded.

Table 1: Age, Gender, Academic Degree and Time as Professor of Participants

	Age (years)		Gender		Academic Degree			TAP (years)
	Mean	Range	Male	Female	BC	PG	MD	Mean
Brazilians (N = 61)	41	23 to 58	53%	47%	44%	52%	4%	17
Portuguese (N = 66)	44	24 to 63	27%	73%	83%	14%	3%	19

Source: Research's Data. BC: Bachelor. PG: Post-Graduation. MD: Master Degree. TAP: Time as Professor.

3.4 Instruments

To accomplish the objectives of this research, two instruments were used. The Values Scale (Singelis *et al.*, 1995) was used to assess the Cultural Patterns of the participants, in terms of Vertical-Horizontal Individualism-Collectivism and The Leadership Questionnaire, which was applied in order to identify the preferred leadership styles. The English version of both instruments is in the Appendix 1. The instruments are detailed as follows.

As mentioned above, the first instrument, Values Scale (Singelis *et al.*, 1995), was used to assess the Cultural Patterns of the participants in terms of Verticality and Horizontality of the Individualism-Collectivism. Singelis *et al.*, (1995) found $\alpha = .74$ to the sub-scale Horizontal-Collectivism; $.68$ to the sub-scale Vertical-Collectivism; $.67$ to Horizontal-Collectivism, and $\alpha = .74$ to the sub-scale that measures Vertical-Collectivism.

The Values Scale was built by Singelis *et al.* (1995) because they consider that the Individualism-Collectivism construct is too difficult to measure. According to the authors this scale enhances the fidelity of measurement.

This instrument was validated in Brazil by Torres (1999). He found $\alpha = .53$ to Horizontal-Collectivism; $.63$ to Vertical-Collectivism; $.41$ to Horizontal-Individualism and $.65$ to Vertical-Individualism. Such coefficients could be considered of low precision for great part of the scientific researchers. However, Triandis and Gelfand (1998) comment that low coefficients can be considered acceptable in studies with samples culturally homogeneous given that culture definition involves the sharing of meanings.

The Values Scale has 32 items with a range from 1 (Definitely not/never) to 9 (Definitely yes/always). Each Cultural Pattern is represented in this instrument by a set of eight items. The Horizontal-Collectivism Cultural Pattern is measured by the following items: 2, 3, 7, 11, 14, 19, 26 and 27. The item 14, for example, makes the next statement: "The well-being of my coworkers is important to me."

For the Vertical-Collectivism, measured by the items 9, 17, 18, 21, 22, 23, 29 and 32 we have the coming statement for the item 21: “I usually sacrifice my self-interest for the benefit of my work group”.

The Horizontal-Individualism is measured by the items 4, 6, 8, 13, 16, 25, 30 and 31 and have as example of its statement “When I succeed, it is usually because of my abilities”.

The Vertical-Individualism is measured by the items 1, 5, 10, 12, 15, 20, 24, and 28. The item 28 is reversed-scored. The statement “The competition is a law of nature” is an example of this sub-scale.

The Portuguese version was obtained by the translation and back translation of the Values Scale in its original language, that is, English. After this process, another group of teachers’ experts in “Brazilian” and Portuguese assessed possible nuances between these versions. These teachers considered that both versions were equivalent.

The second instrument was an adaptation of The Taxonomy of Leaderships’ Styles (Vroom, 2000). It was administered to identify the most preferred leadership style from the subordinates’ standpoint. The English version of this instrument is also in the Appendix 1. We called this adaptation of The Leadership Questionnaire.

Note that the adaptation of each alternative just changes the subject that responds the instrument. For instance, the first alternative in its original version is:

“You make the decision alone and either announce or “sell” it to the group. You may use your expertise in collecting information from the group or others that you deem relevant to the problem.”

With the adaptation, the first alternative remains as follows:

“The Principal makes the decision alone and announces it to the group. The Principal may use his/her expertise in collecting information from the group or others that he/she deem relevant to the problem.”

At this point it is important to mention that when this first alternative was translate and back translated to the Brazilian and the Portuguese versions the word “sell” was suppressed because for these groups this word (“*vender*” in Portuguese language) has a pejorative meaning in this context. It was also confirmed among a group of Brazilian and Portuguese professors. Thus, the Brazilian and the Portuguese versions do not present this word. This kind of situation has not occurred regarding the other alternatives once they do not present the word “sell”.

The fifth Vroom’s model alternative is:

“You permit the group to make the decision within prescribed limits. The group undertakes the identification and diagnosis of the problem, developing alternative procedures for solving it, and deciding on one or more alternative solutions. While you play no direct role in the group’s deliberations unless explicitly asked, your role is an important one behind the scenes, providing needed resources and encouragement.”

With our adaptation the fifth alternative remains such as:

“The Principal permits the group to make the decision within prescribed limits. The group undertakes the identification and diagnosis of the problem, developing alternative procedures for solving it, and deciding on one or more alternative solutions. While the Principal plays no direct role in the group’s deliberations unless explicitly asked, his/her role is an important one behind the scenes, providing needed resources and encouragement.”

The respondents were asked to put the alternatives in order, according to their preference. In order to do this, they should use the numbers 1, 2, 3, 4 and 5, number 1 being the alternative they least prefer and number 5 the alternative with the leadership style the respondents prefer the best.

Here it is important to highlight the words preference and preferred have the same meaning to Brazilians and to Portuguese and this was confirmed by professors of both Countries.

According to The Taxonomy of Leaderships’ Style (Vroom, 2000) each alternative represents a leadership style that could be adopted by the leader (the Principal in this case) in a given Situation/Problem and takes into account a continuum from the most autocratic to the most participative style, that is, in the first alternative the leader takes the decision alone (Decide style) while in the fifth alternative the group takes the decision (Delegate style).

In order to verify if the set of five types of leadership style represents a continuum from the most autocratic to the most participative leadership style this investigator applied an expert validation procedure (Gulliksen, 1950). Using this procedure it was possible to assume that the sequence of the alternatives represent a continuum from the most autocratic to the most participative leadership style. In the present research, 25 graduate students in Brazil and Portugal were used as expert judges.

For this, the definition of autocratic and participative leadership style according to Vroom (2000) was given to these students together with the five alternatives of the leadership.

Note that the students received each of the alternatives in a separate way, that is, each of the alternatives was written on a different piece of paper.

The students put the alternatives in a sequence that represent from the most autocratic to the most participative leadership style. Through an analysis of frequency it was possible to establish the sequence of the alternatives from the most autocratic to the most participative leadership, according to the student's point of view.

Moreover, as a non-parametric test for ordinal data, the Kendall's coefficient of concordance (W) was used in order to analyze the inter-judge consistency (the Kendall's coefficient was $W = 0,91$). Hence, the items were ordered from the most autocratic style to the most participative, that is, in the same sequence proposed by Vroom (2000): Decide, Consult (individually), Consult (group), Facilitate and Delegate.

Note that before this procedure the set of five alternatives was adjusted to usual language employed by Brazilians and Portuguese participants. However, and spite of the fact that they speak the same language there are nuances between the Portuguese that is spoken in Brazil and Portugal. So, after the translation and the back translate process, with the help of expert teachers in both languages ("Brazilian" and Portuguese) we eliminated possible nuances in both questionnaires. Then, the two questionnaires were compared by Brazilians and Portuguese professors in order to verify if they had the same understanding. The professors showed the same understanding.

At this point it is opportune to describe the Situation and the Problem. The Situation was:

"The School where you work is considered to have the best quality education in your city, presenting the largest number of students enrolled. However, a new school will begin its activities in the city and its short-term strategic goal is to compete directly with your School and obtain the market leadership in terms of quality of education and in number of students enrolled."

The Problem was:

"What strategies have to be implemented in order to face the new competitor?"

The participants had to express their preference about each alternative the leader (the School's Principal) could adopt in a scale from "1" (less preferred) to "5" (most preferred). Note that the participants could not repeat the same number, so for this researcher the responses of each participant would represent the real sequence of his/her preference according to each leadership style.

Note the data were collected from each participant. However, given the fact that this research aims to compare two groups in relation to their preferred Cultural Pattern and their preferred leadership style, the group measures were obtained in order to describe the preference of each group of Brazilians and Portuguese professors.

3.5 Procedure

After the authorization to apply the research was obtained in both Countries, this researcher contacted the head of the Human Resources Department. In these contacts it was explained the objective of the present research and was guaranteed the anonymity of each school and the participants.

These contacts were established in Portugal by a personal contact and, in Brazil, the contact was made by phone. To the Portuguese interlocutor it was clarified that the package with a letter to the participants and the questionnaires should be distributed to all professors performing the same task (that is, teaching). This researcher made the distribution of the packages to each teacher individually. For each participant it was pointed out that the objective of the research was to assess their cultural values and the preferred leadership styles. This researcher informed his phone number and e-mail in order to clarify any doubt about the questionnaires.

Regarding the Brazilian interlocutor the same orientations were given. However, in this case it was clarified that a colleague of this researcher delivered the packages. This person is a PhD and work in a university in Belém, State of Pará. In order to facilitate the process we asked to the HR responsible permission to give her phone number to our colleague, and at the same time we informed our colleague's phone number. The packages were delivered to the participants individually.

The letter to the participants asked for their collaboration to answer the questionnaires so this researcher could carry out the study. It was highlighted this researcher guaranteed the anonymity of the participants. With these information it was expected a high response rate.

After 2 weeks this researcher went to the School and collected the packages. In Brazil, the packages were collected after almost 3 weeks. Then they were sent to this researcher in Lisbon (Portugal) by post mail.

It is opportune to say that this researcher has promised to send to the Schools an Executive Summary with the main results in order to provide some information that could be important to the organizations.

3.6 Design and Analysis

To accomplish the present research objectives, statistical analyses were applied: a one-way analysis of variance (ANOVA), T-test and correlation. In the next section we present a description of the variables involved in this study and the hypotheses tests. Thus, the objective here is to demonstrate how these variables were assessed taking into consideration the characteristics of this research.

3.6.1 Variables

This research comprises a set of variables as such: a) Brazil and Portugal, as dichotomous variable, b) the Cultural Patterns as a continuums variable that was assessed with the Singelis *et al.*'s scale (i.e. VC, VI, HC, and HI) and, c) the leadership styles: Decide, Consult Individually, Consult Group and Delegate that were assessed with an adaptation of The Taxonomy of Leaderships' Style (Vroom, 2000) as mentioned previously. The leadership styles were manipulated by the items of the Leadership Questionnaire.

Note that the participants' countries and the Cultural Patterns are considered to be "organismic" variables, and cannot be manipulated by this investigator; rather, this type of variables refers simply to participant characteristic that cannot be controlled, only observed.

3.6.2 Hypotheses Tests

The first hypothesis of this research tries to verify if the variable Country produces an effect on the Cultural Patterns between Brazilians and Portuguese, so that the Brazilians would present a higher score for the Horizontal-Collectivism pattern than Portuguese.

Using a one-way ANOVA, the main effects of Cultural Pattern between Brazilians and Portuguese will be assessed. It should be highlighted that, in this case, the Values Scale result's instrument will be treated as dependent variables and the participant's Country as independent variable. This hypothesis will be also tested with the help of a T-test in order to compare the two most predominant Cultural Patterns in each group of participants.

The second hypothesis postulates the most preferred leadership style would be significantly different between Brazilians and Portuguese. Brazilians would prefer a leadership style more participative than Portuguese.

Applying an Analysis of Variance (ANOVA), in which the Leadership Styles are the dependent variables, it is possible to measure the difference between the averages of Brazilians and Portuguese.

This research also investigates if there is correlation between Cultural Patterns dimensions (verticality and horizontalness) and leadership styles. For this, it was applied a Pearson Correlation.

3.7 Level of Analysis

The main purpose of this paper is to identify the Cultural Patterns and the most preferred leadership style among Brazilians and Portuguese subordinates. Additionally, this research assesses if the Cultural Patterns and the Leadership styles are correlated.

At this point it is important to present an overview of the present analysis level study. As argue Yammarino, Dionne, Chun and Dansereau (2005, p. 881):

“Without explicit incorporation of levels-of-analysis issues, incomplete understanding of a construct or phenomena may lead to faulty measures, inappropriate data analytic techniques, and the drawing of erroneous conclusions.”

Klein, Dansereau, and Hall (1994) claim that levels issues can create particular problems when the theory level, the measurement level, and/or the statistical analysis level are incongruent. For these authors the theory level describes the target that a researcher tries to explain, that is, individual, group or organization.

Level issues can create particular problems when the theory level, the measurement, and/or statistical analysis level are not congruent. For Klein, Dansereau, and Hall (1994) the theory level describes the target that a researcher tries to explain. In other words the target would be related to the individual, group or organization level.

Every study could be developed taking into account three levels: individual, group, or organization (Sackett and Larson, 1990). The level of analysis adopted influences the theoretical construct used by the researcher, the data collections, the measurement, and the data analysis (Klein et al. (1994). The between-group variability in one construct adopted by each group of participants in each country should be associated with between-group variability in a second construct. In this case, the Cultural Patterns adopted by each group of participants in each country was expected to be associated with between-group variability in a second construct: the leadership styles. In this way, and according to the categorization proposed by Sackett and Larson (1990) it is possible to argue that this research has its focus on the group-level analysis.

Additionally, according to Klein *et al.*'s terminology as a condition for the group-level theory to be adopted in a research, the researcher should assume that members of each group under investigation are homogeneous, and only a single characteristic would be sufficient to

describe the group. This research argues that the participants of each group of Brazilians and Portuguese are homogeneous according to their Cultural Pattern. It is important to note that the concept of culture implies that participants of the same culture are subjected to common social influences within each culture. In this way, the level of theory in this research can be described as homogeneous. With respect to the studies of leadership, Smith and Bond (1998) claim that the use of group analysis is suggested for many scholars.

The data should be collected in a way that ensures the data conformity to the level of theory (Klein *et al.* 1994). It is important to say the way that the data were collected refers to the level of measurement, which has to be congruent to the level of theory. As explained previously, the Values Scale and The Leadership Questionnaire were used in order to collect the data. These instruments were applied to individuals in each group. However, the responses were aggregated to obtain the group means.

The fact that the measures were administered at the individual level could represent a risk to the research. Nonetheless, that data can be collected at a level below the target level of theory, and then be aggregated to the level of theory (Burstein, 1980). This is the point of view observed in this research. Note that the data were collected with both instruments at the individual level, and then aggregated to produce measures, that is, the Cultural Patterns and the Leadership Styles (Decide, Consult Individually, Consult Group, Facilitate, and Delegate) scores.

Klein's *et al.* (1994) suggests the level of statistical analysis should resemble the other two levels discussed previously. For those authors, statistical tests can be classified in two clusters: a) those that estimate the extent of agreement within a single group, and b) those that estimate the extent of agreement by contrasting within a between-group variance. This second category would include the different ANOVA forms and other statistical procedures. Thus, in the present study the statistical analyses are performed at the group level.

Consequently, we believe that the level of theory, the level of measurement, and the level of statistical analysis can be considered congruent.

4. RESULTS

In this Chapter the results of the research obtained with the application of the Values Scale and The Leadership Questionnaire are presented in separate sections.

As mentioned previously the packages with the instruments were distributed to all professors in Brazil (71 professors) and in Portugal (69 professors). However, this researcher decided to discard the questionnaires with outliers and missing values following suggestion of Tabachnick and Fidell (1996). Thus, the final number of Brazilians participants was 61 and 66 Portuguese.

4.1 Data Distribution

The data was tested according to its distribution as well as the existence and possible influences of unvaried and multivariate outliers as already mentioned. Also, the measures of Skewness and Kurtosis, homogeneity of variance (Levene Test) and Kolmogorov-Smirnov and Shapiro-Wilk tests were obtained for each variable in order to test if all the variables were normally distributed (Tabachnick, and Fidell, 1996; Field, 2005).

Table 2 presents the measures of Skewness and Kurtosis. The results already reflect the coefficients divided by their respective standard errors. With respect to the Cultural Patterns the values indicate that Horizontal-Collectivism (HC), considering the whole sample and the Brazilian sample, seem not to be normally distributed. Regarding the Leadership Styles variables the results show that data did not meet the assumption of normality.

Table 2: Skewness and Kurtosis for the Whole Sample and by Country

	Variables								
	VI	VC	HI	HC	DE	CI	CG	FA	DL
Whole Sample (N = 127)									
Skewness	,084	-1,079	,707	-1,712	7,377	3,298	-2,372	-4,344	-,628
Kurtosis	-1,426	-1,248	-,703	-,089	4,265	-,548	-,461	-,089	-3,059
Brazil (N = 61)									
Skewness	-,647	-,886	,912	-1,444	5,601	3,382	-1,647	-3,075	-1,618
Kurtosis	-,879	-,429	-,593	-,315	4,213	,927	-,414	,478	-1,490
Portugal (N = 66)									
Skewness	,414	-,786	,108	-,536	5,047	1,888	-1,325	-3,193	,769
Kurtosis	-,833	-1,246	-,290	-,153	2,170	-,960	-,820	-,368	-2,218

Source: Research's Data. VI: Vertical-Individualism. VC: Vertical-Collectivism. HI: Horizontal-Individualism. HC: Horizontal-Collectivism. DE: Decide. CI: Consult Individually. CG: Consult Group. FA: Facilitate. DL: Delegate.

In order to verify the homogeneity of variance it was undertaken a Levene test. According to Table 3 the Levene test was significant for the variable Decide.

Table 3: Levene Statistic (N = 127)

Variables	Levene Statistic	Sig.
Vertical-Individualism	1,257	,264
Vertical-Collectivism	,470	,494
Horizontal-Individualism	1,757	,187
Horizontal-Collectivism	1,504	,222
Decide	,044	,834
Consult Individually	,067	,797
Consult Group	1,632	,204
Facilitate	,766	,383
Delegate	1,306	,255

Source: Research's Data.

Following the recommendation of Tabachnick and Fidell (1996) and Field (2005) the variables were submitted to the Kolmogorov-Smirnov and Shapiro-Wilk tests. Regarding the Cultural Patterns only to the Horizontal-Individualism (Brazilian sample) the result was significant considering the Kolmogorov-Smirnov test. All the Leadership Styles variables presented significance for both samples (Brazilians and Portuguese) as shown in Table 4.

Table 4 – Test of Normality

Variable	Country	Kolmogorov-Smirnov		Shapiro-Wilk	
		Statistic	Sig.	Statistic	Sig.
Vertical-Individualism	Brazil	,113	,051	,975	,258
	Portugal	,108	,056	,978	,297
Vertical-Collectivism	Brazil	,093	,200	,976	,284
	Portugal	,099	,178	,976	,239
Horizontal-Individualism	Brazil	,141	,004	,967	,096
	Portugal	,090	,200	,978	,293
Horizontal-Collectivism	Brazil	,102	,189	,975	,238
	Portugal	,089	,200	,985	,590
Decide	Brazil	,385	,000	,665	,000
	Portugal	,376	,000	,676	,000
Consult Individually	Brazil	,310	,000	,818	,000
	Portugal	,244	,000	,866	,000
Consult Group	Brazil	,172	,000	,879	,000
	Portugal	,219	,000	,839	,000
Facilitate	Brazil	,257	,000	,841	,000
	Portugal	,276	,000	,810	,000
Delegate	Brazil	,212	,000	,874	,000
	Portugal	,176	,000	,875	,000

Source: Research's Data.

Taking into account these results the data were submitted to the all kind of transformation in order to meet the assumption of normality (Tabachnick and Fidell, 1996). None of the transformation applied produced satisfactory results. Thus, in order to develop the statistical tests it will be applied parametric (when it is possible) and non-parametric tests (when it is necessary) as recommended by Field (2005).

4.2 Univariate Results

In the follow sections the univariate results for the Values Scale and for The Leadership Questionnaire are presented.

4.2.1 The Values Scale

As mentioned before, the Values Scale, structured in 32 items, is used to measure the Verticality and Horizontality of the Individualism and Collectivism. Thus, the Values Scale measures the four Cultural Patterns (Vertical-Individualism, Vertical-Collectivism, Horizontal-Individualism, and Horizontal-Collectivism) that are composed by 8 Items of the Scale being not mutually exclusive according to Singelis *et al.*, (1995).

Table 5 shows the reliability coefficients for the whole sample and by Country. Note that for all Cultural Pattern sub-scale these coefficients are lower for Brazilians compared to

the Portuguese sample. These reliability coefficients can be considered sufficient if we keep in mind that Cultural Patterns are broad construct, and, according to Cronbach (1990) and Torres (1999) the amount of information obtained with the scale is more important than the fidelity of measurement.

Table 5: Cronbach's Alpha Reliabilities of the Values Scale for the Whole Sample and by Country

	VI sub-scale	VC sub-scale	HI sub-scale	HC sub-scale
Whole Sample (N = 127)	$\alpha = ,681$	$\alpha = ,635$	$\alpha = ,360$	$\alpha = ,465$
Brazil (N = 61)	$\alpha = ,630$	$\alpha = ,532$	$\alpha = ,364$	$\alpha = ,426$
Portugal (N = 66)	$\alpha = ,707$	$\alpha = ,727$	$\alpha = ,519$	$\alpha = ,539$

Source: Research's Data. VI: Vertical-Individualism. VC: Vertical-Collectivism. HI: Horizontal-Individualism. HC: Horizontal-Collectivism.

Torres (1999) found the following coefficients for the Brazilian participants: VI sub-scale (.65); VC sub-scale (.63); HI sub-scale (.41), and HC sub-scale (.58). Nogueira (2001) found the following coefficients: VI sub-scale (.71); VC sub-scale (.56); HI sub-scale (.37), and HC sub-scale (.42).

In Table 6 we can observe the mean of each Cultural Pattern for the whole sample and by Country. Interesting to note that, considering the whole sample, the Brazilian sample and the Portuguese sample, the results showed the same sequence of preference for the Cultural Patterns.

The Vertical-Individualism was the fourth preferred Cultural Pattern to the whole sample (26,97), and by Country with Brazilians participants presenting a mean of 29,43 and the Portuguese presenting a mean of 24,70.

The third preferred Cultural Pattern was Vertical-Collectivism where the mean of whole sample was 45,71, the mean of Brazilians was 44,75, and the mean of Portuguese was 46,59.

The second preferred Cultural Pattern was Horizontal-Individualism where the mean of the whole sample was 49,19, the mean of Brazilians was 48,74, and the mean of Portuguese was 49,61.

Finally, the preferred Cultural pattern was the Horizontal-Collectivism considering the whole sample, and the Brazilian and Portuguese participants separately. The mean of the

whole sample was 58,99; the mean of Brazilians was 58,51, and the mean of the Portuguese participants was 59,44.

Table 6: Means and Standard Deviations of the Values Scale for the Whole Sample and by

	<u>Country</u>							
	VI sub-scale		VC sub-scale		HI sub-scale		HC sub-scale	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Whole Sample (N = 127)	26,97	9,436	45,71	9,835	49,19	7,960	58,99	6,299
Brazil (N = 61)	29,43	9,589	44,75	9,610	48,74	8,557	58,51	6,867
Portugal (N = 66)	24,70	8,764	46,59	10,031	49,61	7,407	59,44	5,741

Source: Research's Data. VI: Vertical-Individualism. VC: Vertical-Collectivism. HI: Horizontal-Individualism. HC: Horizontal-Collectivism.

Table 7 presents the results of the four Cultural Patterns in terms of percentages. For this a new variable was created in order to represent the value type preferred by each participant. In this variable participants with the highest score in Vertical-Individualism sub-scale were marked with the number 1. Those that presented the highest score in Vertical-Collectivism sub-scale were assigned with the number 2. Participants with the highest score in the Horizontal-Individualism were marked with the number 3, and those participants that presented the highest score in the Horizontal-Collectivism sub-scale were marked with the number 4.

Note that the results show congruence with those presented in Table 6. Most of Brazilian participants (75,4%) preferred the Horizontal-Collectivism Cultural Pattern. The same thing occurred with Portuguese participants, that is, 83,4% of them demonstrated a preference for Horizontal-Collectivism.

Table 7: Percentages for Cultural Patterns by Country

	<u>Cultural Patterns</u>			
	VI	VC	HI	HC
Brazil (N = 61)	0%	4,9%	19,7%	75,4%
Portugal (N = 66)	0%	3,0%	13,6%	83,4%

Source: Research's Data. VI: Vertical-Individualism. VC: Vertical-Collectivism. HI: Horizontal-Individualism. HC: Horizontal-Collectivism.

Table 8 illustrates the correlation among the four Cultural Patterns. It is observed a strong correlation between HI and VI and between HC and VC. These results seem to be in

accordance with Singelis *et al.*, (1995) when the authors point out the four Cultural Patterns are not mutually exclusive.

Table 8: Correlations Among Cultural Patterns in the Values Scale (N = 127)

	VI	VC	HI	HC
VI	1			
VC	,055	1		
HI	,363**	,077	1	
HC	,069	,427**	,006	1

Source: Research's Data. VI: Vertical-Individualism. VC: Vertical-Collectivism. HI: Horizontal-Individualism. HC: Horizontal-Collectivism. **p < ,01.

4.2.2 The Leadership Questionnaire

Table 9 shows the response average to each item of the Leadership Questionnaire. These results indicate that for Brazilians the preferred leadership style is represented by Item 4 (Facilitate) with a mean of 3,85. With respect to the Portuguese participants the results indicates Item 3 (Consult Group) as the preferred leadership style with a mean of 3,89. Note that the closer to Item 1 more autocratic is the leadership style while the closer to Item 5 more participative is the style.

Item 1 (Decide) presents 1,57 as mean for Brazilians and 1,58 for Portuguese participants. However the Portuguese participants tend to prefer Item 2 (Consult Individually) more than Brazilians with means of 2,89 and 2,44 respectively. Item 5 (Delegate) shows that Brazilians present higher mean (3,54) than Portuguese (2,79).

Table 9: Mean for Leadership Styles by Country

	Decide (SD)	Consult Individually (SD)	Consult Group (SD)	Facilitate (SD)	Delegate (SD)
Brazil (n = 61)	1,57 (,939)	2,44 (1,118)	3,59 (1,146)	3,85 (1,123)	3,54 (1,298)
Portugal (n = 66)	1,58 (,895)	2,89 (1,040)	3,89 (,979)	3,85 (1,243)	2,79 (1,452)

Source: Research's Data.

In a nutshell, the results indicate that Brazilians present more preference for participative leadership styles than their counterpart. Figure 3 demonstrates this tendency.

Figure 3: Mean for Leadership Styles by Country

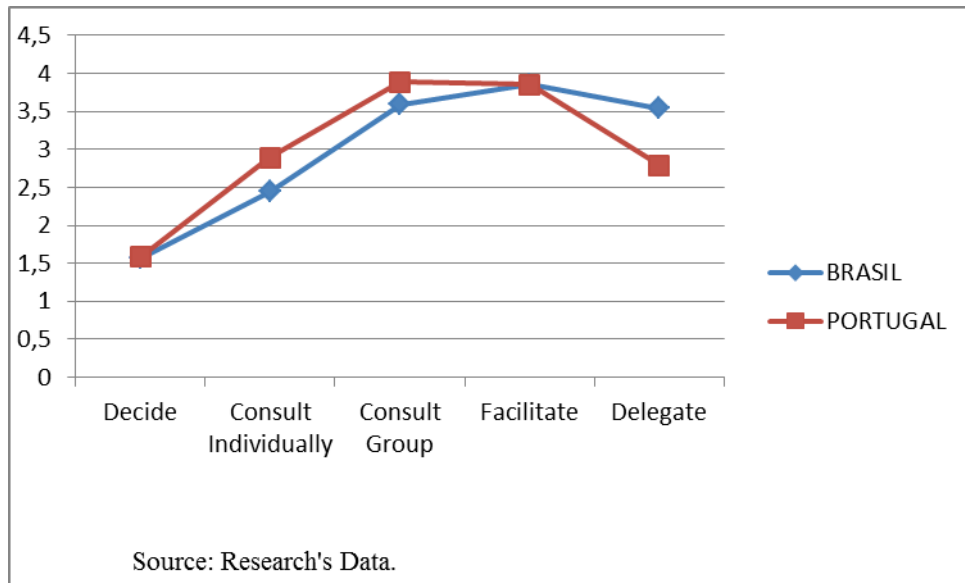


Table 10 presents the percentage of each style of the Leadership Questionnaire by Country. In contrast to the sample mean, this percentage shows how many participants gave their highest preference to each style.

The majority of Brazilians gave the highest preference (32,8%) to the Facilitate style as well as the Portuguese group (37,9%). When we compare the sum of percentage of the styles Decide, Consult Individually and Consult Group we notice that 37,6% of Brazilians gave their preference to these styles against 43,9% of the Portuguese participants. However it is important to note that the percentage of Portuguese participants to the Item 1 was 0% while for the Brazilians this percentage was 1,6%. Despite this fact, the percentage of the first three styles (more autocratic), the Portuguese participants revealed the highest percentage. Regarding the styles Facilitate and Delegate (more participative) the percentage sum of these styles to Brazilians participants is 62,4% while Portuguese participants presented 56,1%. Note that to the style Delegate (the most participative style) the Brazilians presented 29,6% against 18,2% of Portuguese participants.

Table 10: Frequency Percentage of Leadership Styles by Country

	N	Decide	Consult Individually	Consult Group	Facilitate	Delegate
Brazil	61	1,6%	9,8%	26,2%	32,8%	29,6%
Portugal	66	0%	9,1%	34,8%	37,9%	18,2%

Source: Research's Data.

4.3 Demographic Characteristics, Cultural Patterns and Leadership Styles

Table 11 shows the correlations among some demographic characteristics and the Cultural Patterns by Country. In the case of Brazil, for instance, there is a positive correlation between Age and Vertical-Individualism (VI), and between Time as Professor and Vertical-Individualism (VI).

Regarding the Portuguese participants the data shows the following correlations: a) a negative correlation between Age and Horizontal-Individualism (HI); b) a positive correlation between Gender (code 1 to Male and code 2 to Female) and Vertical-Collectivism (VC); c) a positive correlation between Time as Professor and Vertical-Collectivism (VC) and Horizontal-Collectivism (HC).

Table 11: Correlations Among Age, Gender, Time as Professor, Academic Degree and the Cultural Patterns by Country

		VI	VC	HI	HC
Brazil	Age	,335**	,183	,149	,143
	Gender	,164	,111	,006	,054
	Time as Professor	,310*	,040	,025	,201
	Academic Degree	,182	-,224	,033	-,066
Portugal	Age	-,108	,234	-,252*	,218
	Gender	-,024	,395**	,091	,241
	Time as Professor	-,069	,296*	,223	,308*
	Academic Degree	,041	-,026	,027	-,091

Source: Research's Data. VI: Vertical-Individualism. VC: Vertical-Collectivism. HI: Horizontal-Individualism. HC: Horizontal-Collectivism. **p < ,01 (2-Tailed). *p < ,05 (2-Tailed).

Table 12 shows correlations between demographic characteristics and the Leadership Styles by country. Regarding Brazilians participants there is a positive correlation between Time as Professor and the Consult Individually style. Also there is a positive correlation between Age and the Consult Individually style and a negative correlation between Age and the Consult Group style. Portuguese participants show a negative correlation between Gender (code 1 to male and code 2 to female) and the Decide style.

Table 12: Correlations Among Age, Gender, Time as Professor, Academic Degree and the Leadership Styles by Country

		Decide	Consult Individually	Consult Group	Facilitate	Delegate
Brazil	Age	,091	,253*	-,321*	,031	-,028
	Gender	,154	,123	,026	-,228	-,043
	Time as Professor	-,001	,260*	-,195	-,084	,021
	Academic Degree	-,148	,082	-,032	,035	,035
Portugal	Age	,028	,029	-,093	-,078	,091
	Gender	-,331**	-,195	,143	,008	,240
	Time as Professor	,125	,001	-,043	-,158	,087
	Academic Degree	,091	,075	,046	,104	-,185

Source: Research's Data. **p < ,01 (2-Tailed). *p < ,05 (2-Tailed).

4.4 Hypotheses Testing

The main purpose of the present research was to assess the Brazilians and Portuguese participants preferred Cultural Pattern and if they had different preference for Leadership Styles. Additionally, this study evaluated if the Cultural Patterns and the Leadership Styles would be correlated.

The first hypothesis postulated that there would be a main effect of Country on Cultural Patterns. In this sense, Brazilians and Portuguese participants would present the higher score on Horizontal-Collectivism when compared to other Cultural Patterns. It was also postulated that there would be difference between Brazilians and Portuguese. Brazilians would present higher score than Portuguese on Horizontal-Collectivism.

In order to assess this hypothesis two tests were performed. Once Horizontal-Individualism (Brazilians sample) did not meet the assumption of normality considering the Shapiro-Wilk test, it was running a non-parametric test called Kruskal-Wallis test (Field, 2005). Then, this proposition was also tested with the help of a series of four One-Way ANOVAs, a parametric statistical test. Note that in this case the sub-scales of the Values Scale were the dependent variable and the participants' country was the independent variable.

Table 13 presents the results of the Kruskal-Wallis test. Contrary to the hypothesis, the results indicate difference on Vertical-Individualism (VI). In this case, Brazilian participants showed a higher mean rank on VI than their counterpart, the Portuguese.

Table 13: Kruskal-Wallis Test for Cultural Patterns

Cultural Pattern	Brazil (N = 61)		Portugal (N = 66)			
	Mean Rank		Mean Rank	Chi-square	Df	Sig.
VI	73,75		54,99	8,249	1	,004
VC	60,13		67,58	1,299	1	,254
HI	60,34		67,38	1,161	1	,281
HC	62,40		65,48	,222	1	,637

Source: Research's Data. VI: Vertical-Individualism. VC: Vertical-Collectivism. HI: Horizontal-Individualism. HC: Horizontal-Collectivism. **p < ,01

Table 14 presents the results of the series of four one-way ANOVAs. As the Kruskal-Wallis test this statistical procedure showed the same results. That is, there was a difference between Brazilians and Portuguese as far as Vertical-Individualism (VI). It is important to say that at 95% confidence interval around the VI indicates that Brazil' coefficients (lower bound: 26,97; upper bound: 31,88) do not contain the Portuguese (lower bound: 22,54 and upper bound: 26,85) coefficients.

Table 14: One-Way ANOVA of Cultural Pattern by Country

Cultural Pattern	Brazil (N = 61)			Portugal (N = 66)					
	M	SD	SE	M	SD	SE	Df	F	Sig.
VI	29,43	9,589	1,228	24,70	8,764	1,079	1	8,434	,004
VC	44,75	9,610	1,230	46,59	10,031	1,235	1	1,107	,295
HI	48,74	8,557	1,096	49,61	7,407	,912	1	,375	,541
HC	58,51	6,867	,879	59,44	5,741	,707	1	,691	,407

Source: Research's Data. VI: Vertical-Individualism. VC: Vertical-Collectivism. HI: Horizontal-Individualism. HC: Horizontal-Collectivism. **p < ,01

To further test Hypothesis 1, another set of non-parametric and parametric statistical tests were developed for each group of participants in order to assess if there would be a difference between the two Cultural Patterns with the highest means and percentage in each group.

Table 15 shows the results of Wilcoxon Signed-Rank test for Brazilian participants. The Horizontal-Collectivism ($Mdn = 60,0$) Cultural Pattern were significantly higher than Horizontal-Individualism ($Mdn = 47,0$).

Table 15: Wilcoxon Signed-Rank Test Comparing HC and HI to the Brazilians Participants

		Ranks			Test Statistics	
		N	Mean Rank	Sum of Ranks	HI – HC	
HI – HC	Negative Ranks	49 ^a	34,78	1704,00	Z	-5,451 ^d
	Positive Ranks	12 ^b	15,58	187,00	Asymp. Sig. (2-tailed)	,000
	Ties	0 ^c				
	Total	61				

Source: Research's Data. HC: Horizontal-Collectivism. HI: Horizontal-Individualism.

a: HI < HC; b: HI > HC; c: HI = HC; d: based on positive ranks. $p < 0,01$.

Table 16 presents the results of a parametric test (T-test). There were significant difference between Horizontal-Collectivism (Mean = 58,51) and Horizontal-Individualism (Mean = 48,74).

Table 16: T-test Comparing HC and HI to the Brazilians Participants

		Paired Difference			Test Statistics				
					95% CI of the Difference				
		Mean	SD	SE Mean	Lower	Upper	t	df	Sig. (2-tailed)
HC									
HI		9,770	10,771	1,379	7,012	12,529	7,085	60	,000

Source: Research's Data. HC: Horizontal-Collectivism. HI: Horizontal-Individualism. $p < 0,01$.

Such non-parametric as well as parametric tests indicate that for Brazilian participants the Horizontal-Collectivism is the predominant Cultural Pattern.

Table 17 shows the results of Wilcoxon Signed-Rank test for Portuguese participants. The Horizontal-Collectivism ($Mdn = 59,50$) Cultural Pattern was significantly higher than Horizontal-Individualism ($Mdn = 50,0$).

Table 17: Wilcoxon Signed-Rank Test Comparing HC and HI to the Portuguese Participants

		Ranks			Test Statistics	
		N	Mean Rank	Sum of Ranks	HI – HC	
HI – HC	Negative Ranks	56 ^a	36,08	2020,50	Z	-6,199 ^d
	Positive Ranks	9 ^b	13,83	124,50	Asymp. Sig. (2-tailed)	,000
	Ties	1 ^c				
	Total	66				

Source: Research's Data. HC: Horizontal-Collectivism. HI: Horizontal-Individualism.
a: HI < HC; b: HI > HC; c: HI = HC; d: based on positive ranks. p < 0,01.

Table 18 presents the results of a parametric test (T-test). There were significant difference between Horizontal-Collectivism (Mean = 59,44) and Horizontal-Individualism (Mean = 49,61).

Table 18: T-test Comparing HC and HI to the Portuguese Participants

		Paired Difference			Test Statistics			
		95% CI of the Difference						
	Mean	SD	SE Mean	Lower	Upper	t	df	Sig. (2-tailed)
HC								
HI	9,833	9,569	1,178	7,481	12,186	8,349	65	,000

Source: Research's Data. HC: Horizontal-Collectivism. HI: Horizontal-Individualism. p < 0,01.

Such non-parametric as well as parametric tests indicate that for Portuguese participants the Horizontal-Collectivism is the predominant Cultural Pattern

At this point it is interesting to note that both groups of participants presented the same sequence of preference about the four sub-scales, that is: a) the fourth preferred Cultural Pattern was Vertical-Individualism; b) the third was Vertical-Collectivism; c) the second was Horizontal-Individualism, and the most preferred Cultural Pattern for both group of participants was Horizontal-Collectivism.

Moreover, the Tables 15, 16, 17 and 18 showed that considering the groups of participants separately, there was significant difference between their two preferred Cultural Patterns, which is, Horizontal-Collectivism and Horizontal-Individualism, where the results demonstrated that both groups prefer the first one.

Considering the obtained results, it is possible to assume the first hypothesis was partially rejected once the predominant Brazilian and Portuguese participants Cultural Pattern was the Horizontal-Collectivism as postulated in the hypothesis.

The second hypothesis postulated that the Brazilians would present preference for a more participative leadership style when compared to Portuguese participants.

Table 19 shows that Brazilians presented preference for a more participative leadership style than Portuguese. There was a significant difference regarding the Delegate style where Brazilians presented a higher mean rank (73,75) when compared to the Portuguese (54,98).

On the other hand, there was significant difference with respect to the Consult Individually style (more autocratic). Portuguese participants showed higher mean rank (71,90) than Brazilians (55,45).

These results indicate that Brazilians presented preference for a more participative style than Portuguese. Thus, the second hypothesis was accepted.

Table 19: Kruskal-Wallis Test for Leadership Styles

Leadership Styles	Brazil (N = 61)	Portugal (N = 66)			
	Mean Rank	Mean Rank	Chi-square	df	Sig.
Decide	63,56	64,41	,024	1	,878
Consult Individually	55,45	71,90	7,139	1	,008
Consult Group	59,50	68,16	1,926	1	,165
Facilitate	63,00	64,92	,096	1	,757
Delegate	73,75	54,98	8,600	1	,003

Source: Research's Data. **p < ,01

The third hypothesis postulated that there would be correlation between Cultural Patterns and Leadership Styles. More autocratic leadership styles would be correlated to the verticality dimension and more participative leadership styles would be correlated to the horizontalness dimensions.

Table 20 shows the correlation between the four Cultural Patterns and the Leadership Styles for the whole sample and by Country. The data indicate that there are no correlations considering the whole sample.

With respect to the Brazilian sample there was a strong correlation between Horizontal-Collectivism (HC) and the Decide style. Regarding the Portuguese participants there was a correlation between Horizontal-Individualism (HI) and the Consult Group style.

Thus, for the Brazilian sample the hypothesis was rejected. For the Portuguese sample the hypothesis was accepted.

Table 20: Correlations for Cultural Patterns and the Leadership Styles for the Whole Sample and Within Country

Whole Sample (N = 127)	VI	VC	HI	HC
Decide	,061	-,032	,040	,111
Consult Individually	-,042	,063	-,013	-,082
Consult Group	-,108	,002	,071	-,115
Facilitate	-,040	,023	-,003	-,029
Delegate	,108	-,048	-,066	,102
Brazil (N = 61)	VI	VC	HI	HC
Decide	-,035	,049	,025	,300**
Consult Individually	-,068	,179	-,057	-,012
Consult Group	-,251	-,105	-,152	-,166
Facilitate	,062	-,028	,126	-,109
Delegate	,252	,073	,056	,034
Portugal (N = 66)	VI	VC	HI	HC
Decide	,168	-,109	,056	-,107
Consult Individually	,094	-,082	,012	-,203
Consult Group	,133	,085	,334**	-,076
Facilitate	-,137	,064	-,127	,050
Delegate	-,143	,014	-,160	,220

Source: Research's Data. VI: Vertical-Individualism. VC: Vertical-Collectivism. HI: Horizontal-Individualism. HC: Horizontal-Collectivism. ** $p < 0,01$ (2-tailed).

5. DISCUSSION

This Chapter presents a discussion about the results of the research, their implications and limitations. We finalize this Chapter adding some suggestions for future researches.

5.1 Test of Hypotheses

The first hypothesis postulated a relationship between the preferred Cultural Pattern and Country of participants. There was a main effect of Country on Vertical-Individualism that was not predicted. Brazilians (mean rank = 73,75) scored higher than Portuguese (54,99) considering a non-parametric test (Kruskal-Wallis test) as well as a parametric test (one-way ANOVA) where Brazilians presented higher mean (29,43) than Portuguese (24,70). All these differences were significant ($p < 0,01$). It is important to remember that Vertical-Individualism refers to the cultural pattern where the individual presents an autonomous self, but individuals see each other differently. In this pattern, the inequality is expected, but social systems that prefer this Cultural Pattern do not sanction the establishment of social norms that perpetuate inequality. According to Singelis *et. al.* (1995), it means these cultures tend to bring down those who have high status. People in this kind of culture also believe that the more they give, the more they get. They engage in competition with other individuals and they strive to become distinguished, acquire status or outperform others (Triandis, 1995; Dickson *et. al.*, 2003).

However, as showed before, Brazilian participants presented a higher preference for the Horizontal-Collectivism (HC) compared to the Horizontal-Individualism (HI). According to the Kruskal-Wallis test Brazilians scored significantly higher in HC (Mdn = 60,0) than in HI (Mdn = 47,0). Considering the results obtained with the help of a parametric test (T-test), Brazilians also presented a significantly higher score in HC (mean = 58,51) than in HI (mean = 48,74). Note that all of these differences were significant ($p < 0,01$). In the same line, Portuguese participants showed a higher preference for HC compared to the HI Cultural Pattern. The Kruskal-Wallis test presented significant difference ($p < 0,01$) for HC (Mdn = 59,60) compared to HI (50,0). A parametric test (T-test) also showed a significant difference for HC (mean = 59,44) when compared to HI (mean = 49,61). Thus, it is possible to assume that the first hypothesis was partially rejected, once Brazilians and Portuguese presented preference for Horizontal-Collectivism.

It is important to mention that Horizontal-Collectivism stresses equality, with the self-merged into the in-group whom are very similar (e.g. family, tribe, coworkers, and nation); the well being of their in-groups is important to them. However, they do not feel subordinate to their in-groups. In this Cultural Pattern the individual sees the self as an aspect of an in-

group. The self is interdependent and the same as others self. The people emphasize connectedness, common goals and interdependence and see themselves as being similar to others. However, they do not submit easily to authority (Triandis, 1995; Dickson *et al.*, 2003).

These results seem to be congruent with Hofstede (1980). This author argues that low Power Distance (Horizontalness dimension) seems to be correlated to the educational level of the individuals. The Brazilians and Portuguese samples presented high educational level. However, there were no correlations between the variables Academic Degree and Cultural Patterns in the present research. Specific to Portuguese participants, these results seem also to be in accordance with Jesuino (2007) when this author argues that the percentage of the middle class jumped in Portugal by 25% and that such changes will certainly contribute to significant differences in ways of using power, that is, the Portuguese participants showed preference for more equality regarding the share of power matters (Horizontalness dimension).

With respect to the Brazilian participants, these results are congruent with those found by Torres (1999) and Nogueira (2001). These results seem also to be congruent to the GLOBE Study's findings (Gelfand, Bhawuk, Nishi and Bechtold, 2004). The GLOBE Study shows that Brazil and Portugal are collectivistic countries being Portugal more collectivistic than Brazil (Societal In-Group Collectivism Practices - As Is). Moreover, with respect to the Power Distance, the GLOBE Study (Carl, Gupta and Javidan, 2004) shows that Brazil and Portugal scored higher in Societal Practices (As Is) than in Society Values (Should Be) indicating a preference for a more equality regarding to the share of power among their members. This fact seems to indicate a preference for Horizontalness dimension. From this perspective it could be said that the results of the Values Scale showed more congruence with the Should Be dimension than the As Is dimension. It is important; especially in Brazil's case to see this country as a cultural group where inequality of power (high Power Distance/Verticality dimension) could not be predominant among their members anymore or the Brazilians are becoming a society with more equality regarding the share of power. In a nut shell, the Vertical-Collectivism would not be the predominant Brazilian Cultural Pattern as argued by some scholars (Pavett and Morris, 1995; Bhagat *et al.*, 2002;).

At this point it is important to mention that Singelis *et al.* (1995) found the follow Alfa coefficients: $\alpha = .74$ to the sub-scale Horizontal-Collectivism; $.68$ to the sub-scale Vertical-Collectivism; $.67$ to Horizontal-Collectivism, and $\alpha = .74$ to the sub-scale that measures Vertical-Collectivism. One explanation for such discrepancy could be related to sample size.

Singelis et al. (1995) used a sample with 267 students while in this study the total sample size was 127. Note that the Cronbach Alfa depends on the numbers of respondents.

Another explanation could be based on the fact that the original scale presents an imposed etic and, in this way, does not measure the Brazil and Portugal cultural types as well as in the United States. Triandis, Chen and Chan (1998) argue that the items used in the original scale (Singelis *et al.*, 1995) measure, after all, attitudes, which is a type of measure more functional to individualistic cultures as USA. According to them the Values Scale items attitude could represent a biases of individualistic cultures.

Both arguments suggest the Values Scale items present insufficient emic value. In this sense, the arguments suggest an adaptation of the scale for different cultures, such as Brazil and Portugal.

However, it was confirmed that Brazil is a collectivistic society. The fact that they presented predominance of Horizontalness dimension can be considered one contribution since these data shows something different than what was found in the literature. Regarding the Portuguese society the same could be argued. Brazil and Portugal have had economic and social transformations in order to achieve a free market economy. As pointed out by Ettore (1998) this phenomenon may be influencing the sharing of power from the subordinates' standpoint.

The second hypothesis postulated that Brazilian participants will prefer a leadership style more participative than Portuguese. Using a non-parametric test (Kruskal-Wallis test) it was possible to verify that there was a significant difference ($p < 0,01$) regarding the Consult Individually style of leadership between Brazilians and Portuguese. The Portuguese sample showed a higher preference (mean rank = 71,90) than Brazilians (55,45). On the other hand, Brazilians showed a higher preference (mean rank = 73,75) than Portuguese (54,98) for the Delegate style. As mentioned before, the Consult Style is more autocratic than the Delegate Style. The second hypothesis was accepted.

It is important to note that both groups presented preference for leadership styles more participative. Both Brazilian and Portuguese participants presented the highest mean (3,85) to the Facilitate style. In percentage Brazilians (32,8%) and Portuguese (37,9%) chose the Facilitate style as their preferred leadership style. When we compare the sum of percentage of the Decide, Consult Individually and Consult Group (more autocratic leadership styles) it is possible to note that 37,6% of Brazilians expressed their preference for these styles compared to 43,9% of the Portuguese participants. With respect to the Facilitate and Delegate (more

participative) the percentage sum of these styles to the Brazilian participants was 62,4% while the Portuguese participants presented 56,1%. Note that the most participative style (Delegate) was preferred by 29,67% of the Brazilians and only by 18,2% of Portuguese participants. Regarding the most autocratic style (Decide), the percentage of Brazilians was 1,6% and the Portuguese's percentage was 0%.

Regarding the Brazilian subjects, these results seem to be congruent with those found by Nogueira (2001) but not in accordance with those found by Torres (1999). These authors assessed norms for leadership behaviors between Brazilian and American subordinates in different kinds of organizations. Torres (1999) found evidences that Brazilians preferred more autocratic leadership styles than Americans using subjects from a public organization. Nogueira (2001) found the contrary evidence taking as sample employees from private organizations in Brazil and USA. Sadler and Hofstede (1976) found evidence that Brazilians prefer a leadership more participative taking as sample employees from private organization. At that point, these authors argued that this result could be due to a crisis of authority in Brazil¹⁶. It seems that the difference between these researches (all of them taking into account a leadership model based on a continuum from the most autocratic to the most participative style) could be due to the type of organization.

In private organizations the Brazilian subordinates would be prone to prefer leadership styles more participative than in public organizations. It can make sense if it is considered that in Brazil public organizations still prevail characteristics such as Spectator Posture (Barros and Prates, 1996) and Paternalism (Wood and Caldas, 1999). Regarding the Brazilian private organizations it could be argued that these kinds of organizations in order to face the dynamic, the complexity and the uncertainty that characterizes their operational environment (customers' pressure, suppliers, competitors) have developed an organizational culture where the participative decision-making process became an imperative for their survival. A research could assess this point. Here it is also important to address that, since 1994, Brazilian public policies have introduced redistributive or assistance practices against poverty based on the concept of equality. These policies are supported by politicians from both liberals and conservatives (Jabbour, Gordon, Oliveira and Battistelle, 2011).

The results seem to be in opposition to them argued by Javidan *et al.* (2006) where that authors claim that Brazilian subordinates are not used to strong participation in decision-making process. In this point it is important to say that the argument of those authors are

¹⁶ In 1976 Brazil had a military dictatorship with a strong position of authority.

based on Globe Study's results which have measured cultural variation taking into account the constructs Collectivism and Individualism. Globe study does not consider the Verticality and Horizontalness dimensions. Moreover, the Globe Study used managers as its samples, and in the present research the sample is represented by subordinates and their preference for leadership style taking into account a continuum from the most autocratic to the most participative.

It is important to recall that Santos and Castro (2008), using the Managerial Grid Theory, found that nurses (nurses in leadership position) preferred the style 9.9, which is characterized by participation of the subordinates in the decision-making process. Oliveira, Sant'Ana and Vaz (2010) argue that public administration tries to follow the practices of the private sector. According to these authors it means that the public sector is trying to adopt some private practices as, for instance, a more participative leadership. It seems to be in congruence with Nogueira's (2001) argument as mentioned previously.

As for the Portuguese results, Nielsen *et al.* (2009) argue that a new generation of Portuguese managers is changing everything in the way of doing business. Their results indicate that the tension is between inequalities in the power structure and the desire for equality. According to these authors it seems that everyone should be treated equally under the rule of law. For them the hierarchical nature of Portuguese society pervades Fado¹⁷ lyrics. They argue that many Fados support power structure reversals. For instance, during periods of civil unrest and revolution, the pendulum swings away from hierarchy to equality. As mentioned previously, the tension is between inequalities in the power structure and the desire for equality. They also argue that there is evidence that supports the belief that everyone should be treated equally under the rule of law. These findings seem to be congruent with Jesuíno (2007) when this author argues there is a preference for the consultative style, which implies obtaining ideas and suggestions from subordinates. Jesuíno's observation could suggest that when the leader asks for participation, the subordinates are willing to take part in the decision-process. For Jesuíno (2002), the Globe Study's data suggest a high perception of Power Distance but, at the same time, comparing As Is and Should Be constructs the managers seem to prefer a dramatic reduction in Power Distance.

Besides, the results of the second hypothesis seem to be congruent with those found by GLOBE Study (Dorfman, Hanges and Brodbeck, 2004) where Brazilians presented higher preference for a leadership style more participative than Portuguese.

¹⁷ Portuguese folk music

The third hypothesis postulated there would be correlation between Cultural Patterns and the Leadership Styles. More autocratic leadership styles will be correlated to the verticality dimension (VI and VC) and more participative leadership styles will be correlated to the horizontalness dimensions (HI and HC). Regarding the Brazilians sample there was correlation between the Decide style and the Horizontal-Collectivism Cultural Pattern ($p < 0,01$). This result was not expected. However, the Collectivism dimension of this Cultural Pattern could explain this correlation. With respect to the Portuguese participants, there was correlation ($p < 0,01$) between the Consult Group style and the Horizontal-Individualism. Thus, the third hypothesis was partially accepted.

At this point it is important to highlight that the meaning and enactment of leadership as culturally contingent is still relatively unknown. According to House (2004:1):

“Although cultural differences figure predominantly in cross-cultural literature, some common management practices are also likely, given the current trend toward globalization of economics and an ever increasing number of multinational firms.”

Finally, this investigator really tried to find more recent researches about the subject under investigation. A deep research was made in many if not all database available. Contacts with some recognized scholars were also made. For instance, in Portugal, Professor Jorge Correa Jesuino, a specialist in leadership and culture, in personal communication (July 2011), argued that studies about leadership and cultural patterns are very scarce in his country, almost non-existent. Despite this situation, this investigator understands that the GLOBE Study (the major study about cross-cultural leadership) and other researches (some considered classical and other more recent) were important to establish an initial and reasonable base to develop the discussion.

5.2 Implications for Theory and Practice

Both groups of participants preferred Horizontal-Collectivism Cultural Pattern. However, while for Brazilians this is the fourth research that confirms it, and these researches were performed in different regions of Brazil and in different kinds of organizations, for the Portuguese this was the first time the Cultural Patterns were assessed (at least this investigator did not find other similar study).

However, if this preference is confirmed there are many implications. For instance, according to the model suggested by Bhagat, Kedia, Harveston and Triandis (2002) the transfer of knowledge is most effective when the transactions are located in national contexts

with similar Cultural Patterns. The transfer of knowledge in this context can facilitate the commercial relationships. As pointed out in Chapter 1, in the period from 1994 to 2007 Brazil and Portugal have increased dramatically their commercial relationships. Ayoko and Hartel (2006) refers to the fact that workforce around the World is getting culturally heterogeneous. The heterogeneous groups compared to homogeneous groups suffer more from poor cohesion and social integration, conflict, turnover, low trust, low job satisfaction.

Kim *et al.* (2004) argue that in societies which present predominance of Horizontal-Collectivism the leader should treat subordinates equally or homogeneously by displaying his or her own behavior, that is, if a leader shows a high degree of consideration, subordinates should accept the leader because they are homogeneously treated. Thus, acceptance of the leader is not based on the nature of treatment, high or low consideration, but on the distribution of leadership, that is, homogeneity or heterogeneity.

Yan and Hunt (2005) argue that in Horizontal-Collectivistic societies the individuals tend to believe in subordination to the goal and good of the immediate group to which they belong whereas in societies with high predominance in Vertical-Collectivism is more likely to have strong allegiance to the organization as a separate entity.

Brazilians presented preference for a more participatory leadership style than Portuguese. However, both groups presented a tendency to prefer more participative leadership styles. Regarding to the Portuguese, Jesuino (2002) argue that the participating managers seem to prefer dramatic reductions in power distance. The same could be said to Brazilians. Heames and Harvey (2006) say that one of the most fundamental issues of this Century is how to prepare a company in order to compete in the hypercompetitive, complex, and global environment. For Hofstede (1985) and Wendt, Euwena and Emmerik (2009) the leader who knows his/her group of subordinates and their leadership preferred style could adapt his/her leadership style easier.

Specifically about the implications for both organizations in Brazil and in Portugal, it is possible to argue that the results can be useful in order to improve the respective decision-making process. To the other organizations (companies) the results should be viewed carefully once it is impossible to take these results as a perfect portrait of Brazil and Portugal. However, and in accordance with Teixeira and De Domenico (2008), the results showed that Brazilians and Portuguese seem to have a similar way of thinking, feeling and acting that, sometimes, it is impossible to differentiate them.

To the Academy, we expected to have made a little contribution about cultural values and leadership especially regarding Portugal where studies about leadership and cultural values are almost nonexistent (Jesuino, 2007). For Brazilian scholars, once again the preferred Cultural Patterns were Horizontal-Collectivism that contradicts the opinion of the majority researchers (e.g. Pavett & Morris, 1995; Bhagat *et al.*, 2002) that argue the Vertical-Collectivism as the Brazil Cultural Pattern. It goes to show, as observed by Ettore (1998), that Brazil is changing radically its economy from a paternalistic structure with the protection of the State in the direction of a free economy. Free economy with fast economic growing could explain the Brazilian preference for Horizontal-Collectivism and Horizontal-Individualism. However, it has to be further researched.

The fact that the leader asks for the participation of the subordinates in the decision-making process cannot be treated as something used/useful to justify an ethical behavior from the part of the leader anymore. The World has become more complex, demanding new behaviors and skills from the part of the leader. However, this researcher believes the subordinates also have to develop new behaviors and skills. They have to be prepared to take part in the decision-making process.

Finally, this researcher believes the results could open a new way of thinking Brazil and Portugal, especially in this moment where the former is one of the most important emergent countries, presenting high rates of economic growing, and the second needs to rebuild its economic structure in order to solve its debt crises which represent a challenge to the equilibrium of the Euro Zone. Perhaps it is the best moment to understand that old forms to do business with these countries cannot work anymore. It seems they have changed, and cultural values and leadership from the subordinates' standpoints play an important role in this scenario.

5.3 Limitations

The first limitation is related to the amount of situations described in The Leadership Questionnaire. Just one Situation was described because the amount of the questions of the two questionnaires (Values Scale and The Leadership Questionnaire) could turn the process very cumbersome to the participants.

The second limitation refers to the type of the organization. The questionnaires were applied just in private organizations. Thus, it was not possible to assess the influence of the different organizational culture taking into account the variables of the current study.

The third limitation concerns to the results of the Values Scale (Singelis et al., 1995). These results were over ,70 just for Portuguese sample with respect to the VI (Vertical-Individualism) sub-scale and VC (Vertical-Collectivism) sub-scale. As mentioned previously, these facts could be related to the sample size and the phenomenon of imposed etic. Triandis, Chen and Chan (1998) argue that the items used in the original scale (Singelis *et al.*, 1995) measure, after all, attitudes, which is a type of measure more functional to individualistic cultures as the USA. Thus, the Values Scale items could represent a bias of individualistic cultures.

5.4 Suggestions for Future Researches

Given the importance of the Cultural Patterns (Triandis, 1995; Singelis et al., 1995; Kim et al., 2004; Yan and Hunt, 2005) to the understanding of the leadership phenomenon, this researcher believes that more researches about these subjects could be developed.

However, these researches should take into account other variables as, for instance, organizational culture and different methodologies. Besides, these researches could be undertaken taking into account subordinates as well as managers, and, most importantly, new researches could be developed using forms of measuring the Cultural Patterns in a more appropriated way (Triandis, Chen and Chan, 1998).

Finally, and as a special suggestion, it will be important to develop more researches about cultural values and leadership between Brazilians and Portuguese. As it was possible to verify, 511 years after Brazil was discovered by the Portuguese, these societies have many things to learn about each other despite the fact that, sometimes, it is impossible to differentiate them (Teixeira and De Domenico, 2008).

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Appendix 1 – English Version

Letter to the Participants

Values Scale

The Leadership Questionnaire

Demographic Characteristics

RESEARCH ON CULTURAL VALUES AND LEADERSHIP

Dear Sir/Madam

I am doing my PhD, which regards a study on cultural patterns and leadership. I am kindly asking to rely on your collaboration to answer the questionnaires that are presented in the next pages.

I state that the answers from all the participants will be built from a statistical average, not identifying, therefore, any of the respondents in particular. Moreover, this researcher ensures the complete anonymity of the respondents. Please, note that none of the questionnaire asks for any personal identification.

I thank you very much for your cooperation in order to help me to carry out this task.

Best Regards,

Affonso Henriques de Azevedo Nogueira
ESADE Business School – Universidade Ramon Llull
Barcelona - Spain

VALUES SCALE

This is a questionnaire about cultural values. There are no rights or wrongs answers. We would like to know how much you think these statements are true for you. Please mark “9” if you think the statement is definitely true or always true for you. Mark “1” if you think the statement is definitely not true or never true for you. You can make any value between “1” and “9” that better expresses your opinion.

	Definitely not /Never					Definitely yes /Always			
	1	2	3	4	5	6	7	8	9
1. When another person does better than I do, I get tense and aroused.	1	2	3	4	5	6	7	8	9
2. If a coworker gets a prize, I will feel proud.	1	2	3	4	5	6	7	8	9
3. My happiness depends very much on the happiness of those around me.	1	2	3	4	5	6	7	8	9
4. What happens to me is my own doing.	1	2	3	4	5	6	7	8	9
5. Without competition, it is not possible to have a good society.	1	2	3	4	5	6	7	8	9
6. I like my privacy.	1	2	3	4	5	6	7	8	9
7. If a relative were in a financial difficulty, I would help within my means.	1	2	3	4	5	6	7	8	9
8. I prefer to be direct and forthright when discussing with people.	1	2	3	4	5	6	7	8	9
9. Children should be taught to place duty before pleasure.	1	2	3	4	5	6	7	8	9
10. It annoys me when other people perform better than I do.	1	2	3	4	5	6	7	8	9
11. I like sharing little things with my neighbors.	1	2	3	4	5	6	7	8	9
12. It is important that I do my job better than others.	1	2	3	4	5	6	7	8	9
13. I am a unique individual.	1	2	3	4	5	6	7	8	9
14. The well being of my coworkers is important to me.	1	2	3	4	5	6	7	8	9
15. I enjoy working in situations involving competitions with others.	1	2	3	4	5	6	7	8	9
16. One should live one’s life independently of others.	1	2	3	4	5	6	7	8	9
17. We should keep our aging parents with us at home.	1	2	3	4	5	6	7	8	9
18. I would sacrifice an activity that I enjoy very much if my family did not approve it.	1	2	3	4	5	6	7	8	9
19. To me, pleasure is spending time with others.	1	2	3	4	5	6	7	8	9

	Definitely not /Never					Definitely yes /Always			
	1	2	3	4	5	6	7	8	9
20. Competition is the law of nature.	1	2	3	4	5	6	7	8	9
21. I usually sacrifice my self-interest for the benefit of my work group.	1	2	3	4	5	6	7	8	9
22. I hate to disagree with others in my work group.	1	2	3	4	5	6	7	8	9
23. Children should feel honored if their parents receive a distinguished award.	1	2	3	4	5	6	7	8	9
24. Winning is everything.	1	2	3	4	5	6	7	8	9
25. I often do “my own thing”.	1	2	3	4	5	6	7	8	9
26. I feel good when I cooperate with others.	1	2	3	4	5	6	7	8	9
27. It is important to maintain harmony within my work group.	1	2	3	4	5	6	7	8	9
28. Some people emphasize winning. I am not one of them.	1	2	3	4	5	6	7	8	9
29. I would do what would please my family, even if I detested that activity.	1	2	3	4	5	6	7	8	9
30. I enjoy being unique and different from others in many ways.	1	2	3	4	5	6	7	8	9
31. When I succeed, it is usually because of my abilities.	1	2	3	4	5	6	7	8	9
32. Before taking a major trip, I consult with most members of my family and many friends.	1	2	3	4	5	6	7	8	9

Source: Singelis, Triandis, Bahwuk & Gelfand (1995).

THE LEADERSHIP QUESTIONNAIRE

Introduction:

In the following page are described a Situation and a Problem. To solve the Problem there are five possible alternatives regarding leadership styles that the Principal of your School could adopt.

Please, assume that the situation has indeed occurred.

Situation Description: The School where you work is considered to have the best quality education in your city, presenting the largest number of students enrolled. However, a new school will begin its activities in the city and its short-term strategic goal is to compete directly with your School and obtain the market leadership in terms of quality of education and in number of students enrolled.

Problem: What strategies have to be implemented in order to face the new competitor?

Instructions: First, read carefully all five alternatives. Next, put in order the alternatives according to your preference. In order to do this, you should use the numbers 1, 2, 3, 4 and 5, number 1 being the alternative you least prefer and number 5 the alternative with the leadership style you prefer the best. NOTICE THAT YOU CANNOT REPEAT ANY OF THE NUMBERS.

LEADERSHIP STYLES ALTERNATIVES	PREFERENCE ORDER
The Principal makes the decision alone and announces it to the group. The Principal may use his/her expertise in collecting information from the group or others that he/she deem relevant to the problem.	
The Principal presents the problem to group members individually, gets their suggestions, and then makes the decision.	
The Principal presents the problem to group members in a meeting, gets their suggestions, and then makes the decision.	
The Principal presents the problem to the group in a meeting. He/She acts as facilitator, defining the problem to be solved and the boundaries within which the decision must be made. The objective of the Principal is to get concurrence on a decision. Above all, the Principal takes care to ensure that his/her ideas are not given any greater weight than those of others simply because of his/her position.	
The Principal permits the group to make the decision within prescribed limits. The group undertakes the identification and diagnosis of the problem, developing alternative procedures for solving it, and deciding on one or more alternative solutions. While the Principal plays no direct role in the group's deliberations unless explicitly asked, his/her role is an important one behind the scenes, providing needed resources and encouragement.	

Source: Adapted from Vroom (2000).

DEMOGRAPHIC CHARACTERISTICS

Please, answer the following questions. Do not put your name on the form.

1. Gender: _____ Male _____ Female

2. Age: _____ years old.

3. For how many years have you been working as Professor? _____ years.

4. Your academic background:

- _____ Graduation
- _____ Post-Graduation
- _____ Master Degree
- _____ Doctor
- _____ Post-Doctor

Appendix 2 – Brazilian Version

Carta aos Participantes

Escala de Valores

Questionário de Liderança

Características Demográficas

PESQUISA SOBRE VALORES CULTURAIS E LIDERANÇA

Prezado(a) Sr.(a),

Estou realizando meu doutorado que trata de um estudo sobre padrões culturais e liderança. Gostaria muitíssimo de contar com sua colaboração em responder os questionários que se seguem.

Afirmo que as respostas de todos os participantes serão agregadas pela média estatística não se identificando, dessa forma, nenhum respondente em particular. Aliás, este pesquisador garante o anonimato dos respondentes, mesmo porque o participante da pesquisa não necessita se identificar em nenhum dos questionários.

Desde já agradeço muito a sua colaboração a fim de que me seja possível levar adiante esta tarefa.

Cordialmente,

Affonso Henriques de Azevedo Nogueira
ESADE Business School – Universidade Ramon Llull
Barcelona - Espanha

ESCALA DE VALORES

Este é um questionário sobre valores culturais para o qual não existem respostas certas ou erradas. Queremos saber o quanto você acha que as seguintes afirmativas são verdadeiras ou não para você. Assinale, em relação a cada alternativa, qualquer valor entre “1” e “9” da escala que considere adequado para expressar sua opinião, sendo que “1” significa que você discorda totalmente da alternativa ou acha que ela nunca é verdadeira, enquanto “9” significa que você concorda totalmente com a afirmativa ou acha que ela é sempre verdadeira. Você pode marcar qualquer valor entre “1” e “9” que melhor expresse a sua opinião.

	Definitivamente nao/nunca					Definitivamente sim/sempre			
	1	2	3	4	5	6	7	8	9
1. Quando outra pessoa faz alguma coisa melhor do que eu, eu fico tenso e chateado.	1	2	3	4	5	6	7	8	9
2. Se um colega de trabalho ganhar um prêmio, eu me sentirei orgulhoso.	1	2	3	4	5	6	7	8	9
3. Minha felicidade depende muito da felicidade daqueles que me cercam.	1	2	3	4	5	6	7	8	9
4. O que acontece comigo é de minha própria responsabilidade.	1	2	3	4	5	6	7	8	9
5. Sem competição não é possível haver uma boa sociedade.	1	2	3	4	5	6	7	8	9
6. Eu gosto da minha privacidade.	1	2	3	4	5	6	7	8	9
7. Se um parente meu estivesse em dificuldades financeiras, eu o ajudaria retirando dos meus próprios recursos.	1	2	3	4	5	6	7	8	9
8. Eu prefiro ser direto e franco quando falo com as pessoas.	1	2	3	4	5	6	7	8	9
9. As crianças deveriam ser ensinadas a colocar o dever antes da diversão.	1	2	3	4	5	6	7	8	9
10. Fico irritado quando outras pessoas apresentam desempenho melhor do que o meu.	1	2	3	4	5	6	7	8	9
11. Eu gosto de compartilhar algumas coisas com meus vizinhos.	1	2	3	4	5	6	7	8	9
12. É importante que eu desempenhe o meu trabalho melhor do que os outros.	1	2	3	4	5	6	7	8	9
13. Eu sou uma pessoa única.	1	2	3	4	5	6	7	8	9
14. O bem-estar dos meus colegas de trabalho é importante para mim.	1	2	3	4	5	6	7	8	9
15. Eu gosto de trabalhar em situações que envolvem competição com os outros.	1	2	3	4	5	6	7	8	9
16. Cada pessoa deveria viver sua própria vida independentemente dos outros.	1	2	3	4	5	6	7	8	9

	Definitivamente nao/nunca					Definitivamente sim/sempe			
	1	2	3	4	5	6	7	8	9
17. Nós deveríamos manter nossos pais idosos em casa.	1	2	3	4	5	6	7	8	9
18. Eu sacrificaria uma atividade que gosto muito se minha família não a aprovasse.	1	2	3	4	5	6	7	8	9
19. Para mim, prazer significa passar o meu tempo com outras pessoas.	1	2	3	4	5	6	7	8	9
20. Competição é uma lei da natureza.	1	2	3	4	5	6	7	8	9
21. Eu geralmente sacrifico o meu próprio interesse em benefício do meu grupo.	1	2	3	4	5	6	7	8	9
22. Eu detesto discordar de outras pessoas do meu grupo de trabalho.	1	2	3	4	5	6	7	8	9
23. Os filhos devem se sentir honrados se seus pais recebem um prêmio importante.	1	2	3	4	5	6	7	8	9
24. Vencer é tudo.	1	2	3	4	5	6	7	8	9
25. Eu somente me preocupo em fazer minhas próprias coisas.	1	2	3	4	5	6	7	8	9
26. Eu me sinto bem quando coopero com os outros.	1	2	3	4	5	6	7	8	9
27. É importante manter a harmonia dentro do meu grupo de trabalho.	1	2	3	4	5	6	7	8	9
28. Algumas pessoas enfatizam vencer, eu não sou uma delas.	1	2	3	4	5	6	7	8	9
29. Eu faria uma atividade para agradar a minha família, mesmo se eu a detestasse.	1	2	3	4	5	6	7	8	9
30. Eu gosto de ser único e diferente dos outros de várias maneiras.	1	2	3	4	5	6	7	8	9
31. Quando eu sou bem sucedido, geralmente é por causa da minhas próprias habilidades.	1	2	3	4	5	6	7	8	9
32. Antes de fazer uma viagem importante, eu pergunto a opinião da maioria dos membros da minha família e dos meus amigos.	1	2	3	4	5	6	7	8	9

Fonte: Torres (1999).

QUESTIONÁRIO DE LIDERANÇA

Introdução:

Na página seguinte são descritos uma Situação e um Problema. Para resolver o Problema existem cinco alternativas possíveis de estilos de liderança que o Diretor da sua Escola poderia adotar.

Por favor, suponha que a Situação tenha ocorrido.

Descrição da Situação: A Escola em que você trabalha é considerada a de melhor qualidade de ensino em sua cidade, possuindo o maior número de alunos matriculados. Entretanto, uma nova escola começará suas atividades na cidade e tem como objetivo estratégico de curto prazo concorrer diretamente com a sua Escola e obter a liderança do mercado em termos de qualidade de ensino e de número de alunos matriculados.

Problema: Que estratégias devem ser implementadas com o objetivo de enfrentar a nova concorrente?

Instruções: Primeiro leia atentamente todas as cinco alternativas. Em seguida, ordene as alternativas de acordo com a sua preferência. Para isto, utilize os números 1, 2, 3, 4, e 5, sendo que “1” indica a alternativa que você menos prefere e “5” a alternativa de estilo de liderança que você mais prefere. **NOTE QUE VOCÊ NÃO PODE REPETIR NENHUM NÚMERO!**

ALTERNATIVAS DE ESTILOS DE LIDERANÇA	ORDEM DE PREFERÊNCIA
O Diretor toma a decisão, sozinho, e informa a ideia aos professores. Ele poderá usar as aptidões que possui para recolher informações dos professores ou de outros que considere relevante para o problema.	
O Diretor apresenta o problema aos professores, individualmente, recolhe as suas sugestões e depois toma uma decisão.	
O Diretor apresenta o problema aos professores, em reunião, recolhe as suas sugestões, e depois toma uma decisão.	
O Diretor apresenta o problema em reunião com os professores. Ele intervém como facilitador, definindo o problema a ser resolvido e os limites da decisão a ser tomada. O objetivo dele é conseguir apoio para a decisão. Acima de tudo, ele assegura-se de que as suas ideias não pesam mais que a de outros, simplesmente pelo fato de ser o Diretor.	
O Diretor permite aos professores tomar uma decisão dentro de alguns limites. Cabe ao grupo identificar e diagnosticar o problema, desenvolver procedimentos para a sua resolução e apresentar uma ou mais soluções alternativas. O Diretor, apesar de não ter um papel direto nas deliberações do grupo, a não ser que lhe seja explicitamente pedido, tem um papel importante, ao providenciar os recursos e o incentivo necessários.	

Fonte: Adaptado de Vroom (2000).

DADOS DEMOGRÁFICOS

Por favor, responda às seguintes questões. Não é necessário se identificar.

1. Sexo: _____ Masculino; _____ Feminino

2. Idade: _____ anos

3. Há quanto tempo você trabalha como Professor? _____ anos.

4. Seu grau de formação acadêmica:

_____ Bacharelado

_____ Pós-Graduação

_____ Mestre

_____ Doutor

_____ Pós-Doutor

Appendix 3 – Portuguese Version

Carta aos Participantes

Escala de Valores

Questionário de Liderança

Características Demográficas

PESQUISA SOBRE VALORES CULTURAIS E LIDERANÇA

Prezado (a) Sr. (a),

Estou a realizar meu doutoramento que trata de um estudo sobre padrões culturais e liderança. Gostaria muitíssimo de contar com Vossa colaboração em responder os questionários que se seguem.

Afirmo que as respostas de todos os participantes serão agregadas pela média estatística não se identificando, dessa forma, nenhum respondente em particular. Aliás, este pesquisador garante o anonimato dos respondentes, mesmo porque o participante da pesquisa não necessita se identificar em nenhum dos questionários.

Desde já agradeço muito a Vossa colaboração a fim de que me seja possível levar adiante esta tarefa.

Cordialmente,

Affonso Henriques de Azevedo Nogueira
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ESCALA DE VALORES

Este é um questionário sobre valores culturais para o qual não existem respostas certas ou erradas. Queremos saber o quanto você acha que as seguintes afirmativas são verdadeiras ou não para você. Assinale, em relação a cada alternativa, qualquer valor entre “1” e “9” da escala que considere adequado para expressar sua opinião, sendo que “1” significa que você discorda totalmente da alternativa ou acha que ela nunca é verdadeira, enquanto “9” significa que você concorda totalmente com a afirmativa ou acha que ela é sempre verdadeira. Você pode marcar qualquer valor entre “1” e “9” que melhor expresse a sua opinião.

	Definitivamente não/nunca					Definitivamente sim/sempre			
	1	2	3	4	5	6	7	8	9
1. Quando alguém é melhor sucedido do que eu, fico tenso e exaltado.									
2. Se um colega de trabalho recebe um prêmio, sinto-me orgulhoso.									
3. A minha felicidade depende muito da felicidade dos que me rodeiam.									
4. Aquilo que me acontece só a mim se deve.									
5. Sem competição é impossível ter uma boa sociedade.									
6. Eu prezo a minha privacidade.									
7. Se um familiar estivesse em dificuldades financeiras, ajudá-lo-ia de acordo com as minhas posses.									
8. Prefiro ser directo e franco quando argumento com as pessoas.									
9. As crianças deveriam ser ensinadas a colocar o dever à frente do prazer.									
10. Fico indignado quando outras pessoas têm um desempenho melhor do que o meu.									
11. Gosto de partilhar pequenas coisas com os meus vizinhos.									
12. É importante que eu faça o meu trabalho melhor do que os outros.									
13. Sou um indivíduo único.									
14. O bem-estar dos meus colegas de trabalho é importante para mim.									
15. Gosto de trabalhar em situações que envolvem competição com outros.									
16. Cada um deve viver a sua vida independentemente dos outros.									
17. Devemos manter os nossos pais connosco quando envelhecerem.									

	Definitivamente nao/nunca					Definitivamente sim/sempe			
	1	2	3	4	5	6	7	8	9
18. Seria capaz de sacrificar uma actividade de que gosto muito se a minha família não aprovasse.	1	2	3	4	5	6	7	8	9
19. Para mim, diversão é passar tempo com outras pessoas.	1	2	3	4	5	6	7	8	9
20. Competição é uma lei da natureza.	1	2	3	4	5	6	7	8	9
21. Normalmente sacrifico os meus interesses em benefício do meu grupo.	1	2	3	4	5	6	7	8	9
22. Detesto ter de discordar dos outros no meu grupo de trabalho.	1	2	3	4	5	6	7	8	9
23. Os filhos deveriam sentir-se honrados se os pais recebem um prémio importante.	1	2	3	4	5	6	7	8	9
24. Ganhar é tudo	1	2	3	4	5	6	7	8	9
25. Frequentemente faço aquilo que me apetece.	1	2	3	4	5	6	7	8	9
26. Sinto-me bem quando coopero com outros.	1	2	3	4	5	6	7	8	9
27. É importante manter a harmonia no meu grupo de trabalho.	1	2	3	4	5	6	7	8	9
28. Para algumas pessoas é importante ganharem, o que não é o meu caso.	1	2	3	4	5	6	7	8	9
29. Faria tudo para agradar à minha família mesmo que detestasse essa actividade.	1	2	3	4	5	6	7	8	9
30. Gosto de ser único e diferente das outras pessoas.	1	2	3	4	5	6	7	8	9
31. Quando obtenho êxito é normalmente por causa das minhas capacidades.	1	2	3	4	5	6	7	8	9
32. Antes de fazer uma viagem longa, ouço a opinião da maior parte dos membros da família e dos amigos.	1	2	3	4	5	6	7	8	9

Fonte: Nogueira (2009).

QUESTIONÁRIO SOBRE ESTILOS DE LIDERANÇA

Introdução:

Na página seguinte são descritos uma Situação e um Problema. Para resolver o Problema existem cinco alternativas possíveis de estilos de liderança que o Director de sua Escola poderia adoptar.

Por favor, suponha que a Situação tenha ocorrido.

Descrição da Situação: A Escola em que você trabalha é considerada a de melhor qualidade de ensino em sua cidade, possuindo o maior número de alunos matriculados. Entretanto, uma nova escola começará suas actividades na cidade e tem como objectivo estratégico de curto prazo concorrer directamente com a sua Escola e obter a liderança do mercado em termos de qualidade de ensino e de número de alunos matriculados.

Problema: Que estratégias devem ser implementadas com o objectivo de enfrentar a nova concorrente?

Instruções: Primeiro leia atentamente todas as cinco alternativas. Em seguida, ordene as alternativas de acordo com a sua preferência. Para isto, utilize os números 1, 2, 3, 4, e 5, sendo que “1” indica a alternativa que você menos prefere e “5” a alternativa de estilo de liderança que você mais prefere. **NOTE QUE VOCÊ NÃO PODE REPETIR NENHUM NÚMERO!**

ALTERNATIVAS DE ESTILOS DE LIDERANÇA	ORDEM DE PREFERÊNCIA
O Director toma a decisão, sozinho, e informa a ideia aos professores. Ele poderá usar as aptidões que possui para recolher informação dos professores ou de outros que considere relevante para o problema.	
O Director apresenta o problema aos professores, individualmente, recolhe as suas sugestões e depois toma uma decisão.	
O Director apresenta o problema aos professores, em reunião, recolhe as suas sugestões, e depois toma uma decisão.	
O Director apresenta o problema em reunião com os professores. Ele intervém como facilitador, definindo o problema a ser resolvido e os limites da decisão a ser tomada. O objectivo dele é conseguir apoio para a decisão. Acima de tudo, ele assegura-se de que as suas ideias não pesam mais que a de outros, simplesmente pelo fato de ser o Director.	
O Director permite aos professores tomar uma decisão dentro de alguns limites. Cabe ao grupo identificar e diagnosticar o problema, desenvolver procedimentos para a sua resolução e apresentar uma ou mais soluções alternativas. O Director, apesar de não ter um papel directo nas deliberações do grupo, a não ser que lhe seja explicitamente pedido, tem um papel importante, ao providenciar os recursos e o incentivo necessários.	

Fonte: Adaptado de Vroom (2000).

CARACTERÍSTICAS DEMOGRÁFICAS

Por favor, responda às seguintes questões. Não é necessário se identificar.

5. Sexo: _____ Masculino; _____ Feminino

6. Idade: _____ anos

7. Há quanto tempo você trabalha como Professor? _____ anos.

8. Seu grau de formação acadêmica:

_____ Licenciatura

_____ Pós-Graduação

_____ Mestre

_____ Doutor

_____ Pós-Doutor