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Current Empirical Research

Leadership in “Confucian Asia”: a three-country study of justice, trust, and transformational leadership[†]

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Abstract

Increasing globalization and the economic uncertainty inherent in the recent financial crisis have strained the already tenuous commitment of many employees, making followers' perceptions of justice and trust more critical now than ever before in retaining a loyal workforce. A model of leadership, organizational justice, trust, and work outcomes such as commitment and satisfaction, similar to the one tested in the US, was extended to three countries in the so-called “Confucian Asian Cluster” in the Global Leadership and Organizational Behavior Effectiveness (GLOBE) study. Data were collected from executives in: Mainland China ($N=131$), Singapore ($N=246$), and Taiwan ($N=99$). Results indicate that transformational leaders in the Mainland build trust through procedural justice and distributive justice; trust in the leader is, in turn, related to job satisfaction and commitment. Transformational leaders in Singapore work indirectly through both distributive and procedural justice mechanisms to build trust and work outcomes, and also directly through trust to influence satisfaction and commitment. Finally, leaders in Taiwan use transformational leadership to influence procedural justice, trust, commitment, and satisfaction. Implications are discussed for leaders attempting to foster committed and satisfied workers in light of challenging economic circumstances.

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In the context of increasing globalization and the economic uncertainty inherent in the global financial crisis of 2007–2009, followers' perceptions of justice and trust are perhaps more critical now than ever before. The growing importance of the Asia-Pacific region in the world economy and increasing mobility of labor creates the need for leaders to understand how to manage individuals with different cultural values. The International Labor Organization (ILO) foresees continuing trends in unemployment uncertainty despite the economic growth of the Asia-Pacific region, making it increasingly difficult for organizations to retain the trust and commitment of their employees. The ILO expects employment to lag economic growth in the foreseeable future. Other specific concerns in this region are relatively high levels of youth employment, vulnerable employment, and lack of social protections. In

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this environment, understanding what leaders and managers at all organizational levels can do to enhance perceptions of procedural and distributive justice is critical in helping to sustain employees' motivation and performance, particularly in difficult economic circumstances characterized by widespread corporate downsizing.

Transformational and charismatic leadership have been shown to influence a number of organizational and individual outcomes, with increasing attention now focused on the mechanisms and processes by which such leaders influence their followers' motivations and performance levels (Kark and Shamir, 2002; Avolio *et al.*, 2004). Transformational leaders motivate their followers to perform beyond expectations by activating followers' higher-order needs, fostering a climate of trust, and inducing followers to transcend their self-interest for the sake of the organization (Bass, 1985). In a 1999 study, Pillai, Schriesheim, and Williams presented a comprehensive model of relationships between transformational leadership, procedural and distributive justice, trust, and positive work outcomes that was tested on a US sample. Engelbrecht *et al.* (2003) attempted to replicate this study in the South African context, and found that interactional justice (but not procedural justice) mediated the relationship between transformational leadership and trust, whereas distributive justice mediated the relationship between transactional leadership and trust. In other studies (e.g., Walumbwa and Lawler, 2003; Walumbwa *et al.*, 2007), transformational and transactional leadership have been found to be related to work attitudes and behaviors in cross-cultural settings. Together, all these findings suggest that the interrelationships among a leader's style and perceptions of justice and trust may be importantly influenced by cultural contexts. However, with few exceptions, there has been a remarkable lack of attention to the role of justice in the relationship between transformational leadership and various outcomes in cross-cultural contexts (Kirkman *et al.*, 2009).

A multi-country study of the impact of transformational leadership and leader-member exchange on organizational justice and outcomes by Pillai *et al.* (1999a) found additional support for the relationship between transformational leadership and organizational justice as well as job satisfaction. Interestingly, however, the exact relationships differed across the five samples (i.e., US, India, Jordan, Saudi Arabia, Australia, and Colombia),

again suggesting the need to examine these interrelationships further in cross-cultural settings. It is possible that country clusters with similar cultural values may share similar patterns of relationships between leadership and organizational and individual outcomes, facilitated by similar processes. It is also possible that there will be some differences in these interrelationships, based on the development of the value system and the countries within one geographical region or cluster. For example, although Australia and the US are both Anglo cultures, the level of egalitarianism in organizational relationships is higher in Australia, which is shaped by the culture of “mateship.” To help advance this line of research, the present study examines the impact of transformational and charismatic leadership in Mainland China, Singapore, and Taiwan, all of which are classified under the “Confucian Cluster” in the Global Leadership and Organizational Behavior Effectiveness (GLOBE) study of 62 countries (House *et al.*, 2004). One of the guiding principles of Confucianism is the emphasis on harmony and the appropriate arrangement of interpersonal relationships. Confucius defined five cardinal-role relationships as *Wu Lun*. These include: ruler and subject; father and son; husband and wife; elder and younger brother; friend and friend. In a Confucian-influenced society, *Wu Lun* governs how individuals should relate to one another in a social hierarchy (Hofstede and Bond, 1988).

In the following sections, we first provide a brief overview of some of the cultural and historical similarities and differences among three countries in the Confucian Asia cluster: Mainland China, Singapore, and Taiwan. We subsequently review earlier studies that have examined justice and trust as intermediary processes between transformational/charismatic leadership and employee outcomes within this cluster, before turning to a three-country test of a model similar to one that has been earlier supported in a US sample. In the following section, we highlight some of the contextual background surrounding these three countries within the Confucian Asia cluster, making them a good starting point to explore some of the similarities and differences among leadership style and perceptions of justice and trust within East Asia.

Three members of the “Confucian Asia” cluster: China, Singapore, and Taiwan

Traditionally, cross-cultural researchers have focused on examining distinctions among cultures

with extremely different value systems (e.g., comparing Western cultures with their individualistic value systems and Eastern cultures with their collectivistic value systems). However, the flattening of organizations, resulting in less clarity about the roles, responsibilities and criteria for effective managers (Rousseau, 1997), coupled with the wide range of operations across a variety of cultural and political elements (Peterson and Thomas, 2007) has created a pressing need to go beyond simple "East versus West" comparisons in understanding leadership effectiveness in cross-cultural contexts. Specifically, there is a need to delve deeper into these Eastern countries in order to understand how leaders can best develop and sustain a committed and satisfied workforce both within and across cultural and national boundaries.

In exploring the cultural context of Confucian Asia, the countries in our sample share a common set of values and fundamental beliefs. According to Scarborough (1998), the core values of Chinese culture are shaped by Confucianism and include large power distance, filial loyalty, collectivism centered on family, high uncertainty avoidance (caused by value placed on tradition and ritual behavior), modesty and humility, fatalism, and particularistic ethics. The more recent GLOBE study characterized the culture of Confucian Asia (Singapore, Hong Kong, China, Korea, Taiwan, and Japan) as being high on performance orientation and both in-group and institutional collectivism (House *et al.*, 2004). Trompenaars (1993) found that the Chinese tend to prefer leaders who act more as a "father figure" than a task driver and prefer that leaders take care of employees in a paternalistic way.

With China's entry into the World Trade Organization, the opening of more business sectors to its trading partners, and its role as a major outsourcing base for, and exporter to, the US, it is now crucially important to understand management and leadership practices in Chinese businesses. It can be argued that understanding how to lead effectively in Confucian Asia is increasingly relevant in the context of accelerating globalization and economic uncertainty, as the recent crisis has highlighted the importance of Asia in the global economy. In addition, earlier investigations of management psychology in China have indicated a considerable divergence in leadership expectations of Chinese workers and supervisors when compared with those of Westerners (e.g., Littrell, 2002). Further, China has been going through unprecedented changes in

recent years, and although Confucian thinking underlies the leadership behaviors of Chinese leaders, they are also increasingly subject to the often competing pressures of Western philosophies as well (Fu *et al.*, 2008).

The countries in the Confucian cluster also share some common cultural elements rooted in their various socio-political relationships with Mainland China. In Singapore, because ethnic Chinese are the majority population, Chinese cultural values strongly influence leadership styles. However, there is also a strong entrepreneurial culture in Singapore, which is uniquely different from traditional Chinese culture as a consequence of the British and Indian influences.

Similarly, as immigrants and descendants from the Mainland, the Taiwanese are predominately Chinese, but occupation by the Japanese and influence from the US and other Western cultures have allowed them to develop a unique culture characterized by economic prosperity and democracy. In addition, the Taiwanese evidence a certain degree of *angst* about their political identity because of the tension between possible unification with the Mainland or a move to greater independence (Fu *et al.*, 2004).

Given the cultural similarities and differences among these three countries, the current study extends US research on transformational leadership, organizational justice, and trust to the three-country sample of Mainland China, Singapore, and Taiwan. In the next section, we review earlier research in these cultural contexts that has specifically examined the mechanisms through which transformational /charismatic leadership has been related to positive employee outcomes.

Cross-cultural research on transformational leadership

The interest in a new genre of leadership theories in the past two decades has rejuvenated the study of leadership (Hunt, 1999) and made theories of charismatic, visionary, and transformational leadership the most researched area of leadership (Lowe and Gardner, 2000). Podsakoff *et al.* (1990) reviewed the leadership literature and identified high performance expectations, intellectual stimulation, individualized support, fostering the acceptance of group goals, role modeling, and identifying and articulating a vision as the key behaviors of transformational leaders. Moreover, many of the qualities historically valued in Chinese



leaders resonate with qualities typically attributed to transformational leaders (Yu *et al.*, 2002).

Given evidence of positive effects of transformational leadership in several cultural contexts (e.g., Walumbwa *et al.*, 2007), there may be little reason to expect different outcomes among countries in the Confucian cluster. With regard to Mainland China, Fu *et al.* (2008) states that vision in China may similarly be an important aspect of leadership, but notes that it may be expressed in a less aggressive manner than in Western contexts. The reason for this, according to Fu, may be rooted in the influence of Confucian values (e.g., kindness, benevolence) that make followers wary of leaders giving pompous talks without taking any measurable action. In the first attempt to identify an implicit theory of leadership in China, Ling *et al.* (2000) further identified personal morality, goal efficiency, interpersonal competence, and versatility as important factors of leadership for the Chinese people. Similarly, transformational leadership in the People's Republic of China (PRC) emerged as a four-dimensional concept comprised of morale modeling, charisma, visionary leadership, and individualized consideration (Chaoping, 2005), suggesting that transformational leadership remains an important and effective style in Chinese organizations.

Evidence for the positive impact of transformational leadership has been found in Singapore and Taiwan contexts as well. Specifically, Avolio *et al.* (2004) found that psychological empowerment mediated the relationship between transformational leadership and organizational commitment in Singapore. They argued that transformational leaders influence employee commitment to the organization by articulating a compelling vision and intellectually stimulating their followers to find novel and innovative solutions to problems. In addition, other studies have found that the relationship between transformational leadership and organizational outcomes such as absenteeism and subjective performance was mediated by "human capital enhancing human resources management," an "approach to managing people that attempts to achieve competitive advantage through the strategic development of a highly committed and capable work force" (Zhu *et al.*, 2005: 41). Transformational leadership has been shown to influence emotional intelligence, group cohesiveness, follower performance, and organizational citizenship behaviors (OCB) in the Taiwanese context (Li and Hung, 2009; Wang and Huang, 2009). Thus,

there is broad support for the positive effects of transformational leadership in the three cultural contexts in the current study. Modern China, Singapore, and Taiwan are all descended from an Imperial Model of Governance. Emperors acted as transformational leaders. The rulers are the wind; the people are the grass. When the wind blows, the grass will surely bend (Confucius). Interestingly, Mao Tse Dong, Chiang Kai Shek, and Lee Kwan Yew were all emperor like in their leadership styles. They called upon the people to sacrifice for the good of the country and it is to this that much of Asia's modern miracle is attributed. Thus, the Confucian heritage is common to employees in all three countries in our sample; however, the varying levels of colonial influence, socio-political relationship to Mainland China, capitalism, and democratic ideals may have left their own cultural imprints, impacting leadership relationships and the process through which transformational leadership is enacted across these three contexts. Thus, we expect to find that transformational leadership will have broad positive effects on outcomes such as job satisfaction and commitment through the mediating processes of procedural and/or distributive justice and trust in the supervisor. However, the specific mechanisms by which transformational leadership influences outcomes may be different and scholars have called for more research on the mediating path that links leadership style to performance (Kirkman *et al.*, 2009). In the following section, we review this evidence, which suggests that justice and trust may be important pathways through which transformational leadership may influence followers in Confucian contexts as well.

Organizational justice, trust, and employee outcomes

Organizational justice is the term used to describe the role of fairness in the workplace (Greenberg, 1995). Specifically, organizational justice focuses on the processes by which employees determine whether or not they have been treated fairly in their jobs, and the ways in which these perceptions influence other outcomes (Alexander and Ruderman, 1987). The dimensions that justice research has typically focused on are: (a) distributive justice, which relates to the fairness of outcomes an employee receives, and (b) procedural justice, which describes the fairness of the procedures used to determine those outcomes. Research on organizational justice in the US context has shown that both procedural and distributive justice are related

to a wide variety of individual and organizational outcomes such as commitment, and evaluations of supervisors, pay, and job satisfaction (Moorman, 1991; McFarlin and Sweeney, 1992; Nowakowski and Conlon, 2005).

A few studies have examined the effect of procedural and distributive justice on outcomes such as job satisfaction in a global context. Leung *et al.* (1996) found that procedural and distributive justice were both related to job satisfaction, in the first study of justice and job satisfaction, in joint ventures in Mainland China. In the Confucian context, justice issues may be dominant as the relationship dictates that the ruler must benevolently rule and the people must obediently follow. However, Confucianism is noted for its lack of a legal system. Franz (2004) found that procedural justice tended to mediate the relationship between empowerment and job satisfaction among countries with low-power distance, and distributive justice tended to mediate the relationship between empowerment, satisfaction, commitment, and turnover in high-power distance countries. Procedural justice appears to be more important than distributive justice in studies of employee turnover and commitment in Singapore (Khatri *et al.*, 2001; Kuan, 2003). However, there simply has not been enough research to establish the consistency of these findings and whether or not they can be attributed to cultural differences (Kirkman *et al.*, 2009).

Research across cultures also supports a strong relationship between fairness perceptions and the development of trust in the supervisor (Folger and Konovsky, 1989; Pillai *et al.*, 1999a). Brockner and Siegel (1995) suggest that individuals may view the structural (e.g., decision/process control) and interpersonal components of procedural justice as indicative of how they will be treated by the organization and their supervisors. This, in turn, is likely to elicit higher levels of trust in the organization and in supervisors. In addition, Folger and Cropanzano (1998) argue that trust reactions are relevant to any person with whom one is interdependent. We would extend this same logic to distributive justice. That is, when distributions of organizational outcomes are seen as fair, higher levels of trust are likely to ensue as well. However, if the methods or procedures by which outcomes are determined are *perceived* to be fair, the fairness of the outcomes themselves may not be as significant as perceptions of the fairness of procedures in eliciting trust. For instance, employees may be

more willing to accept wage freezes or wage cuts in times of economic crisis if they believe that the procedures used to determine the freezes or cuts are essentially fair. This has recently been the case in Taiwan, where workers were willing to collectively accept pay cuts rather than to have only a small portion of the workforce laid off.

In general, the relationship between organizational justice and trust may be even more pronounced in Asian cultures because these cultural contexts tend to foster more interdependent self-construals (i.e., the tendency for people to see themselves as connected to other people) than the North American culture (Brockner *et al.*, 2000). Chen (2005) found that organizational justice was an important predictor of trust among IT professionals in Shanghai. Similarly, Yang *et al.* (2009) found that supervisory procedural justice influenced task performance and job satisfaction through cognitive trust and helping behavior through affective trust in Taiwanese organizations. Given these promising findings, we expect to find that procedural and distributive justice will both play important roles in eliciting trust in the supervisor, which in turn will affect outcomes such as job satisfaction and commitment similarly in the PRC, Taiwan, and Singapore. However, given the varying predictions of cross-cultural generalizability from the transformational leadership literature, versus suggestions that variations in these three cultural contexts may create differences in how employees view leadership and justice, we sought to empirically examine the extent to which the interrelationships among leadership, justice, and trust differed among these three similar, yet distinct cultural contexts.

The current study

In the model tested in the current study of three of the Confucian Asia cultures, we expect transformational leadership to be related to procedural and distributive justice, which are subsequently related to trust. Trust, in turn, will be related to organizational commitment and job satisfaction. These predictions are generally based on the Pillai *et al.* (1999b) study conducted in the US, although that study included transactional leadership which influenced trust and the outcome variables (including OCB) through distributive justice. In this study, we compare the effects of transformational leadership on justice, trust, and outcomes; in essence, we seek to test the extent to which the interrelationships among these constructs are

similar or different across three countries within the Confucian cluster. It may be noted, however, that with respect to organizational commitment, some studies in the US have supported the procedural justice dominance model, whereas other studies have supported the distributive justice dominance model. Similar results have been obtained concerning the relationship of procedural and distributive justice to job satisfaction in US studies (Colquitt *et al.*, 2001). In a recent study, designed partly to extend the findings of the Pillai *et al.* (1999a, b) studies, Kirkman *et al.* (2009) found that group perceptions of transformational leadership were linked to procedural justice, which in turn was linked to OCB both in the US and the PRC. There were no country differences.

According to the GLOBE study, the influx of foreign investment has brought Western management philosophies and practices into China. Although Singapore and Taiwan are also part of the Confucian Asia cluster, they have been open to trade, management training programs, and joint ventures with Western societies for an even longer period of time. In the current study of the Confucian cultures, we expect that the general relationships among leadership, justice, trust, and outcomes in the Confucian Asia cluster will be similar to the findings in the US, although there may be differences among individual cultures, especially with regard to the differential impact of procedural and distributive justice. Most cross-cultural studies of transformational leadership, justice, and outcomes compare cultures from different world clusters with widely differing values. We are, to the best of our knowledge, for the very first time attempting to tease out simi-

larities and differences within one cultural cluster (“Confucian Asia”) using a multi-stage modeling approach. We take a similar approach to Pillai *et al.* (1999b) and other studies of transformational leadership, justice, trust, and outcomes (e.g., Englbrecht *et al.*, 2003; Kirkman *et al.*, 2009) and present a model of the relationships to be tested in Figure 1. In sum, we expect that transformational leadership will impact outcomes such as job satisfaction and commitment through the mechanisms of organizational justice and trust.

Methodology

To ensure validity of the survey instrument and to facilitate comprehension for subjects during the administrations, the survey was first translated from English and formatted into simplified Chinese for the Mainland China sample, and traditional Chinese for the Taiwanese sample. The translated version was also back-translated into English to ensure that the first translation was correct. A few additional minor wording changes were made to the final translated survey before duplication. The Singapore sample was administered the original English version.

In searching for appropriate samples from Mainland China, Singapore, and Taiwan, we wanted to gain access to subjects with a significant amount of work experience in each location. Three separate samples of executive-level MBA students were identified. The surveys were administered during class sessions for the Mainland China and Taiwanese samples; therefore, the response rate was 100%, yielding 131 valid surveys for the Mainland China sample, and 99 for Taiwan. Students were assured that their participation was completely voluntary.

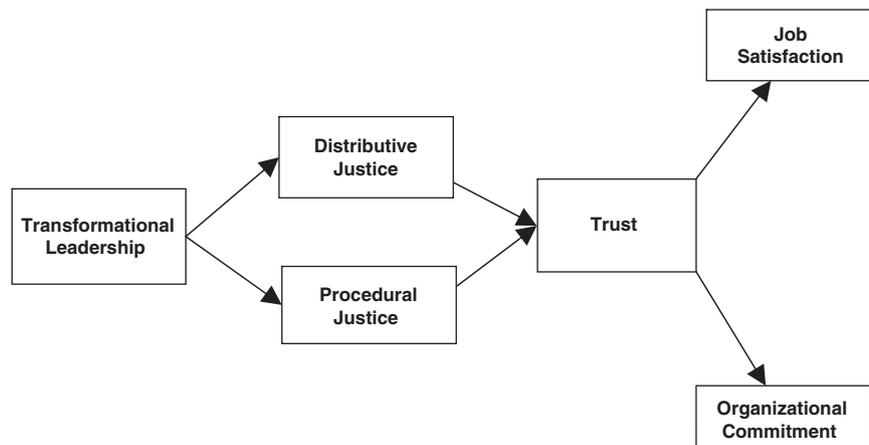


Figure 1 The theoretical model.

In addition, owing to the heightened concern with social desirability biases in Asian samples, participants were reminded that we were interested solely in their most accurate perceptions, and that there were no "correct" responses to any of the items. The Singapore sample consisted of executives that were identified by students currently enrolled in a joint US–Singapore University Executive MBA program. We utilized a snowball sampling methodology, whereby each student ($n=33$) was asked to recruit 10 other executives or managers to complete the survey, resulting in a total of 246 usable surveys. Assuming that all of the students recruited 10 other participants, we estimate our response rate to be 74.5%. Snowball sampling is often used as a means to gain access to otherwise difficult populations. Prior research has demonstrated that participants are likely to refer others similar to themselves by taking advantage of social networks with "relatively homogenous social traits" (Atkinson and Flint, 2001: 3). As a result, this sampling technique allowed us to access a larger sample of middle- to -upper-level managers in the students' professional networks.

The sample sizes for China and Taiwan may appear small by conventional standards; however, they meet the criteria for testing structural equation modeling (SEM) models with only a few variables and a small number of parameters (Loehlin, 2004). For example, when testing a path model with fewer than 10 variables, Hoyle (1995)

suggests that 100–200 cases may be sufficient. In addition, Mitchell (1993) suggests that a path model may be sufficiently tested with 10–20 times as many cases as the number of variables that are in the model. This suggests that a path model with six variables, such as the one tested in this study, may be sufficiently tested with as few as 60 cases. Although testing models with extremely low-sample sizes is not readily advocated owing to problems associated with calculating fit indices (see Fan *et al.*, 1999 for a review), many authors suggest that path models can be adequately tested with lower than conventional sample sizes (Loehlin, 2004).

Sample characteristics: of the respondents from Mainland China, 75% were male and 25% female. The Taiwanese data set was similarly male dominated with 66% male respondents. The Singapore sample was more evenly split, with 56% male respondents. The average age of the Mainland China sample was 30.0. The Singaporean and Taiwanese participants were slightly older, with an average age of 35.0 and 40.0, respectively. Participants in the Mainland Chinese sample had an average of 7.4 years of tenure at their current organizations, whereas the average tenure was 5.3 years in the Singaporean sample. Interestingly, the Taiwanese sample had much greater tenure, working for an average of 10 years with their current organizations (see all sample characteristics in Table 1). Comparison of means across the

Table 1 Demographic characteristics for three samples

	China	Taiwan	Singapore	Significant differences between samples
N=				
Gender	131	99	246	$\chi^2(2)=11.81, P<0.01$
Male	75%	66%	56%	
Female	25%	34%	44%	
Age				$F(2435)=32.07, P<0.001^*$
Mean	30.0	40.0	35.0	
SD	7.94	6.34	7.12	
Organizational tenure				$F(2451)=29.04, P<0.001^*$
Mean	7.4	10.0	5.32	
SD	3.66	7.59	4.79	
Minimum	1	1	1	
Maximum	29	34	30	
Organizational size				$F(2425)=2.86, NS$
Mean	841	2545.42	4589.67	
SD	4635	1056.51	17723.20	
Minimum	3	4	1	
Maximum	50,000	71,500	150,000	

Note: *Scheffe's test of pair-wise comparisons shows all three groups to significantly differ from one another.

three countries showed that the samples differed significantly in age, gender, and organizational tenure (see Table 1).

Measures

All measures (with the exception of job satisfaction in the China sample) utilize a 7-point Likert scale anchored in Strongly Disagree (1) to Strongly Agree (7). Transformational leadership was measured with a 24-item scale developed by Podsakoff *et al.* (1990). Procedural justice was measured with a 12-item scale, and distributive justice was assessed with 6 items, both developed by Moorman (1991).

Trust was originally measured with a 12-item scale created by Marlowe and Nyhan (1997); however, Exploratory Factor Analysis results showed that the scale factored into two separate components in each of the three samples. Specifically, the first 8 items appeared to be measuring trust in the supervisor, whereas the last 4 items appeared to be measuring organizational level trust. The first factor explained between 60% and 71% of the variance in trust for the three samples. Thus a decision was made to retain the first factor, which was comprised of 8 items.

Job satisfaction was originally measured on an 18-item scale using a 7-point Likert scale developed by Brayfield and Rothe (1951), anchored in Strongly Disagree (1) to Strongly Agree (7) for the Singaporean and Taiwanese samples and a 5-point scale for the Chinese data. As the anchors in the two data sets were slightly different, Z-scores were computed for each of the original items before the factor analyses so that the items could be compared across groups. Factor analysis showed a four-factor solution for all of the data sets. The first factor, which explained between 50% and 64% of the variance in the construct, was retained for subsequent analyses. The 8 items loading most heavily onto this factor were related to attitudes toward work – namely liking or disliking one's job. The mean value of the sum of these 8 items was used as the job satisfaction variable.

Likewise, organizational commitment was measured with a 12-item scale developed by O'Reilly and Chatman (1986). Factor analyses suggested a two-factor solution. The first factor, comprised of 8 of the 12 original items, explained most of the variance (between 57% and 71% in the three samples) and was retained for the organizational commitment measure.

Independent and multi-group Confirmatory Factor Analysis (CFA) results

CFA was conducted to test the measurement models in each of the three samples using EQS 6.1 (Bentler, 2005). In addition, we also conducted a multi-group CFA to test for measurement invariance across the three groups collectively (Vandenberg and Lance, 2000). Results of the independent group CFAs revealed several problems with the factor structure of transformational leadership. For example, 3 items that comprised the "expectancy" factor (Podsakoff *et al.*, 1990) produced weak factor loadings (and high cross loadings) in each of the samples. After removing these items from the CFA, we found the remaining items to factor appropriately onto the five factors proposed by Podsakoff *et al.*'s validation study (see Podsakoff *et al.*, 1990).

Overall, the results of the CFAs suggest that the measurement model was acceptable in each of the three samples (see Table 2). Specifically, the CFA conducted with the China data set produced a significant model χ^2 value; however, all other fit indices were within the acceptable range (Bentler and Bonett, 1980). Measurement models tested with the Singapore and Taiwan data sets also produced acceptable results.

The next step was to conduct a multi-group CFA to test for measurement invariance across the three samples (Byrne, 1994, 2004). Specifically, multi-group CFA was conducted to ensure that the structure of the measurement model was equivalent across the three groups. In EQS, researchers can use the multivariate Lagrange Multiplier (LM) test, which eliminates the need to compare multiple models at various levels of restriction (Byrne, 1994). It also eliminates the need to conduct multiple χ^2 change tests. Instead, the LM test offers a list of constraints that should be released and the associated χ^2 probability values associated with each released constraint.

The results of this analysis suggest that the baseline measurement model did not fit well, and upon further investigation we found that the univariate and multivariate LM tests suggested

Table 2 Results from CFAs for all model variables in each country

Model	χ^2	df	RMSEA	SRMR	CFI	NFI
China	2514.65	1880	0.05	0.06	0.90	0.89
Singapore	2790.12	1880	0.04	0.06	0.90	0.89
Taiwan	2717.40	1880	0.07	0.06	0.89	0.88

releasing six constraints as a means of increasing model fit (χ^2 (5854)=7700.68, $P < 0.01$, comparative fit index (CFI)=0.88, normed fit index (NFI)=0.86). Specifically, the measurement structure for the procedural justice variable was found to vary in all three countries (i.e., the items loaded differently in each of the samples). We released the constraints for six of the variables on the procedural justice factor and ran a second test of invariance. The findings show that this measurement model was invariant across the three samples (χ^2 (5845)=6862.43, $P < 0.01$, CFI=0.90, NFI=0.89). In addition, tests of alternative measurement models that were designed to be less restrictive (i.e., that had more constraints released across the three samples as suggested by the multivariate LM test) did not produce χ^2 results, or fit indices, that were statistically stronger than the original model with only six constraints released (i.e., releasing the next three recommended constraints produced CFI values of 0.90, 0.89, and 0.90, respectively).

Results

Common Method Variance (CMV) analysis

We tested for CMV in each sample separately by applying the unmeasured latent method construct approach described by Richardson *et al.* (2009). This technique involves creating a latent variable with no unique observed indicators and using CFA to assess the loading of each item indicator on its theoretically relevant latent factor, as well as the unmeasured latent factor (Williams *et al.*, 2003).

For each sample, we estimated three models (see Richardson *et al.*, 2009). First, we estimated the trait-only model, where item indicators were estimated onto their theoretical latent factor, but not estimated on the methods factor. The second step was to estimate a methods-only factor where each item indicator was estimated on the latent methods factor, but not the theoretical latent constructs. The third step was to estimate a trait/method model where each item indicator was free to be estimated on both the theoretical latent constructs as well as the methods factor. We compared the change in χ^2 for the trait-only model and the trait/method model to ascertain whether our data had any CMV (see Table 3). If the change in χ^2 between the trait-only model and the trait/method model is significantly different, then Williams *et al.* (1989) suggest that there may be a problem with CMV.

In all three samples, the addition of the methods factor did improve overall model fit (see Table 3). To

Table 3 CMV analyses for each sample

Model	χ^2	df	CFI	NFI	$\Delta\chi^2$	Δdf
<i>China</i>						
Trait only	2514.65	1880	0.90	0.89		
Method only	4137.04	1927	0.60	0.58		
Trait/Method	2376.33	1816	0.90	0.89	135.38*	64
<i>Singapore</i>						
Trait only	2790.12	1880	0.90	0.89		
Method only	5155.79	1927	0.59	0.57		
Trait/Method	2597.47	1816	0.90	0.89	352.41*	64
<i>Taiwan</i>						
Trait only	2717.40	1880	0.89	0.88		
Method only	4131.13	1927	0.60	0.59		
Trait/Method	2621.51	1816	0.90	0.89	94.69*	64

* $P < 0.05$. $\Delta\chi^2$ comparison group for the Trait/Method model was the Trait-only model. $\Delta\chi^2$ comparison group for the Trait/Method with constraints model was the Trait/Method model.

understand the extent of the CMV effect, we calculated the total variance explained by the methods factor in each of the three samples (Williams *et al.*, 1989). In the Singapore sample, CMV only accounted for 5% of the total variance explained by the measurement model, and CMV accounted for only 3% of variance in the China sample. However, the methods factor accounted for 15% of the variance in the Taiwan sample. Given the result in Taiwan, we took additional precautions to ensure that our findings were attributed to true relationships among variables and not CMV. Specifically, we followed Ylitalo's (2009) recommendation for path-model estimation controlling for a common method variable in the Taiwan sample. The results of these tests suggest that controlling for the CMV variable did not change the fit of the path model (CFI=0.97, root mean square error of approximation (RMSEA)=0.12 for the model without CMV and CFI=0.98, RMSEA=0.12 for the model with CMV). Furthermore, controlling for the CMV variable appeared to create strong suppressor effects. Indeed, Richardson *et al.* (2009) and others (Conway and Lance, 2010) suggest that post-hoc methods of controlling for CMV may be more problematic than helpful, and may substantially increase the likelihood of making a type II error. Taken together, the results of these analyses provide evidence that the models tested do benefit from the addition of a methods factor; however, the total increase in fit, as well as variance explained by the methods factor, are small. Therefore, we believe that CMV, although present, is not a pervasive problem in this study and that our

results reflect substantive relationships among study variables and are not owing to systematic effects.

Model test results

Tables 4a-c provide the descriptive statistics for all of the variables, as well as their means, SD, and Cronbach's reliability coefficients for the China, Singapore, and Taiwan data sets, respectively. Owing to the small sample sizes relative to the number of items on all of the measurement scales, scale means were computed to create measured variables for each of the underlying constructs in the model. The mean scores were used as single item indicators of study variables and the hypothesized relationships among the constructs were tested with path analyses using EQS.

Given the high correlations that existed between transformational leadership and procedural justice in the Taiwan sample, as well as transformational leadership and trust in the Taiwan and Singapore samples, there was the potential for biased results owing to multicollinearity. We tested for these effects by (1) estimating the variance inflation (VIF) for the multiple correlations of all explanatory variables, and (2) reviewing the size of standard errors associated with path coefficients (Kaplan, 1994). We used Allison's (1999) suggestion of applying a cutoff value of 2.5 for VIF. Our findings show that the VIF statistic, as well as standard errors, were within acceptable limits for the China (VIFs ranged from 1.16 to 2.19), Taiwan (VIFs ranged from 1.39 to 2.34), and Singapore (VIFs ranged from 1.21 to 2.51) samples. However, to ensure our results were not biased, we mean-centered the independent variables before running SEM analyses.

In each model test, we included both age and tenure as control variables. Of the demographic variables measured, these two were most strongly correlated with model variables and were also significantly different across the three samples. Although the correlation table suggests that these variables may account for variance in substantive model variables, none of the path weights between control variables and model variables were significant in the China sample, and only the paths between age and distributive justice ($\beta = -0.10$, $P < 0.05$), and tenure and job satisfaction ($\beta = 0.02$, $P < 0.05$) were significant in the Singapore sample. However, there were a number of significant paths in the Taiwan sample including those between age and distributive justice ($\beta = -0.14$, $P < 0.05$),

transformational leadership ($\beta = 0.10$, $P < 0.05$), and job satisfaction ($\beta = 0.15$, $P < 0.05$), as well as those between tenure and distributive justice ($\beta = 0.17$, $P < 0.05$), and organizational commitment ($\beta = 0.17$, $P < 0.05$).

Model estimation for the three data sets required that we allow several error terms to covary. Correlating error terms is recommended only when such correlations are specified *a priori* (e.g., Gerbing and Anderson, 1984; Byrne, 1994), rather than applying this method *post hoc* to increase model fit. In accordance with these recommendations, before subsequent analysis, we created hypotheses regarding error terms that should be correlated given common operational methods and theory regarding correlated outcome variables. Thus, specific hypotheses were formulated for covariances between error terms for job satisfaction and organizational commitment as well as between procedural and distributive justice.

Fit of the hypothesized model

The original theoretical model, illustrated in Figure 1, was estimated for the three samples separately. Results for the three model tests suggest that the hypothesized model produced adequate fit in the China data set (see Figure 2) as represented by a non-significant $\chi^2(6) = 8.27$ ($n = 131$) $P = 0.15$. The χ^2/df ratio of 1.38 was also less than the recommended 3.0 cut-off ratio, providing further evidence for acceptable fit (Carmines and McIver, 1981). Other measures of fit such as the NFI (Bentler and Bonett, 1980) and the CFI (Bentler, 1990) were 0.97 and 0.99, respectively, exceeding the 0.90 level which indicates good fit. The RMSEA (Browne and Cudeck, 1993) was 0.05, which was also within the acceptable range.

However, the hypothesized model did not adequately fit the data from the Singapore and Taiwan samples. Thus, following the recommendations of Anderson and Gerbing (1988), as well as others (Mayer and Gavin, 2005), theoretically relevant alternative models were hypothesized and tested in an effort to understand the active relationships among the constructs for the Singapore and Taiwan samples (see Table 5).

Fit of alternative models

Alternative models were tested on each data set to assess the difference in overall fit between the hypothesized (fully mediated) model and other theoretically-based models (see Table 5).

Table 4 Descriptive Statistics and Intercorrelations for Each Sample

	Mean	SD	Age	Gender	Tenure	Transform. leadership	Procedural justice	Distributive justice	Trust	Job satisfaction	Organizational commitment
<i>(a) Descriptive statistics and intercorrelations for the China sample</i>											
Age	30.21	7.94	—								
Gender	1.25	0.05	-0.01	—							
Tenure	7.40	3.66	-0.04	0.04	—						
Transformational leadership	4.64	1.26	0.21*	0.06	0.13	0.94					
Procedural justice	4.60	1.40	0.1	0.05	0.21*	0.70**	0.95				
Distributive justice	2.74	0.84	0.1	0.08	0.1	0.33**	0.26**	0.90			
Trust	4.43	1.08	0.1	0.15	0.16	0.53**	0.56**	0.33**	0.92		
Job satisfaction	4.13	1.20	0.24*	0.03	0.14	0.34**	0.34**	0.33**	0.48**	0.90	
Organizational commitment	3.96	1.29	0.21*	0.06	0.19*	0.34**	0.38**	0.34**	0.45**	0.65**	0.89

Note. The above data is based on a Chinese sample (n=131). ** Correlation is significant at the P<0.01 level (2-tailed). Cronbach's reliability coefficients appear in the diagonal.

<i>(b) Descriptive statistics and intercorrelations for the Taiwan sample</i>											
Age	39.9	6.34	—								
Gender	1.34	0.48	-0.11	—							
Tenure	9.98	7.59	0.1	-0.02	—						
Transformational leadership	4.59	1.36	0.09	0.02	0.13	0.95					
Procedural justice	4.57	1.26	0.16	0.03	0.19	0.71*	0.90				
Distributive justice	3.15	1.36	0.19	0.04	0.14	0.35**	0.40**	0.90			
Trust	4.64	1.27	-0.03	-0.04	-0.01	0.71**	0.54**	0.20**	0.89		
Job satisfaction	4.67	1.29	0.36**	0.03	0.09	0.56**	0.55**	0.25**	0.36**	0.93	
Organizational commitment	4.77	1.16	0.28**	-0.02	0.17	0.58**	0.51**	0.61**	0.48*	0.53**	0.90

Note. The above data is based on a Taiwanese sample. (n=99) ** Correlation is significant at the P<0.01 level (2-tailed). *Correlation is significant at the P<0.05 level (2-tailed). Cronbach's reliability coefficients appear in the diagonal.

<i>(c) Descriptive statistics and intercorrelations for the Singapore sample</i>											
Age	34.9	7.12	—								
Gender	1.44	0.5	-0.31*	—							
Tenure	5.32	4.79	0.45**	-0.17*	—						
Transformational leadership	4.97	1.07	0.06	-0.05	0.13*	0.90					
Procedural justice	4.88	1.10	0.08	-0.05	0.01	0.57**	0.92				
Distributive justice	3.29	0.84	-0.06	-0.04	0.07	0.43**	0.49**	0.91			
Trust	5.14	0.95	-0.06	-0.02	-0.01	0.71**	0.49**	0.40**	0.94		
Job satisfaction	3.32	0.73	0.08	-0.08	0.04	0.57**	0.57**	0.48**	0.48**	0.88	
Organizational commitment	4.71	1.19	0.08	-0.04	0.19*	0.56**	0.62**	0.52**	0.46**	0.64**	0.91

Note. The above data is based on a Singapore sample. (n=246) ** Correlation is significant at the P<0.01 level (2-tailed). *Correlation is significant at the P<0.05 level (2-tailed). Cronbach's reliability coefficients appear in the diagonal.

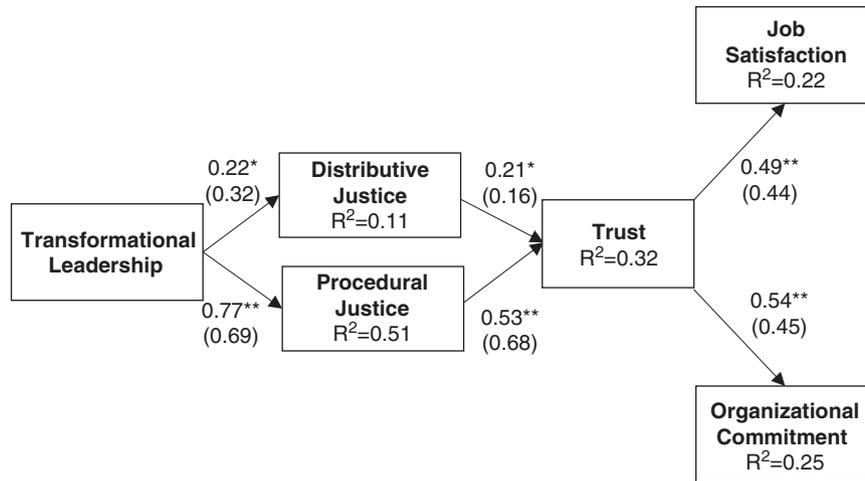


Figure 2 Original model from China Data with unstandardized (and standardized) path coefficients.
 Note: $\chi^2 (6, N=131)=8.27, p=0.15; CFI=0.99, NFI=0.97; RMSEA=0.05.$

Table 5 Model fit and model comparison tests of hypothesized and alternative models

Model	Description	χ^2	df	RMSEA	NFI	CFI	Comparison	$\Delta\chi^2$	df
<i>China sample</i>									
M _H	Hypothesized, fully mediated model	8.27	6	0.05	0.97	0.99			
M _{TT}	M _H +direct path TFL→Trust	8.97	5	0.06	0.96	0.99	M _H	1.57	1
M _{TS}	M _H +TFL→JS	11.61	5	0.08	0.96	0.97	M _H	-3.80	1
M _{TC}	M _H +TFL→OC	12.21	5	0.09	0.95	0.95	M _H	-5.93*	1
M _{PM}	M _{TS} +M _{TC}	10.11	4	0.09	0.96	0.97	M _H	-2.01	2
<i>Singapore sample</i>									
M _H	Hypothesized, fully mediated model	118.31	6	0.30	0.85	0.85			
M _{TT}	M _H +direct path TFL→Trust	20.05	5	0.13	0.94	0.93	M _H	91.72*	1
M _{TS}	M _H +TFL→JS	107.56	5	0.32	0.86	0.86	M _H	11.91*	1
M _{TC}	M _H +TFL→OC	106.61	5	0.30	0.86	0.86	M _H	4.95*	1
M _{PM}	M _{TS} +M _{TC}	93.47	4	0.30	0.86	0.87	M _H	15.73*	2
<i>Taiwan sample</i>									
M _H	Hypothesized, fully mediated model	58.61	6	0.30	0.82	0.83			
M _{TT}	M _H +direct path TFL→Trust	17.23	5	0.13	0.93	0.94	M _H	9.41*	1
M _{TS}	M _H +TFL→JS	40.88	5	0.23	0.89	0.90	M _H	-2.04	1
M _{TC}	M _H +TFL→OC	41.79	5	0.24	0.89	0.90	M _H	-2.59	1
M _{PM}	M _{TS} +M _{TC}	35.33	4	0.18	0.90	0.91	M _H	23.81*	2

Note: TFL=Transformational leadership, JS=Job satisfaction, and OC=Organizational commitment.

Specifically, the hypothesized model indicated that the justice variables would fully mediate the relationship between transformational leadership and trust. Thus, the first step in testing alternative models was to add paths to the model that would test for partial mediation and compare the nested models using the χ^2 difference test (Anderson and Gerbing, 1988). As a second step, we tested for partial mediation of trust between the justice variables and job satisfaction and organizational commitment.

Several partially-mediated models were specified and tested with the Singapore data set, and the best fitting model (M_{TT}) is presented in Figure 3. This model suggests that both distributive and procedural justice only partially mediate the relationship between transformational leadership and trust. Despite the finding that all direct and indirect paths in the model were significant, a test of the overall model fit produced a significant $\chi^2 (\chi^2 (5, n=246)=20.05, P<0.01)$ suggesting only moderate fit. The χ^2/df ratio of 4.01, as well as the

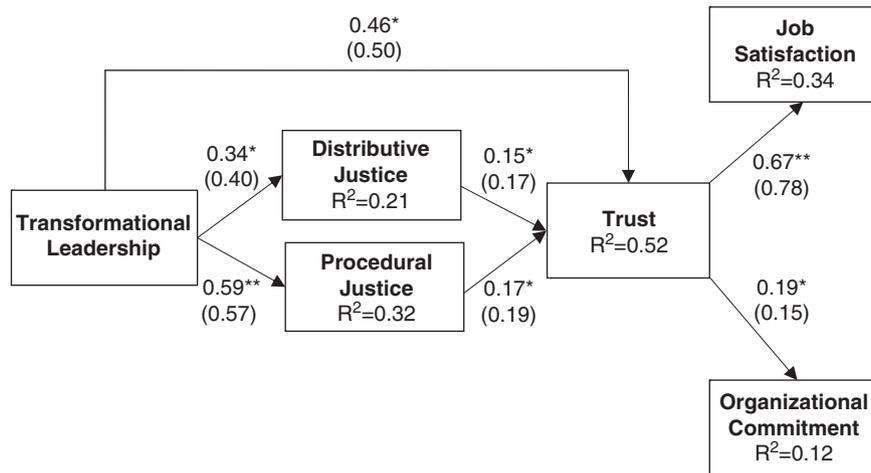


Figure 3 Modified Singapore model-combined data with unstandardized (and standardized) path coefficients. Note: $\chi^2(5, N=246)=20.05, p=0.01$; CFI=0.97, NFI=0.96; RMSEA=0.12.

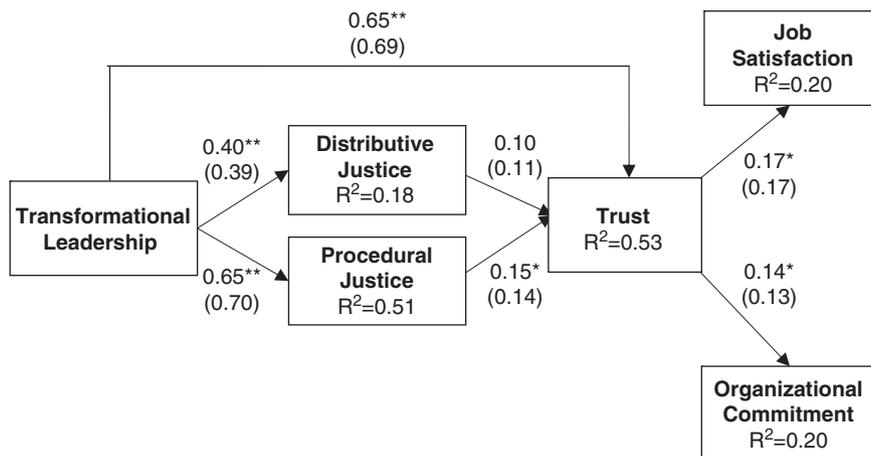


Figure 4 Modified Taiwan model with unstandardized (and standardized) path coefficients. Note: $\chi^2(5, N=99)=17.23, p=0.01$; CFI=0.94, NFI=0.93; RMSEA=0.13.

RMSEA, were slightly above the recommended level (Hu and Bentler, 1999). However, the other measures of goodness-of-fit, namely NFI and CFI, exceeded the 0.90 recommended level at 0.96 and 0.97, respectively.

An analysis of alternative models with the Taiwan data also produced a moderately well-fitting model with partial, rather than full, mediation (see Figure 4). Similar to the Singapore data set, results from the Taiwan alternative model (M_{TT}) test revealed significant direct and indirect paths (with the exception of one path between distributive justice and trust). The overall fit of the model to the Taiwan data was moderately strong with a slightly significant ($\chi^2(5, n=99)=17.23, P<0.01$). The χ^2/df ratio of 3.4 was also a bit higher than the

recommended level, as was the RMSEA of 0.13. However, the other measures of goodness-of-fit exceeded the 0.90 recommended level with NFI=0.93 and CFI=0.94, indicating acceptable fit.

Indirect effects

In addition to the direct effects tested within each model, tests of indirect effects were also generated to assess the degree to which procedural and distributive justice, as well as trust, mediated the relationship between the leadership and outcome variables. In the China data set, transformational leadership was indirectly related to trust through procedural and distributive justice ($\beta=0.26, P<0.05$). In addition, significant indirect effects were found between procedural and distributive



justice and job satisfaction ($\beta=0.22$, $P<0.05$ and $\beta=0.14$, $P<0.05$, respectively), as well as organizational commitment ($\beta=0.249$, $P<0.05$ and $\beta=0.15$, $P<0.05$, respectively).

Similarly, all indirect effects were found to be significant in the Singapore sample. Specifically, transformational leadership was found to indirectly predict trust through procedural and distributive justice ($\beta=0.27$, $P<0.05$). In addition, significant indirect effects were found between procedural and distributive justice and job satisfaction ($\beta=0.17$, $P<0.05$ and $\beta=0.10$, $P<0.05$, respectively), as well as organizational commitment ($\beta=0.17$, $P<0.05$ and $\beta=0.14$, $P<0.05$, respectively).

In the Taiwan data set, transformational leadership again predicted trust indirectly through procedural and distributive justice ($\beta=0.26$, $P<0.05$). However, there was no indirect effect of the justice variables on either organizational commitment or job satisfaction. These findings suggest that trust was not a strong mediator between the justice variables and organizational commitment or job satisfaction.

Discussion and implications

Although transformational leadership has been widely researched, we believe that this is the first study that attempts to explore a multistage model of leadership, organizational justice, trust, and outcome variables such as job satisfaction and commitment across three Confucian Asia cultures. This research suggests that in the Mainland Chinese sample, transformational leadership is related to outcomes such as job satisfaction and organizational commitment through the mechanisms of procedural justice, distributive justice, and trust. Other studies of transformational leadership in China have indicated that it is an effective way to manage in China and that the collectivistic orientation of Chinese firms may even enhance the impact of transformational leadership (Wu *et al.*, 2007). Casimir *et al.* (2006) found that trust did not mediate the relationship between transformational leadership and follower performance in Chinese organizations, although it did so in the Australian context. In the Pillai *et al.* (1999b) study of two US samples, transformational leadership was related to procedural justice, and transactional leadership was related to distributive justice. Procedural and distributive justice were both related to trust, which in turn was related to individual and organizational outcomes, including OCB. It is possible that procedural and distributive justice facilitate the

development of trust between transformational leaders and their followers, and that without being perceived as fair, it is hard for a leader to develop trust and influence desired outcomes.

In the Singapore sample, transformational leadership is related to satisfaction and commitment through procedural and distributive justice and also through trust in the leader. In the Taiwanese model, transformational leadership is related to procedural justice, which influences trust in the leader and this leads to job satisfaction and organizational commitment. Thus, in Singapore and Taiwan, there is a consistent finding that transformational leadership influences individual outcomes such as job satisfaction and commitment through procedural justice and trust. It may be the case that in the more Western and relatively individualistic of the Confucian cultures, there is a greater level of trust in transformational leaders. In Mainland China, trust may be earned through fostering the development and implementation of fair procedures by transformational leaders.

Another interesting finding across Mainland China, Singapore, and Taiwan is that transformational leadership influences organizational commitment through procedural justice and trust in a manner very similar to the findings in the Pillai *et al.* (1999b) study set in the US. This finding is generally consistent with the dominant Confucian ethic of interpersonal harmony and collective welfare which points to the importance of procedural justice in developing trust and affecting outcomes. Tata *et al.* (2003) found that different procedural justice principles (consistency, social sensitivity, and account giving) played different roles in general fairness perceptions of leaders in collectivistic China and individualistic US. Kirkman *et al.* (2009) found that transformational leadership was related to procedural justice, which was linked to OCB in both the US and the PRC. However, power distance played a moderating role in the relationships across both cultures. It would be interesting to see if these types of differences exist among the countries that form the Confucian cluster.

Limitations, directions for future research, and implications

Of course, the current study is not without its limitations. First, the data come from perceptual measures on a single survey instrument. However, attitudinal and behavioral measures are particularly suitable for this type of assessment because

they represent unique responses of individuals (Dorfman, 1996). The fact that our initial theoretical model was not supported in all cultures strengthens our belief that the results were not entirely attributable to common method bias. Second, our sample sizes for Mainland China and Taiwan for this study are relatively small, especially when compared with the sample for the Singapore data. More research is needed with larger sample sizes and greater geographical diversity to include other members of the Confucian Asia cluster (i.e., Hong Kong, Korea, and Japan). It is important to note that one or two studies are not sufficient to establish external validity, and indeed differences in data sets should be expected that cannot be definitively attributed to cross-cultural differences. Third, although we have argued that leadership influences justice, which in turn impacts trust, which is then related to work outcomes, we do not suggest that our results are definitive in supporting a causal relationship among these variables. A test of causality obviously awaits longitudinal study. Further, the different kinds of justice are related to each other and although there is a tradition of using procedural and distributive justice in the manner in which we have used them to explicate the relationship between leadership and outcomes, we have to be cautious in our interpretation of the results of one study. Fourth, with the rapid changes taking place in these Asian societies, there is a danger that data may soon become outdated. As Li *et al.* (2008) suggest, the access to communication technology accelerates and magnifies exposure to foreign cultures and their influence on the cultural values of any society.

In future research, it may also be useful to obtain independent measures of outcomes such as a group's performance or citizenship behaviors. It would also be useful to explore the exact processes by which distributive and procedural justice and also interactional justice influence individual and organizational outcomes. This would help researchers understand the differential impact of these two justice dimensions in the different cultures. Future researchers may also wish to study how these relationships (leadership, justice, trust, and work outcomes) continue to be impacted in societies that, like China, are undergoing radical economic transformations. The direction of the change may also be important to consider. For instance, in the past few years, China has been facing a rosier outlook than most of its neighbors, although in general, Asian countries have been doing better than their Western counterparts following the

global financial crisis of 2008. The conflict between the traditionally egalitarian Marxist values and the benefits of performance contingent rewards that exist in more Western practices is likely to play an important role in these historically related but contrasting cultures.

Practical implications

The results of this study have important implications for managers and leaders as they emphasize the critical role of fairness perceptions in eliciting trust and positive work outcomes such as satisfaction and commitment from employees. They also suggest that managers and leaders must be sensitive to the differential impact of procedural and distributive justice. It is encouraging that the general model of leadership, organizational justice, trust, and outcomes explicated in Pillai *et al.* (1999b) in a US study is supported to a surprising degree in all the samples. Thus, transformational leadership is related to work outcomes such as job satisfaction and commitment through justice and trust. As Lam *et al.* (2002) suggest, the positive effects of workplace justice are common to most cultures, although there may be some individual differences across cultures. It may be useful to remember that although most countries with a Confucian value orientation may seem, from a Western perspective, to have similar cultures, there are some important variations that expatriate managers need to be keenly aware of and sensitive to in order to be more effective. Different members of the Confucian Asia cluster have different degrees of exposure to Western culture based on their historical contacts with western societies.

There may also be important variations within each culture. For instance, Wong *et al.* (2006) found that distributive justice had a stronger impact on trust and OCBs of workers of Chinese State Owned Enterprises, whereas procedural justice had a stronger impact on trust and OCBs in Joint Ventures. However, the relatively consistent findings across the body of research on leadership, justice, and work outcomes do suggest that leaders would do well to motivate their followers through the practice of fair procedures, rewards, and the development of trust. Huff and Kelley (2003) found that collectivistic cultures like the ones in this study tend to have lower individual propensities to trust members of the out group or outsiders. If expatriate managers and leaders are sensitive to this cultural tendency, they can learn how to lead using transformational and charismatic leadership



behaviors with the appropriate justice principles in each culture.

As businesses become more globalized and work to motivate multi-cultural workforces in several countries, it is important for leaders to acquire a better understanding of how they can use justice-based strategies and visionary leadership to motivate employees and increase productivity in the workplace. As is well known, the costs of training and sending expatriates on overseas assignment are very high and it is important for multinational

companies to equip their expatriate managers and leaders with the necessary skills to motivate employees from other cultures. This is true for managers in Western cultures as well as managers within the cultures that make up the Confucian Asian cluster. We hope that the findings of our study, taken together with work of other scholars, represent a step in the right direction in understanding an area of the globe that is widely regarded as the engine of the 21st century global economy.

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