Implicit Leadership Theory in the U.S.: A Comparative Study of

Mexican Immigrants, Mexican Americans, and Non-Hispanic Americans

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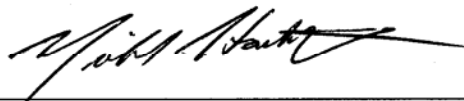
Paul Baumeister

**IMPLICIT LEADERSHIP THEORY IN THE U.S.:
A COMPARATIVE STUDY OF MEXICAN IMMIGRANTS, MEXICAN
AMERICANS, AND NON-HISPANIC AMERICANS**

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Abstract

This study focuses on the theories of implicit leadership theory (ILT) and transformational and transactional leadership. This paper argues that different cultures have different conceptions of leadership and prefer certain leadership styles. Using the MLQ-5X in Spanish and English, three cultural groups were tested: non-Hispanic Americans, Mexican Americans, and Mexican immigrants. The study was composed of 255 Pentecostal church members. It was hypothesized that there would be significant differences among the three cultural groups. The results of this study indicate that the non-Hispanic Americans scored significantly higher than Mexican immigrants on individual consideration, inspirational motivation, and intellectual stimulation. In addition, Mexican immigrants scored higher in transactional leadership and laissez-faire leadership than non-Hispanic Americans. Finally, Mexican Americans scored significantly lower than non-Hispanic Americans and significantly higher than Mexican immigrants on transactional leadership.

Dedication

My Lord Jesus and His Kingdom. I am pursuing the vision that He gave me to spread the Gospel to the world.

My mentor and Bishop, Nathaniel J. Wilson, who never stopped believing in me and made it possible for me to realize my dreams. He is probably the finest example of a transformational leader that I have ever known.

My wife, Darcie, who was very supportive and patient through the whole process.

My children, Dior, Avaughna, Gavin, Sawyer, and Jackson, who continually asked me when I would be done with my homework.

My friend, Mike English, who was a constant encouragement to me to finish my degree.

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This dissertation would not have been possible without the help of some individuals. I take this opportunity to express my gratitude to them.

I wish to especially thank my chair, Dr. Dail Fields, for his advice and guidance through the whole dissertation process. He spent countless hours going over my rough drafts and gave me much encouragement as well as constructive critiquing. He was very thorough in his directions and made it a pleasure to work with.

I wish to thank also my other committee members, Dr. Bruce Winston and Dr. Michael Hartsfield, for their time and helpful guidance.

I wish to thank my father, Karl Baumeister, for putting the expectation to achieve in me. He has a high reverence for education. His record of accomplishment is great; all of his children have graduated from college with degrees.

Last of all, I would like to thank all of the people through the years that had a great impact on my life to bring me to this point in life, especially to Dr. Nathaniel J. Wilson, Gordon Mallory, T. Wynn Drost, and my mother Elba Baumeister.

Table of Contents

List of Tables, Figures, and Charts

Chapter 1: Introduction

Statement of the Problem

Countless examples from the history of empires and nations reveal the position of primacy which leadership holds in regards to providing wealth and well being to people everywhere. Leadership, whether positive or negative, clearly fills a significant role in determining health, happiness, and fulfillment (Wilson, 2003). There are a number of definitions of leadership. Jacobs (1970) stated,

> Leadership is taken as an interaction between persons in which one presents information of a sort and in such a manner that the other becomes convinced that his outcomes (benefits/costs ratio) will be improved if he behaves in the manner suggested or desired. (p. 232)

Kouzes and Posner (1995) defined leadership as "the art of mobilizing others to want to struggle for shared aspirations" (p. 30). Burns (1978) said that true leadership raises both leader and followers to "higher levels of motivation and morality" (p. 20). Successful leaders have certain abilities and traits that attract and guide their followers. However, followers have their own set of preferred leadership traits that are formed by their experience within their surroundings or culture.

Some cultures are more apt to respect a charismatic leader while other cultures prefer a transactional leader. Even definitions of leadership may vary in different nations (Den Hartog et al., 1999). Bass (1990) acknowledged that different leadership models will vary in societies that have differing cultural profiles.

Much of the research in leadership studies is based on the American culture and American perceptions of a leader (House, 1995). The majority of instruments used to

measure leadership behaviors have been designed by and tested with Americans (House).

However, U.S. based models of leadership may not be universally accepted (Den Hartog

et al., 1999). Each culture may view leadership in a somewhat different light (House,

1995). For example, in Mexico, leaders make decisions on their own research without

inquiring feedback from subordinates. Decision-making is made from the top downward

and subordinates are not usually involved. In the U.S., the decision-making is done not

only at the top of the organization, but also at different levels. American leaders may

view the Mexican organizational structure as unproductive and archaic, whereas Mexican

leaders may view the American empowerment in decision-making as a disregard for

leader obligations and responsibility (Hofstede, 2001; Offermann, 1997).

Each culture has its own expectations of their leaders; therefore, it would be

obviously absurd to try to universalize some of these cultural leadership expectations. As

House (1995) stated:

> Prevailing theories of leadership are North American in character, and are based
>
> on the assumptions of individualism as opposed to collectivism, rationality rather
>
> than ascetics, hedonistic rather than altruistic motivation, centrality of work, and
>
> democratic value orientation. (p. 443)

Mexican culture is collective as opposed to the individualistic culture of the U.S.

(Hostede, 2001). Much of the American leadership principles are based on an

individualist's point of view. For example, American managers rely on feedback from the

subordinates for improving the organization, which can include negative feedback about

the performance of others. In an individualistic society, that can work well, nevertheless,

in a collectivist society such as Mexico, this concept would not work. Mexican workers

tend to show much loyalty to fellow workers (De Forest, 1998). These stark differences in culture are apt to cause different leadership style preferences in individuals.

The study of leadership style preference has become a new frontier for the exploration of global leadership theories. Numerous studies have examined this new concept. Since the 1980s, Hofstede (1980) has done extensive studies into the relationship of national culture and work related values, covering over 40 countries including Mexico. In his research, he discovered five main cultural dimensions: individualism-collectivism, power distance, uncertainty avoidance, masculine-feminine, and long- vs.-short-term orientation (Hofstede, 2001).

GLOBE (Global Leadership and Organizational Behavior Effectiveness) refined Hofstede's (2001) dimensions in their research and covered more countries. GLOBE has about 150 social scientists that have done some extensive research in leadership preferences in 61 different nations (House Javiden, Hanges, & Dorfman, 2002). GLOBE's nine cultural dimensions—uncertainty avoidance, power distance, societal collectivism, in-group collectivism, gender egalitarianism, assertiveness, future orientation, performance orientation, and humane orientation (House et. al) are refinements of Hofstede's five dimensions. Although part of this paper touches on various cultural dimensions and characteristics, much of this paper focuses on Hofstede's five cultural dimensions as a basis for comparing the Mexican and non-Hispanic leadership style preferences. Most of GLOBE's research has concentrated in countries outside of Latin America, with the exception of Columbia. However, Hofstede's dimensions are used in many research papers to examine the culture of Latin America and Mexico in particular.

There are vast differences between the U.S. and Mexican beliefs, values, customs, religious rites, and worldviews (Riding, 1989). Mexican culture is characterized as a collectivist and highly power-distant society as opposed to the U.S. culture where the people are individualistic and not very power-distant (Hofstede, 2001). Guydkunst (1991) stated that individualists may seem to collectivists as aggressive and self-centered and collectivists may appear meek and obsequious to individualists. One can see why an American type manager might clash with Mexican workers. While individualists value public debate and differences of opinion, collectivists might take argumentation as disrespect. For example, groupthink, a phenomenon where during group discussions any expression of doubt about a preferred but risky alternative is subdued by self-censorship as well as by social pressure from other members (Yukl, 1998). Although this is seen as a negative leadership tenant in the U.S. (Yukl), in other cultures such as Mexico this would be the norm and organizationally correct (De Forest, 1998). Stephens and Greer (1995) stated that Mexican organizational decision-making tends to be centralized and less democratic with very little discussion permitted.

Mexico's high collectivism, high power distance, and high uncertainty avoidance reinforces the Latin American to adhere to a social network and distrust people with power (Hofstede, 1991; Volkema, 1998). Therefore, it is standard for Mexican leaders to rely on relationships for negotiations rather than mere business acquaintances (Volkema).

The interaction of leaders from various cultures can often be plagued by complete misunderstandings due to differing cultural expectations. For example, an American manager of a company in Mexico was directing a weekly meeting of company leaders and subordinates. At the meeting, the manager corrected some inaccurate sales figures

that earlier were quoted by the director of Sales and Marketing. To Americans, this correction was appropriate, efficient, and necessary. To Mexicans, this correction was humiliating to the director of Sales and Marketing, because it was done in front of the director's subordinates (Storti, 2001).

Mexican people are more apt to respect an authoritarian type of a leader rather than a democratic type (Page & Wiseman, 1993). They would rather accept orders, than to be empowered to make changes within the company. For example, an American manager of a steel conveyor plant in Puebla, Mexico, tried to implement an American "three-stage system" for communicating complaints to the top manager. Complaints would go through a chain of command, with stringent time limits and a quick response from higher management. The manager was surprised when one day the entire workforce walked out without ever reporting any grievances. The problem was an error in cultural leadership expectations in that Mexican workers ordinarily do not confront their supervisors, because such behavior is considered antisocial (De Forest, 1998). Mexican workers also place a high value on allegiances to fellow workers, so they may view the reporting of grievances as a form of betrayal and loss of respect (Harrison & Hubbard, 1998). In the Mexican worldview, Mexicans treat their fellow workers with much more respect than Americans. Stephens and Greer (1995) described this respect:

> A reluctance to challenge decisions also appears to stem, in part, from the greater respect and sensitivity employees offer to other workers of all ranks, both within and across hierarchical levels. Mexicans are far less tolerant of abrasiveness and insensitivity in managerial styles than are Americans. This style is antithetical to gaining subordinates' support and compliance. (p. 41)

There clearly are substantial differences between Mexican and American leadership style preferences. However, what about Mexican Americans—persons born and raised in the U.S from one or more parents of Mexican descent? Will their leadership preferences lie between Mexican and American leadership preferences? According to Buriel (1993), Mexican American cultural identification decreases significantly between the first and second generation and the degree of assimilation into American society is mainly affected by generational status and age (Valentine & Mosley, 2000). In the mid 1970s and 1980s middle-class, Mexican Americans were more inclined to call themselves "Hispanics" instead of terms such as Chicano or Mexican (Murata, 2001). Buriel stated that the descendents of Mexican immigrants that live in the U.S. become completely integrated by the third generation and the first generation is the most bicultural. Mexican Americans at all levels of acculturation equally endorse the values of individualism and patriotism (De la Garza, Falcon, & Garcia, 1996), which shows a rapid movement from their native collectivistic society toward American culture.

This paper focuses on the different leadership style expectations in respect to the four I's of transformational leadership among three groups: Mexican immigrants, Mexican Americans, and non-Hispanic Americans.

<div align="center">Research Question</div>

The research answers the following question: How do preferences for leadership behaviors differ among Mexican immigrants, Mexican-Americans, and non-Hispanic Americans?

Purpose of the Study

The purpose of this study is to explore the details of how American and Mexican implicit leadership models differ and determine the extent to which Mexican-American implicit leadership models are similar to or different from the American and Mexican implicit leadership models.

While many leadership principles can be transferred into other cultures, what areas are distinct for that culture? Last of all, this study investigates whether preferred leadership traits differ in the Mexican immigrant and the Mexican American cultures. Few studies have delved into the cultural differences of Mexican immigrants and Mexican Americans (Buriel, 1993; Kilpatrick, 1996; Murata, 2001), and there are presently none that specifically focus on this cultural group.

Significance of Study

This study contributes to implicit leadership theory in a number of ways. This study (a) looks at leadership aspects from the perspective of followers, (b) examines how old home and new home cultures affect the implicit leadership models of Mexican Americans, and (c) adds data to the reliability of the Spanish MLQ instrument.

There are several fundamental reasons why this study is necessary in the field of intercultural leadership. There are many necessary qualities for effective leadership in the U.S., but many of those qualities are not universal. For example, the American leader prides him or herself in being direct, frank, confrontation, and accountable, but in many other countries those qualities would be considered leadership flaws (Javidan & House, 2001). U.S. leadership studies should be understood in the perspective of American culture and Mexican leadership studies should be contextualized in the perspective of

Mexico. That is not to say that not all leadership instruments may be universally useful, but that each theory should be explored as to its universal applicability. As Javidan and House stated, "All experts in international business agree that to succeed in global business, managers need the flexibility to respond positively and effectively to practices and values that may be drastically different from what they are accustomed to" (pp. 291-292).

Further, this study shows there are significant differences among Mexican immigrants, Mexican Americans, and non-Hispanic Americans. Mexican immigrants are persons born in Mexico from Mexican parents and residing in the U.S. (Hernandez, 2003). There is a necessity of exploring whether there are any significant differences between Mexican Americans and Mexican immigrants. There is also a need for understanding how Mexican Americans view leadership and whether they should be distinguished from non-Hispanics Americans.

This paper is unique, because it includes a data collection from three distinct groups: Mexican immigrants, Mexican Americans, and non-Hispanic Americans. Other dissertations have treated the Mexican immigrants and Mexican Americans as one cultural group (Kilpatrick, 1996). Mexican Americans constitute 66% of the estimated 33 million Hispanics in the United States, and they are the youngest, largest, and fastest growing Hispanic subgroup (U.S. Bureau of the Census, 2003). This study sheds light on a very important part of our society as to whether Mexican Americans and Mexican immigrants prefer similar or distinct leadership styles.

This study compares three cultural groups: Mexican immigrants, Mexican Americans, and non-Hispanic Americans. I administered the MLQ 5-X Questionnaire,

which measures transformational and transactional leadership, to each cultural group. In addition, each individual was given an informational questionnaire to distinguish the individual's ethnic group and to control for variables. The informational questionnaire included variables such as age, gender, nationality, ethnicity, level of education completed, and length of time in the U.S. Using univariate analysis of variance, I compared the dependent variables across the three groups: Mexican immigrants, Mexican Americans, and non-Hispanic Americans.

Limitations

There are some limitations in this study. There is a potential that the participants would give socially desirable answers to the questions. For example, although a Mexican immigrant would expect certain leadership styles in his or her leader, American leadership styles might sound more socially correct. In addition, it is impossible to control for different individual experiences since arriving in the U.S., since experiences affect our decisions, preferences, and expectations. Since there exists many definitions of "Mexican American," I operationally defined the term "Mexican Americans" up to the fifth generation.

Definition of Terms

Implicit leadership theory: Followers hold a preference for certain leadership traits in their leader. Implicit leadership traits are based on personal characteristics and attributes that followers expect of their leaders (Ling, Chia, & Fang, 2000). Leadership perceptions are used by perceivers to evaluate and accordingly differentiate leaders from non-leaders or effective from ineffective leaders (Den Hartog et al., 1999). "The better the match between a perceived individual and the leadership concept held by the

perceiver, the more likely it is that the perceiver actually 'sees' the individual as a leader" (Brodbeck et al., 2000, p. 4).

Transformational leadership: This is defined as a leader's effect on followers through the trust, admiration, loyalty, and respect for the leader and the leader's motivational effects upon the followers to the point that the followers are enthusiastic about accomplishing more than they originally expected (Yukl, 1998). They set goals that are more challenging and achieve higher performances (Bass & Avolio, 1994). TL seeks to lift the consciousness of followers by appealing to ideals and moral values such as liberty, justice, equality, peace, and humanitarianism (Yukl). Transformational leadership seeks to "raise one another to higher levels of motivation and morality" (Burns, 1998, p. 134).

Transactional leadership: Leadership that is concerned with keeping things working correctly and reacting to problems from within (Bass, 1984). Transactional leaders stress the importance of the material needs of the followers (Bass, 2000). They work within the framework of the rules and boundaries (Ford, 1991). They exchange rewards for increased performance.

Idealized influence (charisma): This behavior incites "strong follower emotions and identification with the leader" (Yukl, 1998, p. 326). Charisma has been renamed in later studies as idealized influence.

Intellectual stimulation: Cognitive behavior that increases awareness of problems and induces followers to observe problems from a new perspective (Yukl, 1998).

Individualized consideration: Providing support, encouragement, and coaching to followers (Yukl, 1998).

Inspirational motivation: Communicating an appealing vision, using symbols to focus subordinate effort, and modeling appropriate behaviors (Bass & Avolio, 1994). It is behavior that motivates and inspires others by providing meaning and challenge to their follower's work and thus creates a team spirit in the followers (Bass & Avolio).

Contingent reward: Contingent rewards are used to give incentives and to influence motivation. Although transformational leadership uses contingent reward (CR), it is a transactional leadership behavior (Bass & Avolio, 1994; Yukl, 1998).

Passive management: A transactional behavior in which contingent punishments and other corrective actions in response to obvious departures from acceptable performance standards (Yukl, 1998).

Active management: A transactional behavior in which leaders monitor subordinates and give corrective action to ensure that the assigned work is carried out effectively (Yukl, 1998).

Laissez-faire leadership: Non-leadership or behavior that shows passive indifference about the task and subordinates (Bass & Avolio, 1994; Yukl, 1998).

Multifactor Leadership Questionnaire (MLQ) leader form: Bass (1985a) proposed a new type of questionnaire that would measure a person for transformational and transactional leadership behaviors. The earlier version of the MLQ had some great weaknesses, but there have been new revisions to the questionnaire and it is now a widely accepted instrument for testing transformational behavior (Cannella & Monroe; Yukl, 1998). The 45-item MLQ is an instrument which scores for transformational and transactional leadership in 12 scales: idealized attributes, idealized behaviors, inspirational motivation, intellectual stimulation, individualized consideration, contingent

reward, management-by-exception (active), management-by-exception (passive), laissez-faire, extra effort, effectiveness, and satisfaction.

Non-Hispanic American: U.S. born citizens that reside in the U.S. and are not of Hispanic origin.

Mexican immigrants: Persons born in Mexico from Mexican parents and residing in the U.S. (Hernandez, 2003).

Mexican American: Persons born and raised in the U.S from one or more parents of Mexican descent (Hernandez, 2003). For purposes of this study, this author is limiting the "Mexican Americans" up to the fifth generation with the first generation starting with their ancestor who arrived in the U.S. as a Mexican immigrant.

Culture: The distinctive collective mental programming of beliefs and values within each society (Hofstede, 1980).

Time: The period of time that the Mexican immigrants have resided in the U.S. will be considered.

Chapter 2: Review of the Literature

Culture

With the erasing of borders for intercontinental trade and the international internet market, peoples from different cultures are interacting greater than ever and are being pushed into a new arena of the acquisition of cultural knowledge. As the United States has an annual influx of 11 million legal immigrants and 350 thousand illegal immigrants, it has become a melting pot of cultures in certain states such as California, Florida, Texas, and New York (US Citizen and Immigration Service, 2003). There is a need for increased cultural understanding in business transactions, foreign affairs, multi-cultural households, and in Christian foreign missionary endeavors.

Culture is defined in terms of shared feelings, thought processes, and reactions; shared meanings and identities; and events that are shared in common by members of a culture including history, language, and religion (House, Wright, & Aditya, 1996). Dodd (1998) defined culture as "the holistic interrelationship of a group's identity, beliefs, values, activities, rules, customs, communication patterns, and institutions" (p. 36). House et al. (1996) gave 11 important principles that help define culture.

1. Culture signifies some form and degree of collective agreement.

2. Culture represents the sharing of vital interpretations of activities and events.

3. The individuals who are part of the culture are aware of the shared meanings.

4. The individual members share cognitions, behaviors, emotions, and norms.

5. The culture has patterns of language, behavior, and symbolism in the form of artifacts.

6. The most important antecedents to the development of cultural patterns are history, language, politics, economics, and religion.

7. The cultural patterns are very influential because the members of the culture identify largely with an agreed-upon set of values.

8. The common experiences and cultural patterns have powerful socialization effects on the members within the culture.

9. These cultural patterns and effects are passed on across generations.

10. The social influence of cultural patterns has a considerable influence through the cognitive, behavioral, and affective senses of the members.

11. The members of the culture are expected to conform to the set of norms within the culture. (p. 6)

Each culture has a particular communication style and may use verbal and nonverbal communication differently. Verbal communication consists of words, inflections, pauses, and sounds that are specific to each culture. Nonverbal communication consists of gestures, mannerisms, facial expressions, eye contact, body positions, body movement, and forms of greeting. These may be specific to each culture (Dodd, 1998). Many bodily gestures and expressions have distinct meanings in various cultures. For an example, a Middle Easterner, in responding to whether he agrees on a certain point, may seem to make an unmistakable affirmative head nod accompanied by a soft tick of the tongue. To an American, the Middle Easterner is in agreement, but in reality, the Middle Eastern gesture is intended to express disagreement (Melbourne,

1998). Cultural knowledge is vital to appropriate intercultural communication. Often miscommunications take place because the parties do not understand cultural differences.

Hofstede's Cultural Dimensions

During the 1980s, Hofstede (1980, 2001) studied the relationship of national culture and work related values. Through his research, he discovered five cultural dimensions which he described as (a) individualism-collectivism, (b) power-distance, (c) uncertainty avoidance, (d) masculine-feminine, and (e) long vs. short-term orientation.

The individualism-collectivism dimension is defined as cultures that favor either a more individualistic society or a more collectivist society. Individualistic societies place an emphasis on personal achievement whereas collectivist societies place an emphasis on community, in-group harmony, and maintaining face (Dodd, 1998; Martinko & Douglas, 1999). For example, in the case of religion or ideological conversions, families from individualist cultures react considerably different from families in a collectivist society. In an individualistic society, religious conversion is considered an individual act. If a person decides to convert to a new religion, often the rest of the family is not inclined to follow. This is contrary to the collectivist society where frequently whole families become involved in the process (Hofstede, 2001).

Power-distance is defined as "the degree of inequality in power between a less powerful individual (I) and a more powerful other (O), in which I and O belong to the same social system" (Hofstede, 2001, p. 83). Cultures with a high power-distance would be cultures that accept inequality as the cultural norm and cultures that are low in power-distance would be cultures that are not fundamentally organized around hierarchical relationships (Dodd, 1998). In a hierarchical society, the subordinate understands that it

can be unsafe to question a decision of a superior. Subordinates learn to behave submissively. They do not usually express their ideas to the boss if the ideas would be contrary to the boss' ideas (Hofstede).

Uncertainty avoidance is defined as the extent to which cultures would avoid or tolerate uncertainty. Cultures that are high in uncertainty avoidance would have a high need for information and certainty and cultures that are low in certainty avoidance would be content in dealing with diversity and ambiguity (Dodd, 1998). Cultures that are high in uncertainty avoidance will most likely place large demands on their leaders in comparison to cultures were uncertainty avoidance is low (Den Hartog et al., 1999). In respect to the educational system, students from cultures that are low in uncertainty avoidance usually accept a teacher who says, "I do not know." However, in cultures that are high in uncertainty avoidance, students would expect clear answers without relativity and ambiguity (Hofstede, 2001).

The dimension of masculinity-femininity is defined as the culture's tendency to view their society as masculine or feminine. People within a masculine culture would view work as "more central to their lives, strength, material success, assertiveness, and competitiveness" (Dodd, 1998, p. 93). Feminine cultures would be those that would be more prone to accept fluid gender roles, and would embrace traits of affection, compassion, nurturing, and interpersonal relationships (Dodd). Masculine societies believe men should be tough and take care of performance and women should be tender and take care of relationships. Feminine societies believe both men and women should be tender and take care of both performance and relationships (Hofstede, 2001).

Long vs. short-term orientation is based on the teachings of Confucius in regards to its two poles: long-term to short-term aspects of Confucius teaching. The long-term would represent the "persistence and thrift" and the short-term would represent "personal stability and respect for tradition" (Hoftstede, 2001, p. 351). For example, in the U.S., a short-term oriented nation, children are taught tolerance and to respect other people. In China, a strongly long-term oriented nation, children are taught thrift and persistence (Hofstede). However, it is such a recent addition to Hofstede's dimensions that very little research has been done on Latin America and no research on Mexico (Hofstede).

GLOBE's Cultural Dimensions

With the further exploration of Hofstede's cultural dimensions, there was a need to explain culture's relationship with leadership. In 1993, an organization named, GLOBE was formed with the purpose of investigating the role of culture in leadership. GLOBE is a multi-phase, multi-method project in which investigators explore the relationships of social culture, organizational culture, and organizational leadership. The main objective of GLOBE is to develop an empirically based theory that can predict the relation of specific cultural variables with leadership and organizational processes. About 150 social scientists from 61 cultures are involved in GLOBE. They have studied a multitude of leadership attributes that are factors within each culture and have refined Hofstede's "dimensions" of leadership: (a) uncertainty avoidance, (b) power distance, (c) societal collectivism, (d) in-group collectivism, (e) gender egalitarianism, (f) assertiveness, (g) future orientation, (h) performance orientation, and (i) humane orientation (House et al., 2002). GLOBE's last seven dimensions are refinements of Hofstede's dimensions: masculinity, collectivity, and long-term orientation. GLOBE

refined the dimension of individualism/collectivism into two dimensions: societal and in-group collectivism. GLOBE also separates Hofstede's dimension of femininity/masculinity into gender egalitarianism and assertiveness (House et al.).

Most of GLOBE's published research has concentrated in countries outside of Latin America, with the exception of Columbia. Hofstede's dimensions are used in many research papers to examine the culture of Latin America and Mexico in particular. Although GLOBE's nine cultural dimensions are a refinement of Hofstede's cultural dimensions, this study focuses more on Hofstede's dimensions because of this paper's interest in Mexican culture.

Cultural Differences Between Mexicans and Americans

Table 1

Hofstede's Scores for Mexico and the U.S.

	Mexico	United States
Power Distance	81	40
Uncertainty Avoidance	82	46
Individualism/Collectivism	30	91
Masculine/Feminine	69	62

Note: From *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations* (p. 500)*,* by G. Hofstede, 2001, Thousand Oaks, CA: Sage.

Mexico and the U.S. have some vast differences in regards to Hofstede's dimensions (see Table 1). For example, Mexico ranks low-to-moderate on individualism and high on collectivism whereas the U.S. ranks very high on individualism and low on collectivism (Hofstede, 1983; Volkema, 1998). Because of these differences, Mexicans view the work environment differently than Americans. Americans view work ethics as a virtue whereas Mexicans do not connect work with virtue (Slater et al., 2002). To the collectivist Mexican, work is viewed as integration with family and leisure activities (Slater et al.).

In addition, Mexico ranks high on power distance while the U.S. ranks very low-to-moderate on power distance (Hofstede, 1983, 1993; Volkema, 1998). It is interesting to note that in many countries where they scored high on power distance, there were large differences among the socio-economic classes. However, Mexico scored high on power distance for all classes with virtually no differences among the socio-economic classes

(Hofstede, 2001). Although this study controls for socio-economic class, this dimension does not necessarily need to be controlled.

It is also noteworthy that Hofstede (2001) stated that countries with a high percentage of Catholicism usually score high on power distance. Eighty-nine percent of Mexico's population consists of Catholics, whereas the U.S. only has 24 % (CIA, 2003). As to uncertainty avoidance, the U.S. ranked low while Mexico ranked moderate to high (Hofstede, 1983; Volkema, 1998).

Because of Mexico's high score on power distance, Mexicans place a lot of value on status and its observation. Americans view this as undemocratic, but Mexicans view this as appropriate leadership. Most of the decisions are made at the top of the organization. Mexicans accept the hierarchical order and their designated status in life. Instead of resenting their rank in life, they expect respect for their role in the hierarchy (Kras, 1995; Lawrence & Yeh, 1994; Stephens & Greer, 1995).

Decision-making in Mexican corporations tends to be centralized and less democratic with very little discussion permitted (Stephens & Greer, 1995). In some American corporations, employees are invited to challenge decisions and processes. However, this style of operation does not fit very well in the Mexican mind. Mexican employees do not want to help their superiors make decisions; they want to agree with their opinions (Stephens & Greer). They are used to an autocratic superior making all of the decisions.

Mexico's high collectivism, high power distance, and high uncertainty avoidance play a very important part in the negotiation process. This combination of characteristics reinforces the Latin American to adhere to a social network and distrust people with

power (Hofstede, 1991; Volkema, 1998). Mexican leaders trust relationships for negotiations rather than mere business acquaintances, whereas American leaders often negotiate with mere business acquaintances (Volkema).

Hofstede (2001) plotted the dimensions of individualism and uncertainty avoidance in four quadrants. The U.S. scored strongly in the lower left quadrant entitled, "Weak Uncertainty Avoidance/Individualist." Mexico scored in the upper right quadrant entitled, "Strong Uncertainty Avoidance/Collectivist" (p. 249).

With such vast differences in cultural expectations, one might conclude that differences would also extend to preferences of leadership styles (see Table 1). Mexicans would expect their leaders to operate in a hierarchical manner (Slater et al., 2002). In the U.S., Americans would expect their leaders to operate with consideration of the individual. In Mexico, workers would strive for harmony more than they would strive for challenging the status quo. According to Stephens and Greer (1995), Mexican employees appear to be much more comfortable with an authoritarian management style and are thus less likely to challenge authority. Slater et al. stated, "If challenging the process is inconsistent with culture, this raises the question of whether it would be an effective leadership practice in Mexico" (p. 204).

Cultural Studies of Mexican Americans

Not only are there differences in non-Hispanic Americans and Mexican immigrants, but also Mexican Americans show some differences in culture to Mexican immigrants (Buriel, 1993; Murata, 2001). From personal experience as a Mexican American and being highly involved in Spanish-speaking circles, I have observed that in

many aspects Mexican Americans seem to be more aligned with the U.S. culture than with the Mexican culture.

Acculturation theory states that cultural learning takes place when immigrants are exposed to a new culture. Consequently, individuals alter their values, norms, attitudes, and behaviors (Berry, 1980; Gordon, 1964). During the process of assimilation, the individual loses his or her original cultural identity and adopts the new culture (Berry). Immigrants gradually assimilate into the new culture as they overcome cultural and structural barriers (Michelson, 2003). According to Park (1950), the rate of assimilation is dependent on the immigrant's religion, race, and language. It is noteworthy that immigrants that are close to English-speaking Protestants are more quickly assimilated into American society (Gordon). In regards to Mexican Americans, Fuchs (1990) claimed that acculturation theory is evident.

Studies have shown that children in Mexican immigrant families adopt culture and language much quicker than their parents (Partida, 1996). Mexican American cultural identification decreases significantly between the first and second generation (Buriel, 1993; Murata, 2001). Their degree of assimilation into American society is mainly affected by generational status and age (Valentine & Mosley, 2000). In comparison to Anglo Americans, Mexican Americans at all levels of acculturation equally endorse the values of individualism and patriotism (De la Garza et al., 1996), which shows a rapid movement from their native collectivistic society. In addition, Mexican Americans hold very similar ethical perceptions to that of Anglo Americans (Shepherd, Tsalikis, & Seaton, 2002).

In a study of transformational leadership among American and Mexican pastors, Kilpatrick (1996) noted that Mexican pastors are more inclined to use a laissez-faire type of leadership. However, Kilpatrick does not distinguish Mexican immigrant samples from Mexican-American samples; instead, he combined them into one sample. As it has already been mentioned, generational acculturation in Mexican Americans increases significantly between the first and second generation (Buriel, 1993; Murata, 2001). Therefore, it is important to explore whether Mexican immigrants and Mexican Americans hold dramatic differences in culture in respect to leadership style preferences.

<div align="center">Alternative Leadership Models</div>

There are two studies that have researched implicit leadership theory and transformational leadership (Den Hartog et al., 1999; Waldman, Ramirez, House, & Puranam, 2001). Den Hartog et al. stated that even though transformational leadership has been studied in many countries, where cultures are dramatically different, some of the most prominent characteristics of effective leadership will vary.

Transformational Leadership

Transformational leadership's main objective is to raise both leader and followers to "higher levels of motivation and morality" (Burns, 1978, p. 20). Kouzes and Posner (1995) stated that transformational leadership "ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both the leader and the led" (p. 133). Transformational leaders consider their follower's needs over their own needs. The leader's intention is to make an impression upon the followers that will improve organizational performance and at the same time will fulfill the needs and aspirations of

the followers. The values, principles, and behavior of transformational leaders are consistent with their beliefs (Avolio & Bass, 1998).

Transformational leaders motivate their followers to accomplish more than they initially intended—many times beyond their imaginations (Bass & Avolio, 1994). Their followers usually achieve higher performances, since their leader believes in them and consequently sets a higher expectation. Transformational leadership moves from a mere transactional form of leadership toward a mutual objective, which is attained by a team.

When transformational leaders delegate, they help "move associates closer to becoming self-defining, transformational leaders themselves" (Bass & Avolio, 1994, p. 19). Delegation does not serve the purpose of dictatorial authority. It serves the purpose for producing great leaders that become part of the driving force in the progressive future of the organization. The followers are not pawns in a leader's pursuit for excellence; they are future leaders waiting to be developed to create a more powerful and better organization.

Transformational leaders view their relationship with their followers as members of a team in pursuit of mutual objectives (Bass & Avolio, 1994, p. 28). Their relationship is based more on trust and commitment than on detailed agreements (Jung & Avolio, 1999). This is where individualized consideration comes into play. When followers are encouraged and coached toward their goal, a relationship has been formed by showing trust, respect, loyalty, confidence, and optimism (Hartog, Muijen, & Koopman, 1997; Tracey & Hinkin, 1994).

According to the theory, a leader should understand that his or her purpose is to improve the organization. Anything done intentionally without regard to the

organization's future is behavior that is unethical. It is unethical because the organizational member's future is at stake (Conger, 1990). The leader of an organization or team must understand the vision of the organization and not deviate from that vision.

Transformational leaders do not just delegate followers; they empower followers and elevate them (Yukl, 1998). They are developing leaders out of the followers. By empowering and elevating the followers, the organization becomes not only more efficient, but more valuable. The leader must not only concentrate efforts on the outside environment, but he or she must work on the internal resource of the organization (followers). By acknowledging the potential of the followers, both the leader and the organization will be elevated.

Transformational leaders encourage followers to see the significance of transcending their own self-interest for the cause of the organizational mission and vision. Jung and Avolio (1999) stated, "By building followers' self-confidence, self-efficacy, and self-esteem, such leaders are expected to have a strong, positive influence on the followers' levels of identification, motivation, and goal achievement" (p. 208). It is not coincidental that self-esteem plays a major role in the development of a subordinate as a leader. Atwater, Dionne, Avolio, Camobreco, and Lau (1999) stressed the importance of self-esteem: "Self-esteem in leaders appears to be related to their ability to accept people as they are, to trust others, and to be able to work without the constant need for approval or recognition" (p. 1546).

When an organization develops its own leaders and appoints them accordingly, it gives the organizational members a sense of pride and optimism (Hartog et al., 1997). The followers become more excited about improving their own performance within the

organization. With transformational leadership, the organization becomes a team of enthusiastic people ready to climb up the ladder of success and to make a difference in their organization. Instead of an organization that depends solely upon transactional leadership (rewards system), transformational leadership actually helps them fulfill their aspirations. Therefore, transformational leadership is self-less instead of selfish. It is interested in elevating both leader and follower instead of just the leader.

Transformational leaders raise the consciousness of their followers to increase concerns for success, self-actualization, and principles (Bass, 2000). They inspire followers to look beyond their own interests for the good of the organization. Transformational leaders are not only interested in the future of the organization, but they are also concerned about the future of the subordinates. They empower followers to transcend their own self-interests for the sake of others (Lewis, 1996). They build up the follower's self-confidence, self-esteem, and self-efficacy (Jung & Avolio, 1999). This, in turn, reciprocates a bond of trust, respect, and loyalty towards the leader.

In the early development of transformational leadership, Bass named only three aspects of the style of leadership: charisma, individualized consideration, and intellectual stimulation (Bass, 1981; Bass & Avolio, 1994). In further development, Bass (1985a) conceptualized charisma and inspirational distinct elements of transformational leadership (Avolio, Bass, & Jung, 1999; Bass, 1985a, 2000). Later, he renamed charisma as "idealized influence" and names the other aspect of transformational leadership "inspirational motivation" (Yukl, 1998, p. 326). Thus, transformational leaders use four elements of motivation to accomplish their objectives (Bass & Avolio). Avolio, Waldman, and Yammarino (1991) have termed these elements the "four I's": idealized

influence, inspirational motivation, intellectual stimulation, and individualized consideration. All of these are ways of creating motivation within the organization.

Idealized influence is behavior that stimulates strong follower emotions and identification with the leader (Yukl, 1998). It envisions, encourages, and sets high standards for emulation (Bass & Steidlmeier, 1999). Idealized influence is behavior that produces respect, trust, and admiration for the leader and emphasizes moral and ethical concerns (Hinkin & Tracey, 1999, 1998; House, 1977). It entails risk sharing on the part of leaders; a consideration of follower needs over personal needs (Tracey & Hinkin, 1998). According to Bass (1985a), if the leadership is truly transformational, its charisma is characterized by high moral and ethical standards.

Inspirational motivation is behavior that appeals to a shared vision through symbols and modeling appropriate behavior (Yukl, 1998). Part of the vision includes giving and receiving feedback, listening, trust, and open communications. Mentoring and coaching are stressed as a means to develop and nurture the follower (Bass, 2000). Leadership development goes beyond classroom training; leadership is attained by being equipped and empowered by modeling (Elliston, 1992). Bass (2000) referred to "desired leadership role models" (p. 24) as encouraging agents that start at the top of the organization and are developed at each succeeding level.

Intellectual stimulation is behavior that increases the followers' awareness of problems and viewing the problems from a different perspective. This behavior is goal-oriented, directive, and strong on initiation of structure in their intellectual stimulation (Bass, 1981; Yukl, 1998). Thinking must be stimulated at all levels of the organization about the goals and actions that are necessary to fulfill the mission (Bass, 2000).

Problems do not need to be overlooked; they must be confronted. Communication must be enhanced from top to bottom and bottom to top. Intellectual stimulation fosters creativity, planned risk-taking, innovation, and experimentation (Bass, 2000).

Individualized consideration behavior provides encouragement, support, and coaching to followers (Bass, 2000; Yukl, 1998). Leaders that exemplify individualized consideration are friendly, close, and informal and treat followers as individuals with diverse developmental needs (Bass, 2000). They treat subordinates as equals and give them advice, help, and support. They encourage their subordinates to develop their latent skills and provide feedback for the learning process (Bass, 1981).

Although most of the studies in transformational leadership have been in the U.S., some of the studies have been from other cultures (Bass, Avolio, & Goodheim, 1987; Jung & Avolio, 1999; Pillai, Scandura, & Williams, 1999). There have been numerous studies performed in Spain (Cuadrado & Molero, 2002; Cuadrado, Molero, & Navas, 2003; Molero 1995a, 1995b; Morales & Molero, 1995). Transformational leadership has focused mainly in the secular business arena, but has also tapped into other areas such as the military, nursing, and religious circles (Abbott, 1999; Brockelman, 1999; Kilpatrick, 1996; Onnen, 1987; Yammarino & Bass, 1990). There are exceptions when there are unusual attributes of the organization or culture (Bass, 1997).

Transactional Leadership

Transformational leaders are distinct from transactional leaders. Bass (1981) stated that transformational leaders are "more likely to be proactive than reactive in their thinking; more creative, novel, and innovative in their ideas; more radical or reactionary than reforming or conservative in ideology; and less inhibited in their ideational search

for solutions" (p. 105). Transactional leadership is concerned with keeping things working correctly and reacting to problems from within. Transactional leaders stress the importance of the material needs of the followers, whereas transformational leaders place an emphasis on building the follower's self-concept, which identifies with the leader's self-concept and mission (Bass, 2000).

Transactional leaders work within the framework of the rules and boundaries (Ford, 1991). They are interested in the management and performance process instead of the leadership and mentoring process. They recognize the follower's desires and try to meet those desires if the follower performs well (Lewis, 1996). They exchange rewards for increased performance. The leaders and follower are in agreement of the necessary tasks to be accomplished in order to be rewarded (Bass, 1985a). Usually, contingent reward is accomplished either in praise for work that is done well or with monetary bonuses.

Laissez-faire leadership is leadership that shows a non-transaction or passivity towards problems and concerns (Bass & Avolio, 1994). It is behavior that portrays "passive indifference" in areas such as: ignoring the needs of subordinates, non-response to problems, and not monitoring (Yukl, 1998).

Cultural Differences and Leadership Models

Since the 1980s there has been progressive work done in the field of implicit leadership traits with an emphasis of cultural leadership (Bryman, 1987; Hofstede, 1980). Most of the research in implicit leadership theory started with Hofstede's four cultural dimensions and with GLOBE's nine cultural dimensions (Hofstede, 1980; House et. al, 2002). In one of Hofstede's studies (1980), he encountered that differences in leadership

style is directly affected by the mental programming within different cultures. Ayman and Chemers (1983) studied leadership behavior of Iraqi managers and found different factor structures for European, Iraqi, and U.S. managers. Their conclusion was that the assessment of leadership behavior was a function not only of explicit leadership but also of the evaluator's cultural setting. Ayman and Chemers warned that the application of western leadership theories in other cultures could prompt inaccurate conclusions. In 1990, Bass indicated that cultural differences exist in leadership style.

Cultural Relativity

It should be noted that a follower's leadership trait preference does not indicate that the preference is superior. This study only explores the preferences and expectations. It does not infer that leaders must conform to the culture completely—only that they recognize what followers in various cultures expect. There are many leadership styles and theories that are preferred by followers within a culture and leaders should use them were it is appropriate (Hersey & Blanchard, 1988).

The U.S. culture, where delegation of empowerment and a mutual vision is emphasized, is opposed to the culture of its neighbor, Mexico, where empowerment would be seen as a disregard for a leader's responsibilities and mutual vision would be seen with indifference and disinterest (Den Hartog et al., 1999; Offermann, 1997). It would not be very prudent for a leader to try to implement his or her North American leadership style in a Mexican culture without understanding the obstacles and impediments that will come to play in its implementation. However, many North American leadership theories might be beneficial to the Latin American. The implementation of the theory is where the difficulty lies. The leader must ponder how to

implement the leadership theory with the follower's understanding the process and its necessity of its implementation. This study does not try to invalidate various leadership theories; it only tries to show that there are different expectations according to culture.

Implicit Leadership Theory

Implicit leadership theory suggests that followers hold a preference for certain leadership traits from their leaders and are based on personal characteristics and attributes (Ling, Chia, & Fang, 2000). Leadership perceptions are used by perceivers to evaluate and accordingly differentiate leaders from non-leaders or effective from ineffective leaders (Den Hartog et al., 1999). When an individual sees a leader that matches his or her concept of a leader, the leader is viewed as a "good leader" (Brodbeck et al., 2000, p. 4).

Den Hartog et al. (1999) described the varied leadership preferences according to culture:

A less negative attitude towards authoritarian leadership will likely be found in high power distance societies. In such societies, dominance and ostentatious displays of power might be appropriate for leaders. In contrast, in societies that are more egalitarian, leaders should emphasize egalitarian leadership. In the strongly egalitarian society of the Netherlands, for instance, the former prime minister was known to ride to work on his bicycle, just like many other Dutch employees do. The story has a positive connotation in the Netherlands. 'He/She's just like the rest of us' may be a positive comment about a leader in one society (such as the Netherlands), but have a negative connotation in another. (p. 10)

Implicit leadership theory explores the covert conceptual structure of leadership. The theory assumes the existence of a conceptual structure regarding the definition of a leader and what a leader should be in the minds of people (Coleman, 2003). One's experience with a leader, description, and evaluation of a leader are greatly influenced by one's implicit leadership theory. House et al. (1997) stated:

> Implicit leadership theory asserts that individuals are attributed leadership qualities, and accepted as leaders, based on the degree of fit, or congruence, between the leader behaviors they enact and the implicit leadership theory held by the attributers. The better the fit, the more leadership ability is attributed to the individual and the more the leader is accepted by the attributers. (p. 63)

There are several key variables for choosing effective leaders: the leader's preferred style, the maturity of the followers, the expectations of the followers, and the nature of the task to be undertaken (Fidler, 1997). In several explorations of the relationship between implicit and explicit leadership theories, researchers have found similar factor structures among U.S. participants (Eden & Leviatan, 1975; Lord, Binning, Rush, & Thomas, 1978; Rush, Thomas, & Lord, 1977). Offermann, Kennedy, and Wirtz (1994) pointed out that implicit leadership theory could serve as the foundation for the study of leadership, as well as provide a conceptual structure for developing explicit leadership theories. Through their research, they explored the content of implicit leadership theory for U.S. participants and identified eight major factors: sensitivity, dedication, tyranny, charisma, attractiveness, masculinity, intelligence, and strength. These eight factors are identified by U.S. participants, which obviously represent, and fit the U.S. model for leadership. However, it is very possible that other cultures would

show different factors if researched. Lord, De Vader, and Alliger (1986) concluded from their research that traits are "important organizational constructs for perceivers" (p. 408). Their results showed that the personality traits of intelligence, dominance, and masculinity-femininity were significantly related to leadership perceptions.

In some cultures, followers would expect their leader to be authoritative, and would perceive attempts at empowerment as a disregard for leader obligations and responsibility (Hofstede, 2001; Offermann, 1997). Even the word, "leader," does not translate equally into other languages such as French, German, and Spanish and seems to connote leadership that is directive and authoritative as opposed to U.S. definitions (Graumann, 1986). Bass (1997) stated that leadership must be viewed in its cultural context when there exists "unusual attributes of the organizations of cultures" (p. 132).

In the 1960s and early 1970s, IBM surveyed employees from various nations as to their expectations in the workplace. One of the questions on the survey questioned whether employees were afraid to disagree with their superiors. The results were wide-ranging from Austria were it was considered proper to disagree with one's superiors to Guatemala were it was considered very improper (Hofstede, 2001).

Leadership perceptions are so vital to being an effective leader, that some have argued that the perception of the leadership trait is more important than the possession of the trait (Lord & Maher, 1991). This is based on that perceived traits and leadership perceptions are both perceptual variables and are measured equally. This gives some credence to the notion that leaders must portray confidence and certainty even during times when there is a feeling of ineptness.

GLOBE scientists, such as Abdalla and Al-Homoud (2001), have observed leadership characteristics that are unique to the Arabian Gulf states. Arabs are collectivists and hold a high power distance that is based on the Koran's respect for seniors and "those that have the charge over you" (p. 511). Abdalla and Al-Homoud's study shows that Arabs have a negative relationship with charisma and autocratic rule and placed "inspirational" as the number one preferred leadership quality (p. 521).

As part of the GLOBE team, Ashkanasay, Trevor-Roberts, and Earnshaw (2002) studied the Anglos sector of the world. They classified the Anglos as people from the following countries: (a) Australia, (b) Canada, (c) England, (d) Ireland, (e) New Zealand, (f) South Africa (white sample), and (g) the United States of America. Anglos measured high on power distance and a low on gender egalitarianism. Anglos had mid scores on all of the rest of the dimensions of societal practices. This cluster perceives charismatic, team-orientated, and participative leadership as the ideal. It is important to understand the nuances for each culture in order to be effective. For example, in Australia, followers prefer their leader to be not only visionary and inspirational, but their leader must be perceived as one of the common people. Because people in this society are individualistic and democratic, they place great emphasis on their freedom to an open opinion. Therefore, it is pertinent that in this society that all relevant parties are included in the decision-making process and the delegation of responsibilities.

As a GLOBE member, Jesuino (2002) studied the Latin European sector of the globe, which consists of Spain, Portugal, Italy, French Switzerland, France, and Israel. Israel is included in this cluster because there was a strong Jewish community that lived in Spain before they moved to the Eastern European countries. This cluster measured

high on group collectivism and high on power distance. Gender egalitarianism and future orientation was measured low. Charismatic visionary, and team-oriented, participative leadership are the preferred styles for this cluster. The Anglos and Latin Europe cluster shares similar preferences for leadership styles. According to House et al. (1999), charismatic leadership is a leadership preference that has been universally endorsed.

Although, GLOBE has explored ILT in Latin Europe, the only Latin American country that it has studied intensely has been Columbia (Ogliastri, in press). Columbia measured high on performance orientation, charismatic visionary, and team-oriented. Other Latin American countries have been mentioned in various GLOBE studies, however, there has not been much exploration in them. GLOBE has done very little research in respect to Mexico and ILT (Den Hartog et al., 1999), which gives this research paper importance. Mexico, being the largest Spanish-speaking country in the world, can show some light on its cultural relationship with leadership and organization. Hofstede (1983) showed Mexico with great differences from Columbia, so it would be interesting to explore more in respect to implicit leadership theory.

Culture and Leadership

There are countless cultural differences throughout the world, therefore it would seem the obvious that preferences to leadership style would also vary according to culture. Leadership styles such as charismatic, authoritarian, democratic, dictatorial, laissez-faire, and others should be considered according to the cultural norm of the country (Den Hartog et al., 1999). Hofstede (1980) stated that many of the differences in leadership style can be explained through the mental programming within different cultures.

For example, in some cultures, colorful language and poise are more of an indication of a good leader rather than the content of the leader's message. For example in the Middle East, orators are admired for their expressiveness rather than their substance. Dr. Roy Melbourne (1998), a former Foreign Service Officer, attended a parliamentary session in Iran and listened to Prime Minister Mohammad Mosaddeq speak. Melbourne stated:

> After attending a parliamentary session where Mosaddeq spoke, I met one of his political opponents at a reception. The man kept repeating what a fine speech it had been. When I asked, "What did he say?" this English university-educated man simply exclaimed, "Oh, it doesn't matter. It was a marvelous speech." Because colorful language flows so effortlessly in the Middle East, provocative, challenging words are irresistible. (para. 18)

In Mexico, language is also a vital part of the negotiating process, and verbal and nonverbal expressiveness is very common (Acuff, 1993). In fact, emotion and drama has more credence and logic in negotiations, and individuals are respected for their verbal agility (Volkema, 1998). Although Americans enjoy colorful language, content is regarded as more important as a basis for leadership assessment.

Other differences that are inherent in cultures include polychronic and monochronic societies. Monochronic people are time-oriented people that believe in doing one thing at a time. They finish one task before they start another and have a high need for closure. They are not satisfied with dangling loose ends (Dodd, 1998; Volkema, 1998). Polychronic people attempt to do many things simultaneously. They are not

bothered by unfinished business and are not time-oriented people. Polychronic leaders are known to have a number of meetings at the same time in the same office.

The U.S. is considered a monochronic nation with people that are very precise in their scheduling. Latin Americans including Mexicans are very polychronic people. They are not bound by schedules as much. Of course, there are many exceptions within each society, but overall that is the case (Bluedorn, Kalliath, Strube, & Martin, 1999). A study of Mexican and Anglo students showed great differences between Mexicans from Yucatan and U.S. Anglos (Phipps, 1987, as cited in Dodd, 1998). An American might consider a Mexican businessman as a poor leader because of a lack of punctuality, and a Mexican businessman might consider an American as too fixated on time. Consider the following example:

> You are an American expatriate working in Buenos Aires. You have a 10:00 A.M. appointment with the Argentinean manager of a local public relations firm, and it is now 10:30. The receptionist tells you the person you have come to see is meeting with someone else. You wait another half an hour, during which time another person (who has the next appointment) arrives. You become increasingly frustrated until, at 11:00 A.M., the manager emerges from his office to greet you. To your amazement, he neither acknowledges nor apologizes for making you wait an hour. You find this behavior extremely rude and are furious with him. (Storti, 2001, p. 30)

Another characteristic of cultures is whether the society is a high-context culture (HCC) or a low-context culture (LCC). HCC means that members of that culture are "expected to know how to perform, so information and cultural rules remain implicit"

(Dodd, 1998, p. 90). LCC means that members of that culture are not expected to know the information; the cultural rules are explicit. Decision-making is based partly upon whether the culture is HCC or LCC. In a HCC, members desire a trust level first with personal relations and their negotiations are time-consuming and ritualistic. In a LCC, leaders value expertise and like to "get down to business," and endeavor to make their negotiations as efficient as possible (Martinko & Douglas, 1999).

In a HCC, the leader is expected to know the necessary information for leading his or her followers and will be judged by this criterion if he or she is a good leader. In a HCC, the leader's acknowledgement of their lack of knowledge in their field of expertise would diminish their reputation as a leader. In a LCC, the leader is not expected to know everything, and would not be looked at as inept if lacking the internal necessary knowledge for making an important decision.

Storti (2001), a cross-cultural scholar, provides an example of two cultures clashing due to this conflict of HCC and LCC. While living in Egypt, an American businessman asks his Egyptian secretary, Yasmina, to find out some data on a certain company, El Ghalawi Ltd. She agrees to research it. On the following morning, when he asked whether she prepared the data for him, she says, "yes," but fails to provide it to him. Finally, she is corrected in front of another businessman about the failure to provide the information to him. To the American, the secretary is inept. However, Yasmina has a completely different outlook on the situation. Storti (2001) wrote:

> Yasmina is not quite sure what to make of you (American businessman)
> [parenthesis added]. She's trying very hard to like you—you're going to be her
> boss for the next three years, if she can last that long—but things aren't off to a

very good start. Late yesterday afternoon, you asked her to pull together some data on a shipping company. She was very polite, but she assumed you were not serious; surely, you know it takes longer than an hour or two to gather that kind of information. She probably should have told you, but she did not want to be disrespectful and imply that you did not know what you were talking about. This morning, much to her surprise and embarrassment, you ask her again for the information. She does not want to be rude, so she says "yes" to be polite but clearly signals the data is not ready by not immediately producing it. If you cannot read these signs, what can she do? The last straw is when you ask for the data a third time, embarrassing her in front of Mr. El Ghalawi. Yasmina sits back down at her desk, shaking her head and wondering how you can be so dense. (p. 42)

Like Yasmina, Latin Americans tend to be HCC and North Americans tend to be LCC. Obviously, followers from both cultures would expect different characteristics in their leaders.

There are great chasms of cultural differences that lie within the world, and to be successful in cross-cultural interaction, leaders need to become more familiar with their neighbors. Mexico's culture is vastly different from the U.S. and leaders from both countries should recognize the differences if they want to become more effective in their relations with other culture. De Forest (1994) stated:

United States business embodies such traditional American values as individualism, self-determination, achievement, future orientation, optimism, curiosity, problem solving, and doing more than expected. But traditional

Mexican ideals stress employee/employer interdependence, mutual responsibilities and loyalty between boss and worker; age, sex and position ranking orders in the organization; collectivism and continuity rather than individualism and change; belongingness and cooperation rather than competition; and not exceeding the boundaries of doing what you're told. Mexican employers tend to reject workers prone to criticize, who take their complaints to a higher authority, who exhibit competitiveness—because these traits disturb harmonious relations, the social fabric. (p. 35)

Because of suspected cultural variances in leadership preferences, Hallinger and Leithwood (1998) have annunciated the need for increased studies of cross-cultural leadership. Leadership should be studied anthropologically rather than solely using survey methods. Cross-cultural leadership studies is a multi-dimensional method compared to the one-dimensional uni-cultural leadership (Slater et al., 2002). Leadership studies should include the variable of culture. The importance of cross-cultural leadership should not be taken lightly; the ability to negotiate across national borders has become increasingly important in the past decade (Drake, 1995; Shenas, 1993). Furthermore, because of the various cultural groups that reside within the U.S., cross-cultural leadership is vital to reaching across the cultural river that separates them.

Although Mexico's leadership style is predominantly authoritative, there have been some small shifts in leadership styles, since NAFTA, within the multinational corporations in Mexico (Stephens & Greer, 1995). Mexico's authoritative manager has been replaced with democratic style managers in many American corporations, such as Ford and Johnson and Johnson (Stephens & Greer). In addition, managers in high-

standards companies that have close contact with U.S. firms, have developed styles much more like those of American managers. It is interesting that most of these high-standard companies are in the northern region of Mexico. It is also noteworthy that managers and professionals do not respond well to directives and orders as do the lower level workers (Stephens & Greer, 1995).

Study Hypotheses

Bass (1997) has acknowledged that in cultures that have unusual variances with the U.S., leadership expectations could vary according to transformational or transactional leadership. This paper has already shown that there are vast differences among the cultures of the U.S. and Mexico. The hypotheses are based on the four I's of transformational leadership, transactional leadership, and laissez-faire leadership. Although laissez-faire leadership is not part of transformational and transactional leadership, it is included in the instrument for transformational and transactional leadership. It is included because it is opposed to transactional leadership and sometimes referred to as "non-transactional" leadership.

Using Hofstede's cultural theory of five dimensions, De Forest's (1994) description of Mexican leadership traits, the GLOBE's further extensions of Hofstede's theory with descriptions of leadership characteristics that are universally endorsed, and the statistical information of the Mexican population through the research of the Instituto Nacional de Estadística, Geográfica, e Informática (2003), I have hypothesized the following:

According to De Forest (1994), Mexicans expect their leaders to be authoritarian and would probably perceive empowerment as weakness (Den Hartog et. al., 1999).

According to Hofstede (2001), Mexicans score high on power distance, therefore an employer would not speak on the same level as an employee. Any type of individualized consideration would retract from the authoritarian type of leadership.

Hypothesis 1a: Mexican immigrants will show less preference for individualized consideration than non-Hispanic Americans.

According to Buriel (1993) and Murata (2001), Mexican American cultural identification decreases significantly between the first and second generation. Because of the American leadership influence on Mexican Americans, I would expect Mexican Americans to score in between non-Hispanic Americans and Mexicans immigrants. Although Mexicans are collectivists and usually collectivist nations feel a moral responsibility to care for their followers (Bass & Avolio, 2000), Mexico's high power distance offsets this tendency (Lawrence & Yeh, 1994).

Hypothesis 1b: Mexican Americans will show more preference for individualized consideration than Mexican immigrants and less preference than non-Hispanic Americans.

Idealized influence is behavior that stimulates strong follower emotions and identification with the leader (Yukl, 1998). It entails risk sharing on the part of leaders; a consideration of follower needs over personal needs (Tracey & Hinkin, 1998). In a highly power distant culture idealized influence is not likely to be popular. Followers would have a difficult time trying to identify with a superior that is at a different socio-economic level. In addition, usually authoritarian leaders do not consider the follower's needs over their personal needs.

Hypothesis 2a: Mexican immigrants will show less preference for idealized influence than non-Hispanic Americans.

According to Buriel (1993) and Murata (2001), Mexican American cultural identification decreases significantly between the first and second generation. Because of the American leadership influence on Mexican Americans, I would expect Mexican Americans to score in between non-Hispanic Americans and Mexicans immigrants.

Hypothesis 2b: Mexican Americans will show more preference for idealized influence than Mexican immigrants and less preference for idealized influence than non-Hispanics.

Inspirational motivation presumes that the followers will be motivated to become or perform equal to or better than the leader. In highly power-distant cultures, that is not likely to take place. Highly power distant cultures hold the idea that they cannot look eye to eye with their superiors and that they will always hold a lower position than the leader. Cultures that score high in uncertainty avoidance would tend to adhere to hierarchical orders that are not very fluid. In other words, subordinates are not expected to perform equal to or better than the leader and do not usually climb the organizational ladder.

Hypothesis 3a: Mexican immigrants will show less preference for inspirational motivation than non-Hispanic Americans.

According to Buriel (1993) and Murata (2001), Mexican American cultural identification decreases significantly between the first and second generation. Because of the American leadership influence on Mexican Americans, I would expect Mexican Americans to score in between non-Hispanic Americans and Mexicans immigrants.

Hypothesis 3b: Mexican Americans will show more preference for inspirational motivation than Mexican immigrants and less preference for inspirational motivation than non-Hispanic Americans.

The average Mexican immigrant would have very little educational experience (Instituto Nacional de Estadística, Geográfica, e Informática, 2003) and therefore, might show less preference to intellectual stimulation.

Hypothesis 4a: Mexican immigrants will show less preference to intellectual stimulation than non-Hispanic Americans.

According to Buriel (1993) and Murata (2001), Mexican American cultural identification decreases significantly between the first and second generation. Because of the American leadership influence on Mexican Americans, I would expect Mexican Americans to score in between non-Hispanic Americans and Mexicans immigrants.

Hypothesis 4b: Mexican Americans will show more preference to intellectual stimulation than Mexican immigrants and less preference to intellectual stimulation than non-Hispanic Americans.

Transactional leadership involves rewards, exchanges, and a show of interest in the employee as long as production is good (Den Hartog et al., 1999). According to Jung and Avolio (1999), organizations within collectivist cultures are usually transformational in structure, however, their study is limited to Asians and Europeans. Mexicans and Japanese differ greatly in how they are collectivists. The Japanese are collectivists as work groups; Mexicans are collectivists as family groups. Lawrence and Yeh (1994) stated, "The extended family is the important group within Mexican culture, not the work group (in comparison to the Japanese)" (p. 53). According to Teagarden, Butler, and von

Glinow (1992), the multi-national maquiladoras in Mexico are transactional in structure. In addition, many of the other Mexican organizations have a tendency to show favoritism in regards to rewards towards blood-relative employees (Kras 1995; Lawrence & Yeh, 1994). In addition, studies have shown that cultures with high uncertainty avoidance may tend to adhere to a transactional organizational structure (Kuchinke, 1999).

Hypothesis 5a: Mexican immigrants will show more preference for transactional leadership than non-Hispanic Americans.

According to Buriel (1993) and Murata (2001), Mexican American cultural identification decreases significantly between the first and second generation. Because of the American leadership influence on Mexican Americans, I would expect Mexican Americans to score in between non-Hispanic Americans and Mexicans immigrants.

Hypothesis 5b: Mexican Americans will show less preference for transactional leadership than Mexican immigrants and more preference for transactional leadership than non-Hispanic Americans.

Kirkpatrick (1996) noticed in his study that Mexicans (his group called "Mexicans" consisted of Mexican Americans and Mexican immigrants) preferred laissez-faire leadership. Kilpatrick, however, did not specify how many of his "Mexican" sample consisted of Mexican immigrants and how many consisted of Mexican Americans.

Hypothesis 6a: Mexican immigrants will show greater preference to laissez-faire leadership than non-Hispanic Americans.

According to Buriel (1993) and Murata (2001), Mexican American cultural identification decreases significantly between the first and second generation. Because of

the American leadership influence on Mexican Americans, I would expect Mexican Americans to score in between non-Hispanic Americans and Mexicans immigrants.

Hypothesis 6b: Mexican Americans will show less preference to laissez-faire leadership than Mexican immigrants and more preference to laissez-faire leadership than non-Hispanic Americans.

Control Variables

In order to focus on the culture, this study must control the confounding variables. This study controls for the following confounding variables: age, gender, and level of education completed. The dependent variables are leadership style preferences such as idealized attributes, idealized behaviors, inspirational motivation, intellectual stimulation, individualized consideration, contingent reward, management-by-exception (active), management-by-exception (passive), and laissez-faire. Moderating variables could be job occupation, socio-economic level, length of time in the U.S., and resident distance from border (see Figure 1).

I have included gender, because Bass and Avolio (2000) have noticed that gender does affect leadership preference. I have included age, because experiential knowledge might change a person's leadership style preference.

The Mexican immigrants represent the Mexican leadership perspective. Some of the immigrants will have some U.S. influence according to their assimilation and acculturation into U.S. culture. Therefore, in order to control that intervening factor, the questionnaire will ask the amount of years in the U.S. In addition, another intervening factor is the socio-economic status of the immigrants. Education can be an intervening variable. Many of the middle-class and high-class citizens of Mexico are educated in the

U.S. or in at least Mexican universities that are highly influenced by their American counterparts. De Cosmo (2002) studied the leadership values of Mexican and American businessmen along the border of the U.S. and Mexico, and found only little differences, so the questionnaire will compensate for this with the variables: income and level of education completed. Last of all, I have included the length of time in the U.S. to control for American influence on the Mexican immigrant while residing in the U.S.
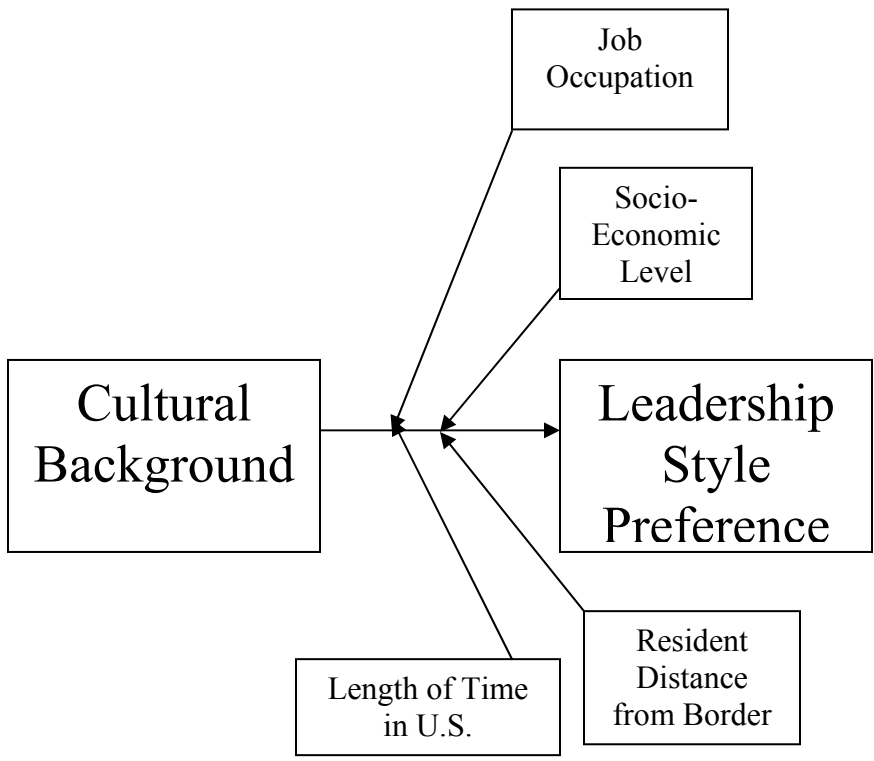
Figure 1: Model showing confounding variables that influence the cultural background.

Chapter 3: Methodology

Sample

The sample for this study was drawn from the members of five Pentecostal churches located in Northern California. Four churches are Spanish-speaking assemblies and have a total of 570 members. My goal was to collect 100 questionnaires from the Mexican immigrants from the Spanish-speaking churches, 50 questionnaires from the Mexican Americans from the Spanish-speaking churches, 50 questionnaires from the Mexican Americans from the English-speaking church, and 100 questionnaires from the non-Hispanic Americans from the English-speaking church.

1. East Valley Pentecostal Church, San Jose, CA, has a membership of 200. Approximately 95% of the members are Mexican immigrants.

2. Iglesia de La Roca, Sacramento, CA, has a membership of 140. Approximately 75% of the members are Mexican immigrants.

3. Iglesia de La Piedra, Sacramento, CA, has a membership of 80. Most of the members are Mexican immigrants. Approximately 90% of the members are Mexican immigrants.

4. United Apostolic Church, Sacramento, CA, has a membership of 150. The church is a mixture of mainly Mexican immigrants and Mexican Americans.

5. The Rock Church of Sacramento, CA, is predominantly Anglo, but has many other ethnic groups such as Mexican American, African American, and Asian American. The church has about 1000 members. The church does not have any demographic records.

The data was collected from 276 participants from five churches. Ages of respondents ranged from 18 to 79 with a mean of 36.1 and a standard deviation of 11.5. Non-Hispanic Americans ranged from 19 to 76 years of age with a mean of 39.7 and a standard deviation of 11.8 (see Table 5). Mexican Americans ranged from 18 to 79 years of age with a mean of 32.6 and a standard deviation of 12.0 (see Table 6). Mexican immigrants ranged from 18 to 63 years of age with a mean of 34.3 and a standard deviation of 10.0 (see Table 7). There were 116 (47.3%) male participants, 123 (50.2%) female participants, and six participants that chose not to respond.

Thirty-one questionnaires were not usable due to incomplete data or a participant's ethnicity was beyond the three categories of non-Hispanic American, Mexican American, or Mexican immigrant. In addition, household income was left blank in a substantial number of the questionnaires, making it necessary to drop the use of income as a control variable in the analysis. Table 2 shows the numbers of no responses from each group for each control variable. An additional 20 questionnaires were of no use because they were missing one or more of the control variables. Therefore, the sample used for analysis consisted of 225 questionnaires (91 non-Hispanic Americans, 47 Mexican Americans, and 87 Mexican immigrants). The control variables that were of use were gender, age, level of education completed, and length of time in the U.S.

Table 2

Number of No Responses for Each Control Variable

	Non-Hispanic American No Response	Mexican American No Response	Mexican Immigrant No Response
Gender	0	1	5
Age	0	1	7
Levels of Education Completed	2	0	5
Household Income	5	18	25
Length of Time in the USA	0	1	3

The study sample included 40.4% non-Hispanic Americans, 20.9% Mexican

Americans, and 38.7% Mexican immigrants (see Table 3 and Figure 2). The low

percentage for the Mexican American category was a surprise. The Spanish-speaking

churches had a combined attendance of 570 members including children, but the vast

majority of adults were Mexican immigrants. Although the immigrant churches had many

Mexican American adolescents, 81% of the Mexican American sample came from the

Rock Church (English-speaking) and the United Apostolic Church (bilingual-speaking).

All of the non-Hispanic Americans and Mexican Americans chose to take the

questionnaire in English and the Mexican immigrants chose to take the questionnaire in

Spanish.

Table 3

Ethnic Data Sample

		f	%
Valid	Non-Hispanic American	91	40.44
	Mexican American	47	20.89
	Mexican Immigrant	87	38.67
	Total	225	100.00
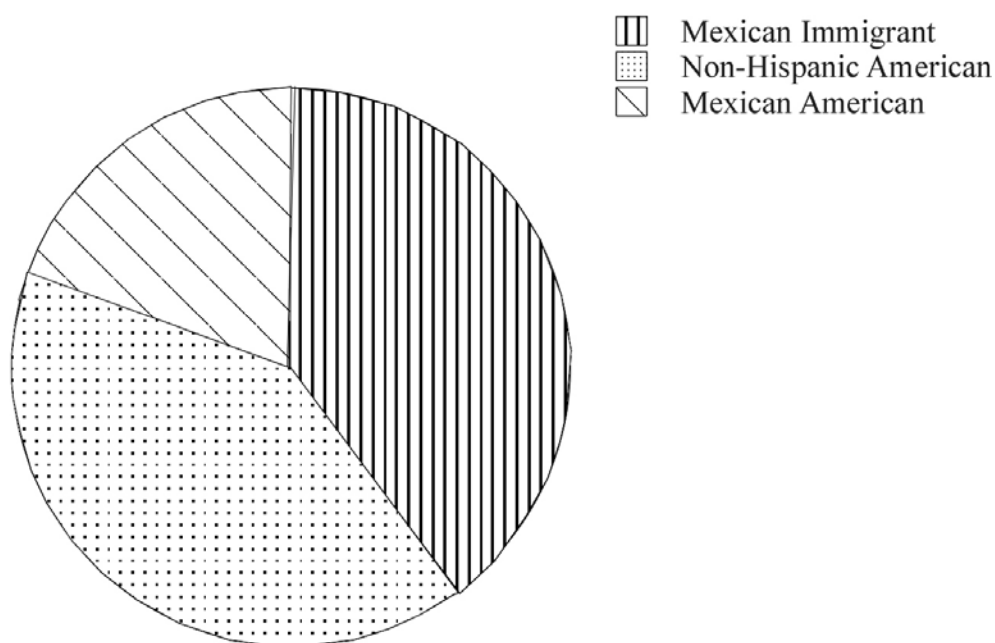
Figure 2: Ethnicity.

The mean level of education completed among non-Hispanic Americans (5.11) and Mexican Americans (4.71) was "Some College." The mean for Mexican immigrants (3.18) was "Junior High School" (see Tables 5, 6, and 7). The mean length of time in the U.S for Mexican immigrants was 12.9 years with a standard deviation of 9.0.

Table 4

Control Variable Descriptive Statistics

	Minimum	Maximum	*M*	*SD*
Gender	1	2	1.51	.50
Age	18	79	36.11	11.49
Levels of Education Completed	1	7	4.23	1.34
Length of Time in the USA	1	79	27.01	16.48

Note. Levels of Education Completed: 1=No School, 2=Grammar School, 3=Junior High, 4=High School, 5=Some College, 6=Bachelor's Degree, 7=Graduate Level Classes.

Table 5

Non-Hispanic American Control Variable Descriptive Statistics

	Minimum	Maximum	*M*	*SD*
Gender	1	2	1.53	.50
Age	19	76	39.72	11.85
Levels of Education Completed	4	7	5.11	.80
Length of Time in the USA	18	76	39.70	12.00

Note. Levels of Education Completed: 1=No School, 2=Grammar School, 3=Junior High, 4=High School, 5=Some College, 6=Bachelor's Degree, 7=Graduate Level Classes.

Table 6

Mexican American Control Variable Descriptive Statistics

	Minimum	Maximum	*M*	*SD*
Gender	1	2	1.40	.50
Age	18	79	32.62	11.97
Levels of Education Completed	3	7	4.71	.77
Length of Time in the USA	4	79	32.30	12.53

Note. Levels of Education Completed: 1=No School, 2=Grammar School, 3=Junior High, 4=High School, 5=Some College, 6=Bachelor's Degree, 7=Graduate Level Classes.

Table 7

Mexican Immigrant Control Variable Descriptive Statistics

	Minimum	Maximum	*M*	*SD*
Gender	1	2	1.56	.50
Age	18	63	34.33	9.96
Levels of Education Completed	1	6	3.18	1.24
Length of Time in the USA	1	35	12.87	9.05

Note. Levels of Education Completed: 1=No School, 2=Grammar School, 3=Junior High, 4=High School, 5=Some College, 6=Bachelor's Degree, 7=Graduate Level Classes.

Measurements

Leadership preferences were collected using the Spanish and English version of the 45-item Multi-factor Leadership Questionnaire (MLQ). These instruments have been tested and found to be valid to determine the effectiveness of a leader's ability to be transformational and transactional in 12 scales: idealized influence (attributed), idealized influence (behavior), inspirational motivation, intellectual stimulation, individualized consideration, contingent reward, management-by-exception (active), management-by-

exception (passive), laissez-faire, extra effort, effectiveness, and satisfaction. (Avolio et al., 1999). The most recent version is the Revised MLQ 5X [Bass, 1995]. The MLQ is the most prominent instrument in determining transformational leadership (Mannion, 1999; Onnen, 1987; Yusof, 1999). The MLQ is a reliable instrument in determining if a leader is transformational or transactional (Hicks, 1990).

The following values are used to record the participant's answers and calculate their mean scores on the MLQ:

0 = Not at all

1 = Once in awhile or rarely

2 = Sometimes

3 = Fairly often

4 = Frequently if not always

There exist various MLQ Spanish versions. They have been used in a number of published studies, namely in Spain (Cuadrado & Molero, 2002; Kilpatrick, 1996; Molero 1995a; Molero, 1995b; Morales & Molero, 1995). Being fluent in Spanish, I noticed there were some errors in Bass' Spanish version of the MLQ. I took the questionnaire to a professional translator that was raised with Spanish as his first language. A professional translation of an English text would not be perceived as translated nor would it be transliterated. Consequently, there were some small portions of the original questionnaire that were corrected (see Appendix A and B). Table 8 explains the corrections:

Table 8

Spanish MLQ Corrections

Question	Original	Correction
2	"Asunciones"	Suposiciones
3	"Revistan"	Muestran
10	"Orgullo"	Ánimo
30	"Hago"	Ayudo
39	"Hago"	Inspiro

Question two uses "asunciones" for assumptions, when it is more appropriate to use the term, "suposiciones." Kilpatrick (1996) had the MLQ-5x (long form) translated into Spanish and used it for his dissertation. He used "suposiciones" instead of "asunciones" (p. 172).

Question 3 uses the term "revistan gravedad" for "become serious." Although the term is correctly translated, it is a sophisticated term that could affect the respondent's answer due to not understanding the term "revistan" in its context. So, the phrase was corrected to state, "muestran gravedad" (M. Duran, personal communication, July 20, 2001).

Question 10 uses "orgullo" as a translation of the English word, pride. In Spanish, "orgullo" is a more negative term although it can be used as a positive term. In this case, it seems to imply that the followers have a proud spirit associating with the leader. So, "ánimo" was used to show it is a positive term (M. Duran, personal communication, July 20, 2001).

Questions 30 and 39 have the same error in translation. In English, we use the phrase, "I get others to" which means that we inspire others to do something. If "I get others to" is transliterated as "hago que los demás" (question 30) or "hago hacer a los demás" (question 39), then the Spanish phrase would mean almost as if one forced someone to do something. Therefore, the phrases were replaced with "ayudo" and "inspiro" respectively (M. Duran, personal communication, July 20, 2001).

Further, question 17 uses a common English cliché, "If it ain't broke, don't fix it." While this is clearly understood by the English-speaking respondent, it is not well known to the Mexican. This question should be rewritten in a Spanish-equivalent as, "Es mejor dejarlo como está, que tratar de arreglarlo y descomponerlo más" (E.B. Olea, personal communication, June 14, 2004).

Tables 9, 10, 11, 12, 13, and 14 show the questions that pertain to the variable.

Table 9

Individualized Consideration

Items In MLQ5X	Item Content
15	Spends time teaching and coaching me
19	Treats me as an individual rather than just a member of a group
29	Treats each of us as individuals with different needs, abilities, and aspirations
31	Focuses me on developing my strengths

Table 10

Idealized Influence

Items In MLQ5X	Item Content
6	Talks to us about his/her most important values and beliefs
10	Instills pride in being associated with him/her
14	Specifies the importance of having a strong sense of purpose
18	Goes beyond his/her own self-interest for the good of our group
21	Acts in ways the build my respect
23	Considers the moral and ethical consequences of his/her decisions
25	Displays a sense of power and confidence
34	Emphasizes the importance of having a collective sense of mission

Table 11

Inspirational Motivation

Items In MLQ5X	Item Content
9	Talks optimistically of the future
13	Talks enthusiastically about what needs to be accomplished
26	Articulates a compelling vision of the future
36	Expresses his/her confidence that we will achieve our goals

Table 12

Intellectual Stimulation

Items In MLQ5X	Item Content
2	Re-examines critical assumptions to question whether they are appropriate
8	Seeks differing perspectives when solving problems
30	Gets me to look at problems from many different angles
32	Suggests new ways of looking at how we do our jobs

Table 13

Transactional Leadership

Items In MLQ5X	Item Content
1	Provides his/her assistance in exchange for my effort
3	Fails to intervene until problems become serious
4	Focuses attention on irregularities, mistakes, exceptions, and deviations from standards
11	Makes sure that we receive appropriate rewards for achieving performance targets
12	Things have to go wrong for him/her to take action
16	Makes clear what I can expect to receive, if my performance meets designated standards
17	Shows he/she is a firm believer in "If it ain't broke, don't fix it"
20	Problems must become chronic before he/she will take action
22	Spends his/her time looking to "put out fires"
24	Keeps track of my mistakes
27	Directs his/her attention toward failure to meet standards
35	Expresses his/her satisfaction when I do a good job

Table 14

Laissez-Faire

Items In MLQ5X	Item Content
5	Avoids getting involved when important issues arise
7	Is absent when needed
28	Avoids making decisions
33	Delays responding to urgent questions

Internal Reliability/Alpha

Table 15 shows the reliabilities for each of the dependent variables from the English MLQ and the Spanish MLQ.

Only idealized influence had a reliability larger than .70 in the total sample. Idealized influence, an 8-item scale, has a combined scale of idealized influence-behavior and idealized influence-attributed. The average subscale reliability for the Spanish version (.46) was considerably smaller than the average subscale reliability for the English version (.61). Although the reliabilities were unacceptably low, I decided to go ahead and use the subscales as they were, because my hypotheses were stated in terms of the subscale dimensions.

Table 15

Reliabilities for Dependent Variables

	English α	Spanish α	Total α
Individualized Consideration	.50	.20	.21
Idealized Influence	.71	.69	.68
Inspirational Motivation	.65	.50	.58
Intellectual Stimulation	.61	.48	.53
Transactional Leadership	.64	.57	.64
Laissez-faire Leadership	.52	.32	.48

Procedures

All of the pastors of each church were contacted by telephone and agreed to participate with the questionnaires. Each pastor was told that the questionnaires were not a diagnosis of his leadership style, but the questionnaires were to determine the followers' expectations in an ideal leader whether religious or secular. In addition, they were told that they would receive an analysis of the church derived from the MLQ. They agreed to allow me to administer the questionnaire during the normal congregational meetings. At each meeting, the questionnaires were provided in Spanish and English and it was explained how to fill out the questionnaires. The participants were promised that their individual responses would be held confidentially. I defined the terms Mexican American and Mexican immigrant, and then I gave them ample time to finish the questionnaires. At each event, the participants finished the questionnaires in about 20 minutes. The Rock Church provided their staff meeting as a means for collecting data. The same procedures were performed at the staff meeting. One hundred twenty-seven leaders usually attend the staff meeting, however, there were only 104 leaders in

attendance. I followed up later individually with the ones that were absent and out of 23 participants, 17 filled out the questionnaires.

Pilot Study

A pilot study was first conducted before using the MLQ. Five participant of each group filled out the questionnaires and provided feedback such as: understandability of instructions, understandability of questions, and length of time of completing the questionnaires. The non-Hispanic Americans and Mexican Americans had no problem with comprehension and duration; however, the Mexican immigrants had some difficulty understanding some words. These words were correct translations, however, they were too sophisticated for some of the participants. Three of the questions from the Spanish MLQ were modified for ease of understanding and the Mexican immigrant participants had no problem after the refinements were made.

Chapter 4: Results

Data for the Leadership Dimensions

Descriptive information about the study variables is provided in Tables 16-18.

Table 16

Non-Hispanic American MLQ Descriptive Statistics

	M	*SD*
Individualized Consideration	3.31	.55
Idealized Influence	3.36	.50
Inspirational Motivation	3.67	.47
Intellectual Stimulation	2.99	.61
Transactional Leadership	1.85	.45
Laissez-faire Leadership	.75	.65

Table 17

Mexican American MLQ Descriptive Statistics

	M	*SD*
Individualized Consideration	3.28	.56
Idealized Influence	3.20	.57
Inspirational Motivation	3.42	.62
Intellectual Stimulation	3.16	.67
Transactional Leadership	2.08	.59
Laissez-faire Leadership	.78	.74

Table 18

Mexican Immigrant MLQ Descriptive Statistics

	M	SD
Individualized Consideration	3.07	.64
Idealized Influence	3.22	.69
Inspirational Motivation	3.41	.66
Intellectual Stimulation	2.77	.83
Transactional Leadership	2.33	.55
Laissez-faire Leadership	1.41	.92

Correlation Matrices

As is expected, idealized influence had a correlation with intellectual stimulation, inspirational motivation, and individual consideration, since they are all part of transformational leadership.

In the non-Hispanic American sample, transactional leadership had a correlation, but it was only strongly correlated with individualized consideration and idealized influence. Laissez-faire had a negative correlation with idealized influence and inspirational motivation. In addition, gender was correlated with individualized consideration and idealized influence.

In the Mexican American sample, transactional leadership was strongly correlated with individualized consideration, idealized influence, and intellectual stimulation. "Levels of education" was correlated with inspirational motivation. In the Mexican American and Mexican immigrant sample, laissez-faire leadership had a strong

correlation with transactional leadership. A bivariate correlation was performed with number of generations of Mexican Americans with the MLQ variables and there were no correlations.

In the Mexican immigrant sample, transactional leadership had a strong correlation with all of the variables of transformational leadership. In addition, age was negatively correlated to transactional leadership and laissez-faire leadership was correlated to transactional leadership.

Of course, with all of the ethnic groups, age was strongly correlated with levels of duration in U.S. With the non-Hispanic Americans and the Mexican Americans, age had a comparison of 1.00 and .99 respectively, since most of them lived in the U.S. since they were born. The Mexican immigrant also was strongly correlated since most of them came to live in the U.S. during adolescence and early adulthood.

Table 19

Non-Hispanic American Correlation Matrix

	1	2	3	4	5	6	7	8	9	10
1. IC										
2. II	.58**									
3. IM	.48**	.66**								
4. IS	.33**	.49**	.41**							
5. TR	.39**	.21*	-.01	.16						
6. LF	-.16	-.27**	-.25*	-.11	.12					
7. Gender	.22*	.23*	.02	.14	-.11	-.06				
8. Age	.11	.01	-.00	.12	.04	-.15	-.05			
9. Levels of Education	-.07	-.11	-.17	.01	-.07	.07	.01	.12		
10. Duration in US	.12	.01	.00	.12	.04	-.14	-.06	1.00**	-.12	

Note. IC=Individualized Consideration, II=Idealized Influence, IM=Inspirational Motivation, IS=Intellectual Stimulation, TR=Transactional Leadership,

LF=Laissez-faire Leadership.

* p < .05. ** p < .01.

Table 20

Mexican American Correlation Matrix

	1	2	3	4	5	6	7	8	9	10
1. IC										
2. II	.55**									
3. IM	.73**	.59**								
4. IS	.44**	.64**	.42**							
5. TR	.43**	.53**	.29	.41**						
6. LF	-.04	-.09	-.04	-.09	.32*					
7. Gender	-.03	-.12	-.03	-.24	-.13	.03				
8. Age	.09	.27	.15	.01	.09	-.05	.06			
9. Levels of Education	.18	.21	.33*	.03	.11	.05	-.21	-.20		
10. Duration in US	.08	.24	.12	.01	.06	-.05	.02	.99**	-.16	

Note. IC=Individualized Consideration, II=Idealized Influence, IM=Inspirational Motivation, IS=Intellectual Stimulation, TR=Transactional Leadership,

LF=Laissez-faire Leadership.

* p < .05. ** p < .01.

Table 21

Mexican Immigrant Correlation Matrix

	1	2	3	4	5	6	7	8	9	10
1. IC										
2. II	.54**									
3. IM	.28**	.54**								
4. IS	.41**	.52**	.41**							
5. TR	.25**	.54**	.27**	.59**						
6. LF	-.04	.04	-.10	.16	.23*					
7. Gender	-.15	-.11	.04	.01	-.13	.02				
8. Age	.11	-.08	-.11	-.13	-.27*	.02	.16			
9. Levels of Education	-.02	-.01	-.03	-.04	-.20	-.18	.09	.02		
10. Duration in US	.03	-.11	-.16	.03	-.02	.18	.09	.47**	-.00	

Note. IC=Individualized Consideration, II=Idealized Influence, IM=Inspirational Motivation, IS=Intellectual Stimulation, TR=Transactional Leadership,

LF=Laissez-faire Leadership.

* $p < .05$. ** $p < .01$

Test of Hypotheses

A univariate analysis of variance (ANOVA) was performed in order to test

hypotheses 1 through 6. This analysis was performed with and without the control

variables of gender, age, levels of education completed, and length of time in the U.S. Of

the four variables, only length of time in the U.S. and age had a significant difference in

the independent variable of transactional leadership. A summary of the results of the

hypotheses is located in Table 34.

Hypothesis 1

To test Hypothesis 1a, which predicts that Mexican immigrants will show less

preference for individualized consideration than non-Hispanic Americans, I conducted

two analyses of variance, with and without the control variables, examining the

differences in mean levels of MLQ scores for individualized consideration across the

three groups.

Based on the pairwise comparisons, Hypothesis 1a was supported. Mexican

immigrants showed significantly less preference for individualized consideration than

non-Hispanic Americans.

Using the same analysis of variance, I tested Hypothesis 1b, which predicts that

Mexican Americans will show more preference for individualized consideration than

Mexican immigrants and less preference than non-Hispanic Americans.

Using the pairwise comparisons, Hypothesis 1b was not supported. Although

Mexican Americans showed significantly more preference for individualized

consideration than Mexican immigrants, they did not show a significant difference from

non-Hispanic Americans. However, it is worth noting that the mean was higher for non-

Hispanic Americans than for Mexican Americans (see Table 23).

Table 22

ANOVA of Individualized Consideration for Three Ethnic Groups

	Without control variables		With control variables									
					Gender		Age		Education Level Completed		Length of Time in US	
	F	p	F	p	B	Std. Error	B	Std. Error	B	Std. Error	B	Std. Error
Individualized Consideration	4.57	.011	1.12	.33	-.01	.08	.01	.01	.00	.04	-.00	.01

* $p < .05$. ** $p < .01$.

Table 23

Individualized Consideration Pairwise Comparison without Control Variables

	Non-Hispanic American	Mexican American	Mexican Immigrant
M	3.31[a]	3.28[c]	3.07[a]

Note. [a] denotes a significant mean difference at the .05 level among non-Hispanics and Mexican immigrants. [b] denotes a significant mean difference at the .05 level among non-Hispanics and Mexican Americans. [c] denotes a significant mean difference at the .05 level among Mexican Americans and Mexican immigrants.

Hypothesis 2

To test Hypothesis 2a, which predicts that Mexican immigrants will show less preference for idealized influence than non-Hispanic Americans, I conducted two analyses of variance, with and without the control variables, examining the differences in mean levels of MLQ scores for idealized influence across the three groups with and without control variables.

Based on the pairwise comparison of idealized influence, there was no support for Hypothesis 2a.

Using the same analysis of variance, I tested Hypothesis 2b, which predicts that Mexican Americans will show more preference for idealized influence than Mexican immigrants and less preference for idealized influence than non-Hispanics. Using the pairwise comparisons, Hypothesis 2b was not supported. In addition, it is worth noting that the non-Hispanic mean was higher than the Mexican American mean, and the Mexican American mean was higher than the Mexican immigrant mean (see Table 25).

Table 24

ANOVA of Idealized Influence for Three Ethnic Groups

| | Without control variables | | With control variables | | | | | | | | | |
| | | | Gender | | | Age | | | Education Level Completed | | Length of Time in US | |
	F	p	F	p	B	Std. Error	B	Std. Error	B	Std. Error	B	Std. Error
Idealized Influence	1.78	.171	.83	.44	.00	.08	.00	.01	.00	.04	-.00	.01

* p < .05. ** p < .01.

Table 25

Idealized Influence Pairwise Comparison without Control Variables

	Non-Hispanic American	Mexican American	Mexican Immigrant
M	3.36	3.20	3.22

Note. [a] denotes a significant mean difference at the .05 level among non-Hispanics and Mexican immigrants. [b] denotes a significant mean difference at the .05 level among non-Hispanics and Mexican Americans. [c] denotes a significant mean difference at the .05 level among Mexican Americans and Mexican immigrant.

Hypothesis 3

To test Hypothesis 3a, which predicts that Mexican immigrants will show less preference for inspirational motivation than non-Hispanic Americans, I conducted two analyses of variance, with and without the control variables, examining the differences in mean levels of MLQ scores for inspirational motivation across the three groups with and without control variables.

Hypothesis 3a was supported using pairwise comparisons. Mexican immigrants showed less preference for inspirational motivation than non-Hispanic Americans.

Using the same analysis of variance, I tested Hypothesis 3b, which predicts that Mexican Americans will show more preference for inspirational motivation than Mexican immigrants and less preference for inspirational motivation than non-Hispanic Americans (see Table 27).

Hypothesis 3b was not supported. Although Mexican Americans showed significantly less preference for inspirational motivation than non-Hispanic Americans, there was no significant difference from Mexican immigrants.

Table 26

ANOVA of Inspirational Motivation for Three Ethnic Groups

	Without control variables		With control variables									
					Gender		Age		Education Level Completed		Length of Time in US	
	F	p	F	p	B	Std. Error	B	Std. Error	B	Std. Error	B	Std. Error
Inspirational Motivation	5.42	.06	2.86	.06	.02	.08	.00	.01	-.00	.04	-.00	.01

* p < .05. ** p < .01.

Table 27

Inspirational Motivation Pairwise Comparison without Control Variables

	Non-Hispanic American	Mexican American	Mexican Immigrant
M	3.67[a][b]	3.42[b]	3.41[a]

Note. [a] denotes a significant mean difference at the .05 level among non-Hispanics and Mexican immigrants. [b] denotes a significant mean difference at the .05 level among non-Hispanics and Mexican Americans. [c] denotes a significant mean difference at the .05 level among Mexican Americans and Mexican immigrant.

Hypothesis 4

To test Hypothesis 4a, which predicts that Mexican immigrants will show less preference to intellectual stimulation than non-Hispanic Americans, I conducted two analyses of variance, with and without the control variables, examining the differences in mean levels of MLQ scores for intellectual stimulation across the three groups with and without control variables.

Based on the pairwise comparisons, Hypothesis 4a was supported. Mexican immigrants showed less preference for intellectual stimulation than non-Hispanic Americans (see Table 29).

Using the same analysis of variance, I tested Hypothesis 4b, which predicts that Mexican Americans will show more preference to intellectual stimulation than Mexican immigrants and less preference to intellectual stimulation than non-Hispanic Americans.

Hypothesis 4b was not supported. Although Mexican Americans showed significantly more preference to intellectual stimulation than Mexican immigrants did, they showed more preference than non-Hispanic Americans instead of less.

Table 28

ANOVA of Intellectual Stimulation for Three Ethnic Groups

	Without control variables		With control variables									
					Gender		Age		Education Level Completed		Length of Time in US	
	F	*p*	*F*	*p*	B	Std. Error	B	Std. Error	B	Std. Error	B	Std. Error
Intellectual Stimulation	5.11	.01	1.08	.34	.02	.10	-.01	.01	-.01	.05	.02	.01

* *p* < .05. ** *p* < .01.

Table 29

Intellectual Stimulation Pairwise Comparison without Control Variables

	Non-Hispanic American	Mexican American	Mexican Immigrant
M	2.99[a]	3.16[c]	2.77[a c]

Note. [a] denotes a significant mean difference at the .05 level among non-Hispanics and Mexican immigrants. [b] denotes a significant mean difference at the .05 level among non-Hispanics and Mexican Americans. [c] denotes a significant mean difference at the .05 level among Mexican Americans and Mexican immigrants.

Hypothesis 5

To test Hypothesis 5a, which predicts that Mexican immigrants will show more preference for transactional leadership than non-Hispanic Americans, I conducted two analyses of variance, with and without the control variables, examining the differences in mean levels of MLQ scores transactional leadership across the three groups with and without control variables. Using pairwise comparisons, Hypothesis 5a is supported (see Table 31).

Using the same analysis of variance, I tested Hypothesis 5b, which predicts that Mexican Americans will show less preference for transactional leadership than Mexican immigrants and more preference for transactional leadership than non-Hispanic Americans.

Hypothesis 5b is also supported which showed a significant difference in Mexican Americans and Mexican immigrants (see Table 31).

Table 30

ANOVA of Transactional Leadership for Three Ethnic Groups

	Without control variables		With control variables										
					Gender		Age		Education Level Completed		Length of Time in US	
	F	*p*	*F*	*p*	B	Std. Error	B	Std. Error	B	Std. Error	B	Std. Error
Transactional Leadership	20.05	.00	7.37	.00	-.1.15	.07	.01*	.01	-.05	.03	.01*	.01

* p < .05. ** p < .01.

Table 31

Transactional Leadership Pairwise Comparison without Control Variables

	Non-Hispanic American	Mexican American	Mexican Immigrant
M	1.85[a b]	2.08[b c]	2.33[a c]

Note. [a] denotes a significant mean difference at the .05 level among non-Hispanics and Mexican immigrants. [b] denotes a significant mean difference at the .05 level among non-Hispanics and Mexican Americans. [c] denotes a significant mean difference at the .05 level among Mexican Americans and Mexican immigrants.

Hypothesis 6

To test Hypothesis 6a, which predicts that Mexican immigrants will show greater preference to laissez-faire leadership than non-Hispanic Americans, I conducted two analyses of variance, with and without the control variables, examining the differences in mean levels of MLQ scores for laissez-faire leadership across the three groups with and without control variables.

Based on the pairwise comparisons Hypothesis 6a was greatly supported. Mexican immigrants showed more preference for laissez-faire style leadership than non-Hispanic Americans. Mexican immigrants showed almost twice the mean of non-Hispanic Americans (see Table 33).

Using the same analysis of variance, I tested Hypothesis 6b, which predicts that Mexican Americans will show less preference to laissez-faire leadership than Mexican immigrants and more preference to laissez-faire leadership than non-Hispanic Americans.

Hypothesis 6b was not supported. Mexican Americans showed significantly less preference to laissez-faire leadership than Mexican immigrants, but did not show any significant difference from non-Hispanic Americans.

Table 32

ANOVA of Laissez-faire Leadership for Three Ethnic Groups

	Without control variables		With control variables									
					Gender		Age		Education Level Completed		Length of Time in US	
	F	p	F	p	B	Std. Error	B	Std. Error	B	Std. Error	B	Std. Error
Laissez-Faire Leadership	20.55	.00	4.30	.02	.01	.11	-.02	.01	-.06	.05	.01	.01

* $p < .05$. ** $p < .01$.

Table 33

Laissez-faire Leadership Pairwise Comparison without Control Variables

	Non-Hispanic American	Mexican American	Mexican Immigrant
M	.75[a]	.78[c]	1.41[ac]

Note. [a] denotes a significant mean difference at the .05 level among non-Hispanics and Mexican immigrants. [b] denotes a significant mean difference at the .05 level among non-Hispanics and Mexican Americans. [c] denotes a significant mean difference at the .05 level among Mexican Americans and Mexican immigrants.

Chapter 5: Conclusions

Summary of Findings

This research paper was designed to explore the extent to which American and Mexican implicit leadership models differ. It proposed to answer the question, "How do preferences for leadership behaviors differ among non-Hispanic Americans, Mexican-Americans, and Mexican immigrants?" Last of all, this study investigated whether preferred leadership traits differ in the Mexican immigrant and the Mexican American cultures.

The results of the tests of hypotheses are summarized in Table 34.

Table 34

Hypotheses Results

Hypothesis		Supported
1a	Mexican immigrants will show less preference for individualized consideration than non-Hispanic Americans.	Yes
1b	Mexican Americans will show more preference for individualized consideration than Mexican immigrants and less preference than non-Hispanics.	Partial - Mexican Americans showed more preference for individualized consideration than Mexican immigrants
2a	Mexican immigrants will show less preference for idealized influence than non-Hispanic Americans.	No
2b	Mexican Americans will show more preference	No

Table 34 (continued).

	for idealized influence than Mexican immigrants and less preference for idealized influence than non-Hispanics.	
3a	Mexican immigrants will show less preference for inspirational motivation than non-Hispanic Americans.	Yes
3b	Mexican Americans will show more preference for inspirational motivation than Mexican immigrants and less preference for inspirational motivation than non-Hispanic Americans.	Partial – Mexican Americans showed less preference for inspirational motivation than non-Hispanics Americans
4a	Mexican immigrants will show less preference to intellectual stimulation than non-Hispanic Americans.	Yes
4b	Mexican Americans will show more preference to intellectual stimulation than Mexican immigrants and less preference to intellectual stimulation than non-Hispanic Americans.	Partial - Mexican Americans showed more preference to intellectual stimulation than Mexican immigrants
5a	Mexican immigrants will show more preference for transactional leadership than non-Hispanic Americans.	Yes
5b	Mexican Americans will show less preference for transactional leadership than Mexican	Yes

Table 34 (continued).

	immigrants and more preference for transactional leadership than non-Hispanic Americans.	
6a	Mexican immigrants will show greater preference to laissez-faire leadership than non-Hispanic Americans.	Yes
6b	Mexican Americans will show less preference to laissez-faire leadership than Mexican immigrants and more preference to laissez-faire leadership than non-Hispanic Americans.	Partial - Mexican Americans showed less preference to laissez-faire leadership than Mexican immigrants

Hypotheses 1a, 3a, 4a, 5a, and 6a were all supported by the data. These hypotheses stated that there would be significant differences in leadership expectations between non-Hispanic Americans and Mexican immigrants. Idealized influence was the only variable for which this hypothesized relationship did not hold.

Hypotheses 1b, 4b, 5b, and 6b showed a significant difference between Mexican Americans and Mexican immigrants. Hypothesis 3b showed a significant difference between non-Hispanics and Mexicans Americans.

Individualized Consideration

Compared to non-Hispanic Americans, Mexican immigrants prefer less individualized consideration. This is consistent with other studies that predict that Mexican followers would expect their leaders to be authoritarian and would probably perceive empowerment as weakness (De Forest, 1994; Den Hartog et. al., 1999).

According to Hofstede (2001), Mexicans score high on power distance, therefore an employer would not speak on the same level as an employee. Any type of individualized consideration would retract from the authoritarian type of leadership.

Inspirational Motivation

Compared to non-Hispanic Americans, Mexican immigrants prefer less inspirational motivation. Inspirational motivation presumes that the followers will be motivated to become or perform equal to or better than the leader. In highly power-distant cultures, that is not likely to take place. Highly power distant cultures hold the idea that they cannot look eye to eye with their superiors and that they will always hold a lower position than the leader. Cultures that score high in uncertainty avoidance would tend to adhere to hierarchical orders that are not very fluid. In other words, subordinates are not expected to perform equal to or better than the leader and do not usually climb the organizational ladder.

Intellectual Stimulation

Compared to non-Hispanic Americans, Mexican immigrants prefer less intellectual stimulation. Colorful language and poise are more of an indication of a good leader rather than the content of the leader's message. Emotion and drama has more credence than logic in negotiations, and individuals are respected for their verbal agility (Volkema, 1998).

Transactional Leadership

The hypothesized relationship (Hypotheses 5a and 5b) of transactional leadership was the only one that was completely supported.

Mexican immigrants prefer transactional leadership "sometimes" to "fairly often," whereas non-Hispanic Americans prefer transactional leadership "once in a while" to "sometimes."

Transactional leadership involves rewards, exchanges, and a show of interest in the employee as long as production is good (Den Hartog et al., 1999). According to Jung and Avolio (1999), organizations within collectivist cultures are usually transformational in structure. According to Teagarden et al. (1992), the multi-national maquiladoras in Mexico are transactional in structure. In addition, many of the other Mexican organizations have a tendency to show favoritism in regards to rewards towards blood-relative employees (Kras 1995; Lawrence & Yeh, 1994). Studies have shown that cultures with a high uncertainty avoidance may tend to adhere to a transactional organizational structure (Kuchinke, 1999).

<center>Post Hoc Test of Transformational Leadership</center>

To further understand the possible implicit leadership models at work, a post hoc analysis of variance (ANOVA) was performed to examine differences among the three groups in an overall measure of transformational leadership. Overall transformational leadership included individualized consideration, idealized influence, intellectual stimulation, and inspirational motivation. Based on the pairwise comparisons, Mexican immigrants showed significantly less preference for transformational leadership than non-Hispanic Americans (p=.04). Since transformational leadership is at odds with transactional leadership, this is consistent with the data that shows Mexican immigrants showed significantly more preference for transactional leadership than non-Hispanic Americans.

Laissez-faire leadership

Mexican immigrants prefer laissez-faire leadership to non-Hispanic Americans two to one. This does not mean that Mexican immigrants are pro-laissez-faire leadership; it just means that they are more inclined to laissez-faire leadership than non-Hispanic Americans. Although Mexican immigrants favor "once in a while" to "sometimes," non-Hispanic-Americans favor "never" to "once in a while." Non-Hispanic-Americans expect their leaders to intervene more often than Mexican immigrants expect in their leaders. To the non-Hispanic American, the Mexican immigrant approach can be very destructive, but to the Mexican immigrant, the non-Hispanic approach can be very intrusive and offensive. This type of leader evades providing support and direction, portrays lack of concern for what the followers do, and buries himself or herself in work (Bass, 2001).

Mexican Americans

In respect to individualized consideration, intellectual stimulation, and laissez-faire leadership, Mexican Americans had very similar scores to non-Hispanic Americans, which seems to show that Mexican Americans have assimilated into the American culture in these areas.

Within the variable of inspirational motivation, Mexican Americans had very similar scores to Mexican immigrants, which seems to show that Mexican Americans have not assimilated into the American culture in this area. One possible reason could be that inspirational motivation is behavior that is attained by a leader's role modeling (Elliston, 1992; Yukl, 1998). According to Lamport (1990), an individual's strongest role models are his or her parents. Mexican immigrants are collectivists and family oriented, so it is possible that Mexican Americans are also collectivists more than individualists.

Family oriented individuals might be more likely to be influenced from a parent than from others. Since inspirational motivation depends much on role modeling, it would be understandable that Mexican Americans would not easily assimilate into American society in respect to this sub-variable.

Another possible reason for this could be that Mexican Americans have not assimilated into the U.S. culture in respect to their machismo (Riding, 1989). Machismo is characterized by fearlessness, control, dominance, sexual prowess, and sometimes aggression (Quintero & Estrada, 1998). It is possible that the Mexican Americans feeling for control and dominance is extended into the workplace, which would be counterproductive to the transformational dimension of inspirational motivation.

The transactional leadership means for the Mexican American sample were as anticipated; and showed a significant difference between non-Hispanic Americans and Mexican immigrants.

<div align="center">U.S. Leaders and Immigrant Followers</div>

In the U.S., many American ministers pastor predominantly immigrant churches. Without an understanding of the immigrant's leadership preferences, these pastors can become very frustrated working with their followers. There is a potential for misunderstandings when leaders do not understand their follower's expectations. This is not only the case with pastors with predominantly immigrant congregations, but it is also the case with organizations that employ immigrants.

According to the American Immigration Lawyers Association (2005), 18% of small businesses are started by immigrants and account for up to 80% of the new jobs available in the United States each year. In the U.S., Mexican immigrants have

substantial numbers that work in the areas of drywall installation, landscaping, dishwashers, farm workers, housekeeping, and roofing (Kahn, 2005). Illegal Mexican immigrants make up a large percentage of the U.S. workforce (Pew Hispanic Center, 2005; see Table 35). It is expedient that these leaders understand their followers for the success of their organization.

Table 35

Occupations with Largest share of Illegal Immigrants

	Pct.
Drywall/ceiling installation	27%
Landscape	26%
Dishwashers	24%
Farm workers	23%
Maids/housekeepers	22%
Roofers	21%

Implementing American Leadership Principles to Mexican Immigrants

An understanding of the Mexican immigrant worldview is vital for the implementation of American leadership principles. American leaders that come into frequent contact with Mexican immigrants must understand the Mexican culture before applying American leadership theories. Because there exists some grave differences in leadership preferences, some American leadership principles do not need to be completely implemented in organizations with large numbers of immigrant workers. For example, if Mexican immigrants are accustomed to transactional leadership (i.e.,

bonuses, rewards, exchanges), then that part of transactional leadership should be incorporated into the organization for greater performance. However, the immigrants should be taught about worldviews, paradigm shifts, and changing surroundings as a means for implementing transformational leadership. Teaching is a necessary device for bringing the Mexican immigrant to an understanding of the process.

Leaders must be able to effectively communicate their vision to the Mexican immigrants. It is vital that the leaders communicate the reason for the change, and the positive impact the change will have on the immigrants. Leaders must allow time for the immigrants to adapt to the American leadership models.

Similar Study

There is only one study that compares MLQ scores within Pentecostal circles (Kilpatrick, 1996). This study was performed on Assembly of God churches in the U.S. and Mexico. Kilpatrick's study was performed on three groups of pastors: Anglos, Hispanics, and Mexicans. Hispanics included any Spanish-speaking pastor in the U.S.— whether Mexican immigrant, Mexican American, or any other Spanish-speaking group. Mexicans were pastors living in Mexico. His study used the Leadership Rater form, which rates one's leader. This study does not rate one's leader; it scores one's expectations of an ideal leader. However, Kilpatrick's Mexican sample had many very similar mean scores for each variable. Although Kilpatrick's Anglo sample consists of Caucasian only, the non-Hispanic American sample from this study consists almost entirely of Caucasians with the exception of four participants.

Table 36

Mexican Sample Comparison of Kilpatrick's Study with Mexican Immigrant

	Kilpatrick's Mean	This Study's Mean
Individualized Consideration	3.23	3.07
Idealized Influence	3.23	3.22
Intellectual Stimulation	2.74	2.77
Inspirational Motivation	3.40	3.41
Management by Exception	1.66	1.91
Contingent Reward	2.22	3.15
Laissez-faire Leadership	1.23	1.41

Table 37

Anglo Sample Comparison of Kilpatrick's Study with Non-Hispanic American

	Kilpatrick's Mean	This Study's Mean
Individualized Consideration	3.58	3.31
Idealized Influence	3.75	3.36
Intellectual Stimulation	2.84	2.99
Inspirational Motivation	3.75	3.67
Management by Exception	1.2	1.29
Contingent Reward	2.66	2.97
Laissez-faire Leadership	.43	.75

Limitations of this Study

The Mexican immigrant sample was completely derived within a church setting with Hispanic American pastors. It is possible that the acculturation of the Mexican immigrants was augmented due to the influence of their American leader. It would be interesting to find out the results from a Spanish-speaking church with a Mexican immigrant as the pastor.

Since experiences affect our decisions, preferences, and expectations, it is impossible to completely control for different individual experiences with each participant. For example, it is possible that some of the Mexican immigrants in this sample would interact more with non-Hispanic Americans at their work, which could alter their leadership preferences.

The number of participants in the Mexican American sample was 52% lower than I expected. The Mexican American questionnaires were collected from fewer churches than the Mexican immigrant questionnaires. Most of the Mexican Americans within the sample came from the Rock church (n=29) and the United Apostolic Church (n=13). It is possible that the smaller sub-sample of Mexican Americans is less representative than the larger samples of the non-Hispanic Americans and Mexican immigrants, and the variance of the measures is limited by similarities among these Mexican Americans.

Suggestions for Further Research

Future research can use this study as a springboard for research into cross-cultural leadership and leadership style preferences. With the 4.8 million Mexican immigrants that live in the U.S. and are a large part of the working force in California (Passel, 2004), there is a need for a deeper understanding of immigrant leadership expectations.

In addition, I think qualitative interviews with Mexican immigrants would be a great means to understand better what the Mexican immigrants are anticipating from their leaders. Mexican immigrants should be interviewed to determine what they actually experience with American leaders.

Finally, there is a need for deeper understanding of leadership preferences in other cultures. There are many more immigrant communities in the U.S. that have frequent contact with Americans, therefore, an understanding of the immigrant's leadership preferences can help mediate a multitude of cross-cultural misunderstandings.

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Appendix A: Original Spanish MLQ

CUESTIONARIO DE LIDERAZGO DE FACTORES MÚLTIPLES
por Bernard M. Bass y Bruce J. Avolio

LÌDER

Numero	NOMBRE	Form

INSTRUCCIONES PARA EL LÍDER: La presente encuesta les ayudará a usted y a sus evaluadores a describir su estilo de liderazgo. Para completar la encuesta haga lo siguiente:

1. Primero, reparta las Hojas del Evaluador. Asegúrese de que su nombre figura en ambas caras de esta hoja así como en ambas caras de todas las Hojas del Evaluador.

2. A continuación rellene esta Hoja del Líder y entréguela a_____
   - ◆ ANTES DE LA FECHA_____

3. Por favor, responda todas las preguntas que aparecen en ambas páginas.
   - ◆ Empezando con la pregunta n° 1, juzgue con qué frecuencia encaja con usted cada afirmación.
   - ◆ Indique sus respuestas marcando con un círculo los números correspondientes. Si usa lápiz podrá borrar una respuesta equivocada y marcar otra.
   - ◆ **En el caso de que una afirmación no proceda, o no esté usted seguro o no sepa la respuesta, déjela en blanco.**
   - ◆ Utilice la escala de valores que se muestra a continuación:

0	1	2	3	4
Definitivamente No	De vez en cuando	Algunas veces	A menudo	Frecuentemente o casi sempre

1.	Proporciono ayuda a los demás a cambio de sus esfuerzos.	0	1	2	3	4
2.	Reexamino asunciones críticas para plantearme si son las adecuadas.	0	1	2	3	4
3.	No intervengo a no ser que los problemas revistan gravedad.	0	1	2	3	4
4.	Presto atención a las irregularidades, los errores, las excepciones y las desviaciones de la norma.	0	1	2	3	4
5.	Evito involucrarme cuando surgen cuestiones de importancia.	0	1	2	3	4
6.	Hablo sobre mis creencias y mis valores más importantes.	0	1	2	3	4
7.	Me ausento cuando se me necesita.	0	1	2	3	4
8.	Al resolver problemas busco perspectivas contrapuestas.	0	1	2	3	4
9.	Soy optimista cuando hablo del futuro.	0	1	2	3	4
10.	Infundo orgullo en los demás por relacionarse conmigo.	0	1	2	3	4

CLFM Hoja del Líder				
0 Definitivamente No	**1** De vez en cuando	**2** Algunas veces	**3** A menudo	**4** Frecuentemente o casi sempre

11.	Discuto detenidamente quién es el responsable de alcanzar los objetivos de rendimiento.	0 1 2 3 4
12.	Espero a que las cosas vayan mal antes de tomar medidas.	0 1 2 3 4
13.	Hablo con entusiasmo de las cosas que deben llevarse a cabo.	0 1 2 3 4
14.	Hago hincapié en la importancia de tener una sólida visión de propósito.	0 1 2 3 4
15.	Dedico tiempo a enseñar y a instruir.	0 1 2 3 4
16.	Dejo muy claro lo que uno puede esperar recibir cuando se alcanzan los objetivos de rendimiento.	0 1 2 3 4
17.	Demuestro creer profundamente en "Si no está roto, no lo arregles".	0 1 2 3 4
18.	Por el bien del grupo, sobrepaso el interés propio.	0 1 2 3 4
19.	Trato a los demás como individuos más que como miembros del grupo.	0 1 2 3 4
20.	Demuestro que los problemas deben llegar a crónicos para tomar medidas.	0 1 2 3 4
21.	Mi modo de actuar hace que los demás sientan respeto hacia mi.	0 1 2 3 4
22.	Centro toda mi atención en resolver los errores, las quejas y los fallos que se producen.	0 1 2 3 4
23.	Considero las consecuencias morales y éticas de las decisiones.	0 1 2 3 4
24.	Sigo con atención todos los errores.	0 1 2 3 4
25.	Hago ostentación de un sentido de poder y de confianza.	0 1 2 3 4
26.	Transmito una visión convincente del futuro.	0 1 2 3 4
27.	Dirijo mi atención hacia los casos que no cumplen las normas.	0 1 2 3 4
28.	Evito tomar decisiones.	0 1 2 3 4
29.	Considero que cada individuo tiene necesidades, aptitudes y aspiraciones distintas a los demás.	0 1 2 3 4
30.	Hago que los demás enfoquen los problemas desde muchos ángulos distintos.	0 1 2 3 4
31.	Ayudo a los demás a desarrollar sus puntos fuertes.	0 1 2 3 4
32.	Sugiero nuevas formas de considerar la realización de las tareas.	0 1 2 3 4
33.	Me retraso en dar respuesta a cuestiones urgentes.	0 1 2 3 4
34.	Recalco la importancia de tener un sentido colectivo de misión.	0 1 2 3 4
35.	Expreso satisfacción cuando se cumplen las expectativas de los demás.	0 1 2 3 4
36.	Manifiesto mi confianza de que se alcanzarán los objetivos.	0 1 2 3 4
37.	Soy eficaz en satisfacer las necesidades de índole laboral de los demás.	0 1 2 3 4
38.	Utilizo métodos de liderazgo agradables.	0 1 2 3 4
39.	Hago hacer a los demás más de lo que esperaban hacer.	0 1 2 3 4
40.	Soy eficaz en representar a mi grupo ante la autoridad superior.	0 1 2 3 4
41.	Trabajo satisfactoriamente con los demás.	0 1 2 3 4
42.	Realzo en los demás el deseo de triunfar.	0 1 2 3 4
43.	Soy eficaz en satisfacer los requisitos de la empresa.	0 1 2 3 4
44.	Aumento la voluntad de los demás para poner el máximo empeño.	0 1 2 3 4
45.	Lidero un grupo que es eficaz.	0 1 2 3 4

Appendix B: MLQ Leadership Preference Form – English

Multifactor Leadership Questionnaire
Leadership Preference Form

This questionnaire is used to describe your leadership preference style. Answer all items on this answer sheet. If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank.

Forty-five descriptive statements are listed on the following pages. Judge how frequently each statement should be expected of your leader. Use the following rating scale:

Not at all	Once in a while	Sometimes	Fairly often	Frequently if not always
0	1	2	3	4

My Ideal Leader Would...

1. Provide me with assistance in exchange for my efforts…………………………………….......0 1 2 3 4
2. Re-examine critical assumptions to question whether they are appropriate………………...0 1 2 3 4
3. Fail to interfere until problems become serious……………………………………….......…..0 1 2 3 4
4. Focus attention on irregularities, mistakes, exceptions, and deviations from standards……0 1 2 3 4
5. Avoid getting involved when important issues arise…………………………………………...0 1 2 3 4
6. Talk about his/her most important values and beliefs…………………………………………0 1 2 3 4
7. Be absent when needed…………………………………………………………….………….…..0 1 2 3 4
8. Seek differing perspectives when solving problems…………………………………………….0 1 2 3 4
9. Talk optimistically about the future……………………………………………………………...0 1 2 3 4
10. Instill pride in me for being associated with him/her…………………………….…………....0 1 2 3 4
11. Discuss in specific terms who is responsible for achieving performance targets…………….0 1 2 3 4
12. Wait for things to go wrong before taking action……………………………………………….0 1 2 3 4
13. Talk enthusiastically about what needs to be accomplished…………………………….…....0 1 2 3 4
14. Specify the importance of having a strong sense of purpose…………………….………….…0 1 2 3 4
15. Spend time teaching and coaching……………………………………………………….……….0 1 2 3 4
16. Make clear what one can expect to receive when performance goals are achieved………..0 1 2 3 4
17. Show that he/she is a firm believer in "if it ain't broke, don't fix it."……………….. ………......0 1 2 3 4
18. Go beyond self-interest for the good of the group………………………………………………0 1 2 3 4
19. Treat me as an individual rather than just as a member of a group……………….………….0 1 2 3 4

Not at all	Once in a while	Sometimes	Fairly often	Frequently if not always
0	1	2	3	4

20. Demonstrate that problems must become chronic before taking action…………….........…………..0 1 2 3 4

21. Act in ways that builds my respect………………………………………………………....0 1 2 3 4

22. Concentrate his/her full attention on dealing with mistakes, complaints, and failures..... …………0 1 2 3 4

23. Consider the moral and ethical consequences of decisions………………………………………0 1 2 3 4

24. Keep track of all mistakes……………………………………………………….......………...0 1 2 3 4

25. Display a sense of power and confidence………………………………………………………..0 1 2 3 4

26. Articulate a compelling vision of the future……………………………………………….......0 1 2 3 4

27. Direct my attention toward failures to meet standards………………………………………….0 1 2 3 4

28. Avoid making decisions……………………………………………………….0 1 2 3 4

29. Consider me as having different needs, abilities, and aspirations from others………………..……0 1 2 3 4

30. Get me to look at problems from many different angles………………………………………….0 1 2 3 4

31. Help me to develop my strengths………………………………………………………………0 1 2 3 4

32. Suggest new ways of looking at how to complete assignments……………………………………0 1 2 3 4

33. Delay responding to urgent questions…………………………………………………………0 1 2 3 4

34. Emphasize the importance of having a collective sense of mission……………………………….0 1 2 3 4

35. Express satisfaction when I meet expectations…………………………………………………0 1 2 3 4

36. Express confidence that goals will be achieved………………………………………………...0 1 2 3 4

37. Be effective in meeting my job-related needs…………………………………………………..0 1 2 3 4

38. Use methods of leadership that are satisfying…………………………………………………..0 1 2 3 4

39. Get me to do more than I expect to do………………………………………………………....0 1 2 3 4

40. Be effective in representing me to higher authority……………………………………………..0 1 2 3 4

41. Work with me in a satisfactory way……………………………………………………………0 1 2 3 4

42. Heighten my desire to succeed………………………………………………………………...0 1 2 3 4

43. Be effective in meeting organizational requirements……………………………………………0 1 2 3 4

44. Increase my willingness to try harder…………………………………………………….........0 1 2 3 4

45. Lead a group that is effective……………………………………………………….................0 1 2 3 4

Appendix C: MLQ Leadership Preference Form – Spanish

Cuestionario de Liderazgo de Factores Multiples
Forma de Preferencia del Líder

Nombre: _____ Fecha: _____

Organización: _____

La presente encuesta les ayudará a usted a describir su estilo mas preferible de liderazgo.
Para completar, por favor, responda todas las preguntas que aparecen en ambas páginas.
* Empezando con la pregunta nº 1, circule la preferencia apropiada de su líder ideal.
* Indique sus respuestas marcando con un circulo los números correspondientes. Si usa lápiz podrá borrar una respuesta equivocada y marcar otra.
* En el caso de que una afirmación no proceda, o no esté usted seguro o no sepa la respuesta, déjela blanco.
* Utilice la escala de valores que se muestra a continuación.

Definitivamente No	De vez en cuando	Algunas veces	A menudo	Frecuentemente o casi siempre
0	1	2	3	4

Mi Líder Ideal...

1. Proporcionaría ayuda a los demás a cambio de sus esfuerzos....................................0 1 2 3 4
2. Reexaminaría suposiciones críticas para plantarme si son las adecuadas...................0 1 2 3 4
3. No intervendría a no ser que los problemas muestran gravedad....................................0 1 2 3 4
4. Prestaría atención a las irregularidades, los errores, las excepciones y las desviaciones de la norma..0 1 2 3 4
5. Evitaría involucrarse cuando surgen cuestiones de importancia................................0 1 2 3 4
6. Hablaría sobre sus creencias y su valores más importantes.......................................0 1 2 3 4
7. Estaría ausente cuando se necesita...0 1 2 3 4
8. Al resolver problemas buscaría perspectivas contrapuestas.....................................0 1 2 3 4
9. Sería optimista cuando hablaría del futuro..0 1 2 3 4
10. Infundaría ánimo en los demás por relacionarse consigo...0 1 2 3 4
11. Discutaría detenidamente quién es el responsable de alcanzar los objetivos de rendimiento..0 1 2 3 4
12. Esperaría a que las cosas vayan mal antes de tomar medidas...................................0 1 2 3 4
13. Hablaría con entusiasmo de las cosas que deben llevarse a cabo..............................0 1 2 3 4
14. Haría hincapié en la importancia de tener una sólida visión de propósito.....................0 1 2 3 4
15. Dedicaría tiempo a enseñar y a instruir..0 1 2 3 4
16. Dejaría muy claro lo que uno puede esperar recibir cuando se alcanzan los objetivos de rendimiento...0 1 2 3 4
17. Demuestraría creer profundamente en el dicho, "es mejor dejarlo como está que tratar de arreglarlo y descomponerlo más.................................. ....0 1 2 3 4

Definitivamente No	De vez en cuando	Algunas veces	A menudo	Frecuentemente o casi siempre
0	1	2	3	4

Mi Líder Ideal…

18. Por el bien del grupo, sobrepasaría el interés propia…………………………………………0 1 2 3 4

19. Trataría a los demás como individuos más que como miembros del grupo…....…………0 1 2 3 4

20. Demostraría que los problemas deben llegar a crónicas para tomar medidas…..…….....0 1 2 3 4

21. Su modo de actuar haría que los demás sientan respeto hacia si mismo…..….…………0 1 2 3 4

22. Centraría todo su atención en resolver los errores, las quejas y los fallos que se producen.0 1 2 3 4

23. Consideía las consecuencias morales y éticas de las decisiones……………………………0 1 2 3 4

24. Siguería con atención todos los errores……………………………………………………………...0 1 2 3 4

25. Haría ostentación de un sentido de poder y de confianza……………………………………...0 1 2 3 4

26. Transmitiría una visión convincente del futuro……………………………………………………0 1 2 3 4

27. Digiría su atención hacia los casos que no cumplen las mormas………………………………0 1 2 3 4

28. Evitaría tomar decisiones…………………………………………………………………………………0 1 2 3 4

29. Consideraría que cada individuo tiene necesidades, aptitudes, y aspiraciones……………0 1 2 3 4

30. Ayudaría que los demás enfoquen los problemas desde muchos ángulos distintos………..0 1 2 3 4

31. Ayudaría alos demás a desorollar sus puntos fuertes…………………………………………….0 1 2 3 4

32. Sugería nuevas formas de considerar la realización de las tareas…… .………………………0 1 2 3 4

33. Se retrasaría en dar respuesta acuestiones urgentes……………………………………………0 1 2 3 4

34. Recalcaría la importancia de tener un sentido colectivo de misión…………………………..0 1 2 3 4

35. Expresaría satisfacción cuando se cumplen las expectativas de los demás…….…………..0 1 2 3 4

36. Manifestaría su confianza de que se alcanzarán los objetivos……………………………….…0 1 2 3 4

37. Sería eficaz en satisfacer las necesidades de indole laboral de los demás………………….0 1 2 3 4

38. Utilizaría métodos de liderazgo agradables…………………………………………………………0 1 2 3 4

39. Inspiraría hacer a los demás más de lo que esperaban hacer…………………..…………..0 1 2 3 4

40. Sería eficaz en representar a su grupo ante la autoridad superior……………………………0 1 2 3 4

41. Trabajaría satisfactoriamente con los demás………………………………………………………0 1 2 3 4

42. Realzaría en los demás el deseo de triunfar…………………………………………………………0 1 2 3 4

43. Sería eficaz en satisfacer los requisitos de la organización……………………………………0 1 2 3 4

44. Aumentaría la voluntad de los demás para poner el máximo empeño………………………0 1 2 3 4

45. Lideraría un grupo que es eficaz……………………………………… .…………………………0 1 2 3 4

Appendix D: English Informational Questionnaire

Informational Questionnaire

Please fill out the following information:

_____

Last Name   First Name   Middle

1. Sex: ☐ Male   ☐ Female

2. Age: ____

3. Birth Country:
☐ U.S.A.   ☐ Guatemala
☐ Mexico   ☐ Nicaragua
☐ Chile   ☐ Peru
☐ Columbia   ☐ China
☐ Ecuador   ☐ Russia
☐ El Salvador ☐ Other
☐ Honduras

4. Ethnicity
☐ White
☐ Mexican immigrant
☐ Mexican American (Persons born and raised in the U.S from one or more parents of
Mexican descent)
          ____ number of generations Mexican American
☐ Hispanic American (Not of Mexican Origin)
☐ Black/African American
☐ Asian
☐ Filipino
☐ American Indian/Native America
☐ Eskimo

5. Level of Education Completed:
☐ No School
☐ Grammar School
☐ Junior High School
☐ High School
☐ Some College
☐ Bachelor's Degree
☐ Graduate Level Classes

6. Income:
☐ 10,000-20,000
☐ 20,000-40,000
☐ 40,000-60,000
☐ 60,000-80,000
☐ 80,000-100,000
☐ More than 100,000

7. Length of Time in the U.S.:
_____ years.

Appendix E: English Informational Questionnaire

Cuestionario Informativo

Por favor proporcione la siguiente información:

_____
Primer Nombre   Apellido Paterno   Apellido Materno

1. Genero: ☐ Masculino   ☐ Femenino

2. Edad: _____

3. País donde Nació
☐ Estados unidos   ☐ Guatemala
☐ México   ☐ Nicaragua
☐ Chile   ☐ Peru
☐ Colombia   ☐ China
☐ Ecuador   ☐ Rusia
☐ El Salvador   ☐ Otro _____
☐ Honduras

4. Grupo Étnico
☐ Caucásico
☐ Mexicano (inmigrante)
☐ Mexicoamericano(Personas que nacieron y fueron criados en el EEUU de unos padres de origen mexicano)
        _____ numero de generaciones Mexiconamericano
☐ Hispanoamericano (No de origen Mexicano)
☐ Negro/Africoamericano
☐ Asiático
☐ Filipino
☐ Indioamericano
☐ Esquimal

5. Nivel de Educación Alcanzado:
☐ Nada de Escuela
☐ Primaria
☐ Secundaria
☐ Preparatoria
☐ Escuela Vocacional
☐ Universidad

6. Ingreso (dolares/año):
☐ 10,000-20,000
☐ 20,000-40,000
☐ 40,000-60,000
☐ 60,000-80,000
☐ 80,000-100,000
☐ Más que 100,000

7. Tiempo de Residencia en el EEUU:
_____ años.