

Impact of cultural values on leadership roles and paternalistic style from the role theory perspective

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Abstract

Purpose – This paper researches the effects of the cultural context from values' ground on leadership roles and the effects of roles on styles. The idea behind this study is to show that cultural communities have different cultural models regarding the kinds of roles leaders should or should not play.

Design/methodology/approach – The sample was chosen from the part of the town where the immigrant workforce is growing, as well as it is the closest growing economic area to Europe in Turkey.

Findings – The analysis shows that cultural values significantly affect leadership roles. Additionally, there is a correlation between roles and paternalistic leadership style. Asian cultural values do affect leadership roles more than Western values. Additionally, each culture is diminishing the other. As leadership roles increase, they are acting as paternalistic leadership substitutes.

Originality/value – Interestingly we have introduced paternalistic leadership substitutes to literature and showed that paternalistic leadership is not only culturally but also contextually bounded.

Keywords Role theory of leadership, Cultural values, Organizational values, Leadership roles, Paternalistic leadership, Leader styles

Paper type Research paper

Introduction

Different cultures have their own indigenous psychologies, which shape the applications of its results and interventions, and that creates possibilities for social change (Ashdown and Buck, 2018; Fredericks, 2009; Steel and Heritage, 2020; Wagoner *et al.*, 2018). Organizations, like communal sociocultural environments, are formed by hierarchically structured and distributed systems (Chirkov, 2020). However, in organizations, our notion of how individuals and culture relate has remained somewhat underdeveloped (Breugelmans, 2011; Gelfand, 2012; Matsumoto and Yoo, 2006). Since, leadership mentality, the leader self and roles and styles are underdetermined by both biological and sociocultural factors (Martin *et al.*, 1995, 2010), we still do not know how are the social factors, like culture and value variations, relevant to leadership (Krause and Miller, 2020; Yukl, 2013).

Organizations as psychological entities may be influenced by social and cultural factors; however, they are self-contained mental phenomena that could be studied and understood relatively independently from their sociocultural contexts, e.g. leadership (Chirkov, 2020). According to Generative Entrenchment Theory (Wimsatt, 2013), thoughts and behaviors

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related to the interventions of newcomers in organizations must become entrenched in the receiving culture and turn into constructs. There is little theoretical justification for expecting cultural differences in leadership behaviors (Arun *et al.*, 2020; Arun and Kahraman Gedik, 2020; Markus and Kitayama, 2010). Thus, it is important to research how leaders align themselves with the expressions of espoused organizational values.

Additionally, cross-cultural research has, to date, been characterized by the modernist assumptions underlying much of the Western/Anglo-Saxon view on the individual leader (Gobel *et al.*, 2018; Jepson, 2009). However, while development is undoubtedly a product of a complex interplay between cultural factors different views represented in the existing literature can place different weights on these underlying factors of leadership (Amir and McAuliffe, 2020). While approaches to understanding cultural influences on leadership differ in terms of the emphasis they place on different factors, for instance, cultural values, studying the changing values of an organization understand the causal pathways through which culture affects the evolving leadership roles. Role theory may bring a new perspective that if followers and leaders hold common cultural values, leaders act like their roles with consistency to expectations according to role-consensus (Biddle, 1986; Smithson and Stokoe, 2005). Classical role theory, however, indicates that role consensus will be problematic to leaders in the process of acquiring expectations, and the enactment of multiple roles becomes far more complex (Wickham and Parker, 2007). Reiche *et al.* (2017) found that task and relationship complexity as a cause of global leadership role differences. In our study, not a task but different cultural aspects have related to role–culture relationship complexities. The question then arises as “if cultural variation in work psychology starts to form, how will social orientations be entrenched in leadership roles and styles?”

Roles are very important in the leadership process because organizational leadership also means formal leadership roles in organizations (Kelloway and Gilbert, 2017). In other words, leadership is enacting specific roles that are “expected” and “required” by others in the organization (Wickham and Parker, 2007). Organizational values are different from, but related to; individual, cultural and societal values (Bourne *et al.*, 2019) have not yet been thoroughly connected to leadership roles and styles. Many causality types of research have focused on leaders’ roles how changing the organizational culture (Kane-Urrabazo, 2006; Yuki, 2013), but the effects of organizational context, especially organizational values, on leadership behaviors need more research. In other words, leadership is effective according to the roles under which that leadership is designed. The complexity issue arises from two main sources: the first being the number of required roles and the potentially variable role-expectations and expectations of different contextual variables (Wickham and Parker, 2007). Nevertheless, leadership is conceptually and experientially connected to the dominant values; therefore, values produce distinct cognitive and behavioral outcomes on leadership (Zhong *et al.*, 2006). Leader values are conceptualized at the individual level, but how leaders play roles have to do with dyads, groups and the overall organization has been limited in its scope. The social orientation of individualism versus collectivism is a key dimension underlying cultural variation in psychological phenomena (Gobel *et al.*, 2018; Triandis, 1989). That is why the role theory of leadership can explain how leadership roles can be affected by social theory (Merton, 2000). To research, all social context in an organization can be a pointless effort rather proxy of cultural value differences that can be researched (Lefkowitz, 2003). One of the categorizations of the cultures was defined as eastern and western (Nisbett *et al.*, 2001; Oyserman *et al.*, 2009) which we interpret as Western and Asian values for measuring congruence.

The role theory (Strauss, 1956) explains behavior as role-taking. From this perspective, leaders behave regarding the role which they get from the environmental context rather than the psychological self (Isaacson *et al.*, 2012). The influence of culture on the individual may be situation-specific, rather than general, and that individuals actively deal with culture rather than being passive receptacles. This situation-specific perspective also put role theory studies into cross-cultural literature about leadership. Consequently, in the role theory, leaders define

their behaviors according to roles that they get then to define (or act) by focusing on expectations that these expectations are also defined by values.

There are three notions about how individuals and cultures relate; difference studies, integration and adaptation (Breugelmans, 2011). In the role theory, understanding of role multiplicity depends on that roles are separated by such means as location, norms and values (Ashforth and Johnson, 2014). This separation process, role change and effects of values, nevertheless, is not clear. When cultural values from a distinct workforce may dominate themselves, leadership role models need to enhance these values grounded expectations in a way that leaders adapt to roles. Leaders should be aware of the values change, or groups of different subcultures send their expectations to the leaders. The main contribution of this paper to literature is that how different variations of cultural expectations entrenched into leadership roles and styles. Additionally, we studied to what extent is the construction of meaning at the core of determining the relevance of limited contextual and leadership role dimensions.

There are many mass crises in the periphery of Turkey. In this period, business in Turkey encounters Asian and Western cultures, but each culture approaches the events that there are conflicting with aspects of the cultural types (Albayrak and Albayrak, 2014; Demir *et al.*, 2011). Consequently, the cultural values to which employees are attached to shape the meaning of work (Posner and Schmidt, 1984; Schwartz, 1999).

In this paper, we aim to study the values of individuals, coming from cultural roots, forming the groups than organizational values will affect the leadership roles which, consequently, determine the leadership style. Clearly, exploring underlying psychological mechanisms of leadership in cross-cultural research will be essential to understand the role of multiple variables (Keith, 2019a, b; Matsumoto and Yoo, 2006). However, analyzing the cultures and values is impractical that we chose Western and Asian cultural values, Mintzberg's leadership role definitions and the paternalistic leadership style that most effective in the Turkish business context.

Theory and hypotheses development

Values and leadership roles

With the greater mobility of production factors local, regional and national cultural particularities are changing (Vetráková and Smerek, 2016). As socioeconomic circumstances change, people focus on new values in the current organizational context (Inglehart and Welzel, 2005). Leaders may also be exposed to new values and leadership quality is a cultural sensitivity that entails awareness of the cultural differences (den Dekker, 2016), as a result, these values are proxies of expectations of members and acquiring base for leaders.

The effectiveness of leadership perception is justified by leadership roles (Hiller *et al.*, 2006; Moldogaziev and Silvia, 2015). However, in the literature, it is not clear how leaders can respond to need or request of role change from organizations (Rowe and Guerrero, 2011). Sociocultural psychology aims to resolve the indivisible part of leaders' emergence, development, existence and functioning (Chirkov, 2020). The process of adaptation, change in the role of leaders, until now, is often used in a rather automatic and generalized fashion (Breugelmans, 2011).

The effectiveness of the leaders may only be the results of the leader's roles (Biddle, 1986; Chen *et al.*, 2008) simply within the related contextual content of businesses (Lane and Maznevski, 2014; Rickards and Clark, 2006). Adaptation of the leader is often also portrayed in a rather generalized fashion, meaning that context has broad effects on, for example, the type of values (Inglehart, 1997; van de Vliert, 2009). This may be plausible in some studies, but adaptations of the leaders are highly situation-specific (Henrich and Henrich, 2007; Segall *et al.*, 1966). So, adaptation seems to be an especially useful notion to account for leader-values relationships.

Turkey is geographically at the intersection of both Western and Eastern cultures, and it is challenging to distinguish cultural values belonging to a dominant population and sector in Turkey (Miller, 2003). There is a consensus among researchers that Turkish business culture is

more collectivistic, deterministic and hierarchical (Şen, 2019) so, employees seek loyalty in groups or families; nonetheless, with globalization (Parlar, 2012; Pasa, 2000; Yahyagil and Otken, 2011). In this point, it can be useful to indicate the values of Asian and Western cultures, developed by Lewis (Harris *et al.*, 2004; Jenco, 2013; Lewis, 2003). Still, Eastern values reproduce a broadly circulating concept of “Asian” civilization, by European Orientalists. From these perspectives, Asian cultural values are determined without order as, hierarchy, fatalism, collectivism, status, male dominance, social class, status through birth, relationships, social class, structures of power, wisdom, a harmony of the group and good precedents. Western cultural value perceptions are without order as, democracy, equality, self-determination, individualism, human rights, equality of gender, social mobility, the achievement of the status, facts, social justice, innovation, vigor, linear time and a result-oriented.

These cultural values of individuals can form the espoused organizational values that have a significant effect on how leaders perform and behave in a specific way (Bourne *et al.*, 2019; Bourne and Jenkins, 2013). As a result, the leader will adopt or improve their leadership roles. The roles of leaders are about information, decision and relationships (Mintzberg, 2009), which will be used in the research. Social behaviors are similarly understood by the members of the same cultural values (Gudykunst *et al.*, 1988). Western and Asian cultural values do not refer to the ethnic subcultures nor do the individual’s character which can be influenced by one’s own demographic, socio-economic and psychographic self, and which can be easily changed over time. Rather, western cultural values here represent the perception of organizational values in general. The impacts of leaders’ role behaviors were culture-specific than some Asian values have no impact on Western defined leadership roles (Dorfman and Howell, 1988; Dorfman *et al.*, 1997). Next, to perform indigenous research, we must examine the internalized aspects of sociocultural impacts; specifically, we should consider how Turkish leaders experience and use-value impact models in their management roles. So, from these basic assumptions we propose the following hypothesis:

H1. Western rooted organizational values are significantly affecting leadership roles (information processing, decision-making and interpersonal roles of the leaders).

The differences between Western and Asian values result in affecting not only the social development of business context but also organizational members’ self-expression. This self-expression assumedly will have significance on leadership roles as expectations according to the role theory of leadership. However, whether and how the self-expression of the organizational members will affect leadership roles have not been cleared yet. Eastern values are simply not functioning as empirical claims about the actual characteristics of Asians, or even an attempt to claim equivalence with the West. Rather, they mean to interrogate the very criteria and location of the business. As a result, these Asian values can be adapted or used within the Turkish business context. So, the next hypothesis of our research is:

H2. Asian rooted organizational values significantly affect leadership roles.

Interaction of leadership roles and styles

When leadership roles are culturally dominated or affected, leaders can adapt to strict behaviors or styles (Chaluvadi, 2015). Structural and behavioral manifestations of the paternalistic leadership style make a sharp difference with western-style leadership descriptions and recipes (Westwood, 1997). The national culture, defined as common programming of the thoughts of a particular nation, has a collective feature (Hofstede, 1980). Organizational culture is defined as shared values, beliefs or perceptions owned by employees of the organization or organizational unit (Robbins and Coulter, 2012). It is a fact accepted by researchers that national cultures and organizational cultural values affect the behavior of individuals within the organization (Hofstede, 1986; Alofan *et al.*, 2020; Abane and

Phinaitrup, 2020). The main features of Turkish organizational culture are mainly the acceptance of high power distance, the prevalence of autocratic and paternalistic leadership styles and the lack of individualism (Berkman and Özen, 2008; Okun *et al.*, 2020a, b; Pellegrini and Scandura, 2006; Şen, 2019). This cultural context required us to turn to paternalistic leadership as our leadership style.

An organizational culture that promotes successful leadership relationships includes the creation of framework conditions or theatre in such a way that leaders thus their roles are guided (Hausmann, 2020). However, organizations face consequences when uncertainty prevents the leader from doing different roles when the situation dictates the need for adaptation (Golensky and Hager, 2019). Consequently, leaders should adapt to their roles determined by expectations from espoused values. These adaptations in leadership roles may alter traditional leadership styles in the formal hierarchy. These multiple roles no doubt require an appropriate leadership style. Nevertheless, the appropriation of leadership styles, until now, have been studied through the Western point of view (Wang, 2014).

Effective leadership style depends on organizational processes and culture (Cameron and Quinn, 2006). According to the situation, also, leaders adapt their roles. That means in the same organizational cultural context, or situation roles and styles are being customized by leaders (Brown *et al.*, 2014; Oforchukwu, 2011). In a nutshell, effective leaders are not only adjusting to context by roles through expectations but also influence the cross-cultural exchange by their styles (Solomon and Steyn, 2017).

Despite the collectivistic culture of Turkey, managers use autocratic style (House *et al.*, 2004). According to Smith (1997), the hierarchy is vital in the Turkish leadership model. Earlier research showed that paternal, democratic and authoritarian leadership styles are mentioned as the most common Turkish leadership styles (Giray, 2010). These results are compatible with the paternalistic leadership styles (Arun *et al.*, 2020; Aycan, 2006; Cheng *et al.*, 2014; Chou *et al.*, 2015; Okun *et al.*, 2020b). However, the main scope of this paper is not to expose the paternalistic leadership style as the Turkish leadership style, rather we studied effective leadership style as a paternalistic style in Turkish enterprises with a different cultural workforce.

Leadership does not have entirely the same behavioral attributes across different societies (Cheng and Cooper, 2003; Eisenberg *vd.*, 2015). Especially paternalistic leadership has distinct patterns for the subscales and across the cultures, the shared underlying meaning of paternalistic leadership can be generalizable (Cheng *et al.*, 2014). The third hypothesis of the study is developed as follows:

H3. Leaders adapt their styles according to roles. Namely, leadership roles in Mintzberg's taxonomy affect the paternalistic leadership style.

Leadership styles are more related to a business culture that each organization may have different effects on unique leadership styles rather than depending on western and eastern values. So, it is also important whether the leadership roles are related to the leadership style change. Simply put, our hypothesis connected leadership roles to values, but leadership styles are not connected to styles. Visual presentation of the aim of the study can be seen as Figure 1.



Figure 1.
Graphic presentation
of the study

Methods

Sample

Irregular migration numbers are increasing in Turkey as well as in most European countries. For example, in 2019, the monthly and cumulative totals of irregular migrants rise from 20 thousand to 103 thousand, in mathematical terms, this means five times expansion (Directorate General of Migration Management, 2020). Specifically, the high number of irregular migrant Syrians in Turkey, for whom an indication of trespassing to Europe instead of a return home is not on the near horizon, poses economic, social, cultural and also demographic challenges for the work force (Adalı and Türkyılmaz, 2020). These irregular migration movements will not only change the extraterritoriality of European borders but also self-oriented geopolitical strategies, covering European “migration diplomacy” for the workforce (Karadağ, 2019).

As a research sample universe, managers that work in the education sector in the city of Tekirdag, Turkey. Tekirdag is the largest and the nearest economic, industrial zone in Turkey to Europe. Additionally, the Tekirdag area is a migratory area because employee demand is high that it is attracting force from all over Turkey, including the Syrian migrated workforce. Corlu, district of Tekirdag, is one of the largest production regions based on exports in our country with a business volume of 650 million dollars. According to the ratio of the wage earners to the population, Corlu is in the first five of Turkey (Heweso, 2020). There are approximately 7.396 SMEs in the Corlu region. From this manager group for the sample, using simple random sampling within the chosen stratified sampling method; a sample group of approximately 397 managers was targeted with a 95% confidence interval and $\alpha \pm 5\%$ precision level (Israel, 2013). A total of 400 surveys has been dispersed but only 293 surveys could be collected. After review only 202 are analyzed.

A questionnaire is formed of a total of 55 questions for measuring assumptions. These questions are for measuring cultural values (28), paternalistic leadership style (21) and leadership roles (9) and six questions for demographic variables.

Demographics

The demographic characteristics of the participants are presented in Table 1.

	Demographics ($N = 202$)	Count	Percent
Gender	Male	105	52
	Female	97	48
Age	30–40	39	19.3
	41–50	67	33.1
	51–60	77	38.1
	61+	19	9.5
Education	Bachelor	131	64.9
	Masters	64	31.7
	Ph.D.	7	3.4
Position	Middle-tier manager	49	24.3
	Upper-tier manager	153	75.7
Tenure	10–15 years	41	20.3
	16–20	63	31.2
	21–25	71	35.1
	25+	27	13.4
Nationality	Turkish	188	93.1
	Others	14	6.9

Table 1.
Demographics
($N = 202$)

Measurements

Cultural asset value's survey was developed from [Harris et al. \(2004\)](#) and [Lewis \(2003\)](#). Cultural values are independent variables. Leadership roles are both dependent and independent variables, and leadership styles are the dependent variable in this study ([Figure 1](#)). Likert scale (7 point) was used to measure cultural variables (1 = newly appeared, 2 = stepped up, 3 = soared fast, 4 = never changed, 5 = decreased, 6 = diminished and 7 = disappeared). So, lower scores point to new value variables, and higher scores mean disappearing from cultural asset value variables. We asked 28 questions of 14 are about Western and 14 are about Asian values. Asian value question examples are "The importance of the group's goals among the employees is increased", "Male members are deemed more appropriate for management levels" and "The status quo among employees based on blood ties, and kinship are increased". Western cultural values question samples are "Individualism among employees (Priority of personal/individual purposes) has increased", "Among the employees; the status quo is based on success and knowledge" and "Importance of numbers and facts for organizational members has increased".

[Mintzberg's \(2009\)](#) taxonomy is used for leadership roles. This taxonomy has information processing (disseminator, monitor, spokesperson), decision-making (entrepreneur, disturbance handler, resource allocator, negotiator) and interpersonal (liaison, figurehead, leader) roles ([Yukl, 2013](#)). In the survey, the Likert scale (5 scale: 1 = strongly disagree, 3 = undecided, 5 = strongly agree) was used. Question samples are "I have to distribute things to do", "I have to take more roles in the distribution of resources" and "I have to make more contact between groups".

For paternalistic leadership, 21 questions and five dimensions which are family atmosphere at work, individualized relationships, involvement in employees' non-work lives, loyalty expectation, status hierarchy and authority are used. This survey is validated and developed for the Turkish language ([Aycan, 2006](#)). Questions' samples are: "Participates in the special days of its employees (e.g. Wedding, funeral, graduation, etc.)", "Our leaders treat their employees like a family elder (father/mother or elder brother/sister)" and "He/she places more emphasis on loyalty and then performance on employees".

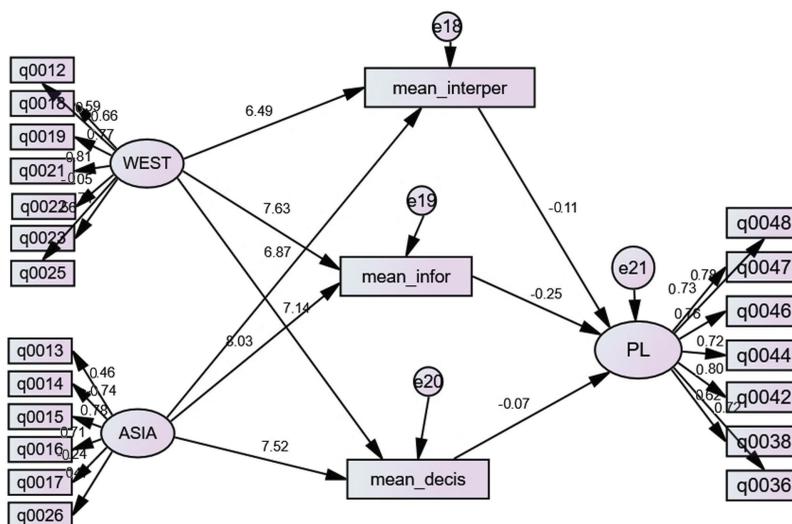
Conducting factor analysis can assist us invalidating the data: if the data do fit into the three constructs in leadership roles, and five constructs in paternalistic leadership style that we believe to exist, then this gives us support for the construct validity of the leadership roles, and styles measure in this sample. After factor analysis, paternalistic leaderships will be represented by one dimension rather than five dimensions. With these newly formed dimensions structural equation of the model is analyzed ([Figure 2](#)).

The model fit the data well ($\chi^2 = 2828.912$; $df = 253$; $RMSEA = 0.077$; Standardized RMR = 0.078; CFI = 0.822; TLI = 0.795; GFI = 0.851). For RMSEA [Browne and Cudeck \(1992\)](#) suggested that values in the range of 0.05–0.08 indicate fair fit, and that values greater than 0.10 indicate poor fit. Standardized Root Mean Residual (SRMR) is the most sensitive index to models with mis-specified factor covariances or latent structures and should be < 0.06 ([Hu and Bentler, 1999](#)).

Results

[Table 2](#) shows that both Western and Asian values are significantly effective in leadership roles. Additionally, interpersonal roles (mean_interper) and information sharing roles (mean_infor) are statistically meaningful in paternalistic leadership roles.

[Table 3](#) shows the strength and direction of the relations that are found significant. According to standardized regressions, all West and Asian values increase interpersonal, information processing and decision-making roles. However, Asian values have a more positive strength on values. Especially, Asian values increase information processing roles



Note(s): Names in the geometric shapes represents the variables. West for Western values and Asia for Asian values. Interper: interpersonal, Infor: Informational, and decis: Decisional leader roles

Figure 2. Structural equation model of the study

Regression	Estimate	S.E.	C.R.	P
Interpersonal ← West	9.493	4.271	2.223	0.026
Informational ← West	12.273	5.470	2.244	0.025
Decisional ← West	12.060	5.390	2.238	0.025
Informational ← Asia	17.510	7.595	2.306	0.021
Decisional ← Asia	17.248	7.484	2.304	0.021
Interpersonal ← Asia	13.646	5.931	2.301	0.021
PL ← Interpersonal	-0.102	0.103	-0.991	0.022
PL ← Information processing	-0.206	0.121	-1.707	0.028
PL ← Decision-making	-0.057	0.105	-0.544	0.587

Table 2. Regression weights: (Group number 1 – default model)

Standardized regression	Estimate
Interpersonal ← Western values	3.486
Information processing ← Western values	5.630
Decision-making ← Western values	5.136
Information processing ← Asian values	8.026
Decision-making ← Asian values	7.524
Interpersonal ← Asian values	6.874
Paternalistic L. ← interpersonal	-0.113
Paternalistic L. ← Information processing	-0.251

Table 3. Standardized regression weights: (Group number 1 – default model)

Table 4.
Multivariate tests

Effect	Value	F	Hypothesis df	Error df	Sig.	Partial Eta squared	Noncent. Parameter	Observed power ⁴
Intercept ¹	0.923	406.168 ²	3.000	102.000	0.000	0.923	1218.505	1.000
Wilks' Lambda	0.077	406.168 ²	3.000	102.000	0.000	0.923	1218.505	1.000
Hotelling's Trace	11.946	406.168 ²	3.000	102.000	0.000	0.923	1218.505	1.000
Roy's Largest Root	11.946	406.168 ²	3.000	102.000	0.000	0.923	1218.505	1.000
Pillai's Trace	0.700	1.507	63.000	312.000	0.013	0.233	94.949	1.000
Wilks' Lambda	0.442	1.525	63.000	305.310	0.011	0.238	95.517	1.000
Hotelling's Trace	0.964	1.540	63.000	302.000	0.009	0.243	97.013	1.000
Roy's Largest Root	0.488	2.417 ³	21.000	104.000	0.002	0.328	50.761	0.994
Pillai's Trace	0.506	1.509	42.000	312.000	0.027	0.169	63.374	0.996
Wilks' Lambda	0.546	1.635	42.000	303.346	0.011	0.183	67.816	0.998
Hotelling's Trace	0.738	1.769	42.000	302.000	0.004	0.197	74.302	0.999
Roy's Largest Root	0.590	4.381 ³	14.000	104.000	0.000	0.371	61.331	1.000
Pillai's Trace	1.239	1.180	186.000	312.000	0.100	0.413	219.460	1.000
Wilks' Lambda	0.195	1.197	186.000	306.770	0.083	0.420	222.480	1.000
Hotelling's Trace	2.243	1.214	186.000	302.000	0.068	0.428	225.782	1.000
Roy's Largest Root	1.112	1.865 ³	62.000	104.000	0.002	0.526	115.639	1.000

Note(s): ¹Design: Intercept + Western_value + Asian_value * Western_value; ²Exact statistic; ³The statistic is an upper bound on F that yields a lower bound on the significance level; ⁴Computed using alpha = 0.05

and decision-making roles. That means leaders process information by themselves when Asian values are increasing and make decisions even if Asian values are more collectivist. However, they also increase interpersonal relations more than Western values expected. So, both [hypotheses 1](#) and [2](#) are supported, but [hypothesis 3](#) is partially supported.

To ensure the robustness of the results multivariate analysis ([Table 4](#)) is conducted. MANOVA is also useful when there are more than one independent variable and several related dependent variables ([Leech et al., 2015](#)). Multivariate tests in [Table 4](#) show that both Asian and Western cultural values have a statistically significant effect on leadership roles. However, their intercept (their effect simultaneously) has no significant effect (0.083). These results support the correlation and regression analysis that these cultural values have a negative correlation.

[Table 5](#) shows that there is a positive and moderate correlation between Asian cultural values and leadership roles. Similarly, a positive but low correlation exists between Western values and leadership roles except decision-making (-0.261). Western and Asian values negatively affect each other (-0.324). However, all leadership roles affect paternalistic leadership negatively. The most effective leadership role on paternalistic leadership is the information-processing role (-0.379) than interpersonal role (-0.348). Even if the decisional role is affecting paternalistic leadership it is close to zero (-0.055) and can be omitted. According to these results, we can infer that when information processing and interpersonal roles of the leaders getting important paternalistic leadership style decreases.

Discussion

According to the role theory, organizations are stage; leaders are performers, and scriptwriters are expectations. Additionally, organizations are a set of overlapping roles and stages ([Kahn et al., 1964](#); [Levinson, 1965](#)). From that point of view, we took the role expectations, depending on the organizational cultural values, as the independent effect on dependent leadership roles. In other words, leading the change of values requires a clear sense of what the leadership roles are and the ability to distinguish among different expectations from bottom-up and top-down ([Van Wart, 2013](#)).

According to correlations Western values and Asian values have negatively affected each other ([Table 5](#), -0.324). Negative and moderate correlation means when the perception of Asian values increases, the perception of Western cultural values decreases. When we

		Interper.	Infor. Processing	Decision- making	Western_ values	Asian_ values	PL
Interpersonal roles	Pearson	1					
Information processing roles	Pearson Sig. (2-tailed)	<i>0.795**</i> 0.000	1	0.000	0.000	0.000	0.000
Decision- making roles	Pearson Sig. (2-tailed)	<i>0.750**</i> 0.000	<i>0.855**</i> 0.000	1	0.000	0.000	0.000
Western_ values	Pearson Sig. (2-tailed)	<i>0.271**</i> 0.000	<i>0.261**</i> 0.000	<i>-0.261**</i> 0.000	1	0.001	0.000
Asian_ values	Pearson Sig. (2-tailed)	<i>0.406**</i> 0.000	<i>0.467**</i> 0.000	<i>0.431**</i> 0.000	<i>-0.324**</i> 0.001	1	0.000
PL	Pearson Sig. (2-tailed)	<i>-0.348**</i> 0.000	<i>-0.379**</i> 0.000	<i>-0.055**</i> 0.000	<i>-0.267**</i> 0.000	<i>-0.294**</i> 0.000	1

Note(s): **Correlation is significant at the 0.01 level (2-tailed)

Table 5.
Pearson
correlations (N = 202)

considered the regression weights (Tables 2 and 3) it can be inferred that Asian values are increasing in Turkish business.

One of the significant results of the paper is that Asian values affect leadership roles significantly in the mathematically positive way (Tables 2 and 5). However, that is not positive from the social perspective because, from a social and organizational perspective, Asian values increase the leadership role acting. In other words, when Asian values come to the front, leaders increase information processing, decision-making and interpersonal relations. The highest effect of Asian values is on an information-processing role (Table 2, $\beta = 17.510$, and Table 3, $\beta = 8.026$). The information-processing role has disseminator, monitoring and spokesperson dimensions (Yukl, 2013). Leaders may get information from interpersonal relations (Muma *et al.*, 2006). In that sense, their relations should affect information-processing roles. In correlation and SEM analysis, we also proofed that proposition (Table 5, $\beta = 0.795$, $p < 0.001$). These results are supported by the article written by Wu *et al.* (2020) that individual emotional path is effective on leadership by changing the tone of the work–family atmosphere tone. In other words, the Asian values of immigrants' create a family-like work atmosphere, which is the simulation of homeland values (Huang *et al.*, 2020) and, so they shape the leadership behaviors.

The role of interpersonal relations consists of liaison, figurehead and leader dimensions according to Mintzberg categorization (Mintzberg, 2009). The liaison role includes behavior intended to establish and maintain a web of relationships with individuals and groups outside of a manager's organizational unit. Several managerial activities (e.g. hiring, training, directing and praising) are expressly concerned with the lead role. However, the leader role pervades all managerial activities, even those with some other basic purpose (Yukl, 2013). From an interpersonal role perspective that means when leaders get Asian value expectations, they increase informal relations, try to motivate subordinates, but this motivation depends on organizational and individual performance. Paternalistic leadership has the same dimensions resemble interpersonal role which is "Individualized relationships" and "Family atmosphere at work" (Aycan, 2006). Consequently, these leadership roles are depending on substitutes for some dimensions of paternalistic leadership styles. Asian values are getting significance in the Turkish organizational culture, which should be related to the formal sub-unit structure of the organization, rather than individual function and performance (Kahn *et al.*, 1964).

Leaders play decisional roles more with Asian values, but at the same time, leaders expect status hierarchy and authority from subordinates with paternalistic leadership (Serinkan, 2005). That is because, in Asian culture, human interactions, including the balance between authority and benevolence, are critical (Chou *et al.*, 2015; Liberman, 2014; Mamatoglu, 2010). Leaders are like a father to subordinates may participate in the decision process but not when it comes to making a decision.

The last interesting consequence of our study is that paternalistic leadership dimensions are collected in one dimension. This new dimension has general questions consist of status hierarchy and authority dimension (Figure 1). Our results proofed that most of the leadership roles can be a substitute for paternalistic leadership dimensions. Interpersonal roles (liaison, figurehead and leader) are substituted for loyalty at work, individualized relationship and status-hierarchy-authority dimensions. The decision-making role is a substitute for involvement in employees' non-work life and family atmosphere dimensions. However, the decision-making role has no significant effect on paternalistic leadership. That is because our confirmatory factor analysis showed that (Figure 2) status hierarchy and authority dimension of PL is important regardless of the cultural and contextual effect. These results are coherent with the Wang *et al.* (2020) study that the balanced display of leader authoritarianism and benevolence is most effective on a role-based paternalistic exchange between leaders and followers.

Conclusion

Leading is separate roles, but the proposed definitions do not resolve important questions beyond the scope of each role and how they are interrelated (Yukl, 2013). Leaders act like their roles in organizations by setting united goals and to transform the individual expectations of group members into the collective expectation and organizational goals. How leaders connect singular expectations to organizational settings by leadership actions is not clear (Hoyt *et al.*, 2013). Additionally, the processes of connecting individual expectations to organizational expectations as group forms are not well defined in leadership literature. We studied leadership as an organizational role that can be adapted through observed expectations that are defined by cultural values. Nevertheless, the origins and dynamics of the role theory studied role conflict, role-taking, role-playing or consensus but not connecting these roles to organizational or broader context (Biddle, 1986).

There has been plenty of research on how organizational culture is affected by leadership (Ehrhart *et al.*, 2014; Schein, 2010; Schneider *et al.*, 2011; Tsai, 2011). However, the cross-national differences in values are not interpreted in psychological terms but rather as reflecting national differences in leadership roles. Because organizational cultural values as aggregated scores should not be interpreted any more in (individual) psychological terms; in other words, aggregates have a different meaning than scores at the individual level and this meaning is not a psychological one. Individuals endorse more self-expression values because they are affected by leadership, not because they live in Asian or Western culture.

For this kind of research, Turkey is a country where Eastern and Western cultures intersect, and its business life is most affected by emigrants coming around. Employees' individual values will constitute the organizational value which affects the differentiation of social roles and their acceptance by leaders (Demaine, 2001). Leaders may feel forced to enact three remedial courses of action to expectations from grounded value change: choosing between the roles, or choosing the relative importance of the role, compromising the behavior expected in the role, or omitting that role entirely. We have supported these presumptions. The analysis showed that both Asian and Western values change the relative importance of the roles. Asian values increase leadership roles more significantly than Western values. More clearly, leaders give more importance to information processing, decision-making and interpersonal relation roles by decreasing their paternalistic leadership behavior.

Different individuals and groups address behavioral expectations toward a particular leadership role. Within the structural perspective of the role theory of leadership, the behavior of the position held within the organization is dictated in a kind of screenplay or script (Winkler, 2010). Different than social interaction theory, in the role theory of leadership, when leadership is considered a natural emergent phenomenon, it may be seen as emerging from defined roles rather than societally based shared concepts (Osborn *et al.*, 2014). Social construction approaches bring to leadership a fully contextual view. However, these approaches have been trying to explain leadership through multiple social processes in which the causal mechanisms are intersubjectively produced meanings (Giddens, 1984, 2017). However, in the role theory even if roles are produced through a collective interaction process, leaders can define and interpret the outcomes of these interactions. So, even is a script is written by context, the acting of roles is still individualistic.

For the managerial impacts, the leadership roles are substitutes for some leadership styles. Instead of waiting for socially accepted leaders, managers should be trained to play their expected roles. Eventually, leaders use different activities and strategies in unusual settings to facilitate effective leadership that it is essential to learn the expectations of various groups and employees (Paterson and Huang, 2019). So, leaders do not base on leaders' evaluations of themselves.

Another implication is that organizational leaders can be trained as not to lead as a job but to lead as a calling from followers. For example, leaders can change their role by paying more attention to organizational members – even though this additional attention was not formally prescribed (Wrzesniewski and Dutton, 2001). As a result, leaders should focus on not just outcomes but observe the members as well.

Furthermore, leaders should forgive subordinates more likely more than subordinates should forgive. Because forgiveness help leaders to give more motivation to recover the role violation of role expectations (Sluss *et al.*, 2011).

These results proofed that cultural values have an impact on leadership roles depending on their perception and domination. Also, Western and Asian cultural values are contradicting in nature that they diminish each other. Values are related to how leaders act their roles, not how they lead. However, it is not clear if this is a context-specific issue. It is essential to do more longitudinal research to find out if role changes are dependent or independent of the roles of individual actors. Furthermore, a comparative study can be useful between different cultural values.

Organizational values are associated with differentiated functional contexts and must be consistent with societal values. Because the whole edifice of modern management is built upon subjective experiences that dilemma in the management can be solved referring to brain activities, which control values among many activities. Managers and human resources departments are encouraged to direct their work in light of the cultural changes that are subject to this paper.

Besides these findings, this empirical work inherits several limitations which provide several opportunities for future research. Firstly, the study's data is obtained from a single area (Corlu, Tekirdag) source using a cross-section design, which limits causal inference. The responses are self-reported, even though efforts were directed to remove the adverse effects there is a tendency that the findings might have been affected. On this account, we recommend future work in this research stream to utilized multi-sourced, time-lag and experimental design to draw a causal inference. Secondly, the study data came from a single country and context and used a limited number of variables, which limits generalizability and applicability of findings to other countries, industries and contextual settings. On this account, we recommend future work in this research stream to replicate this study in different countries, industries and contextual settings concerning other variables.

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