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Form Approved
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1. REPORT DATE (DD-MM-YYYY) 29-03-2019		2. REPORT TYPE Master's of Military Studies		3. DATES COVERED (From - To) SEP 2018 - APR 2019	
4. TITLE AND SUBTITLE Paternalistic Leadership: The Authority, Benevolence, and Morality to Lead				5a. CONTRACT NUMBER N/A	
				5b. GRANT NUMBER N/A	
				5c. PROGRAM ELEMENT NUMBER N/A	
6. AUTHOR(S) Buscemi, Christopher, J, Major, USMC				5d. PROJECT NUMBER N/A	
				5e. TASK NUMBER N/A	
				5f. WORK UNIT NUMBER N/A	
7. PERFORMING ORGANIZATION NAME(S) AND ADDRESS(ES) USMC Command and Staff College Marine Corps University 2076 South Street Quantico, VA 22134-5068				8. PERFORMING ORGANIZATION REPORT NUMBER N/A	
9. SPONSORING/MONITORING AGENCY NAME(S) AND ADDRESS(ES) N/A				10. SPONSOR/MONITOR'S ACRONYM(S) Dr. Donald F. Bittner	
				11. SPONSOR/MONITOR'S REPORT NUMBER(S) N/A	
12. DISTRIBUTION/AVAILABILITY STATEMENT Approved for public release, distribution unlimited.					
13. SUPPLEMENTARY NOTES					
14. ABSTRACT Paternalistic leadership is a multifaceted leadership model that consists of three types of leadership: authoritarian, benevolent, and moral. Because high-power distance and collectivist cultures practice paternalistic leadership, research and analysis have focused on paternalistic leadership within the context of those cultures. Although paternalistic leadership is an indigenous Chinese leadership model and predominantly practiced in non-Western cultures, Marine Corps leaders can utilize paternalistic leadership as an effective model to lead our nation's Marines because, like China's national culture, the United States Marine Corps' culture is collective, high-power distance, and hierarchically structured.					
15. SUBJECT TERMS Leadership; Paternalistic Leadership; Marine Corps Leadership; Marine Corps Culture; China; Culture					
16. SECURITY CLASSIFICATION OF:			17. LIMITATION OF ABSTRACT	18. NUMBER OF PAGES	19a. NAME OF RESPONSIBLE PERSON
a. REPORT	b. ABSTRACT	c. THIS PAGE			USMC Command and Staff College
Unclass	Unclass	Unclass	UU	56	19b. TELEPHONE NUMBER (Include area code) (703) 784-3330 (Admin Office)

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Command and Staff College
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Quantico, Virginia 22134-5068

MASTER OF MILITARY STUDIES

Paternalistic Leadership: *The Authority, Benevolence, and Morality to Lead*

SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF MILITARY STUDIES

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AY 2018-19

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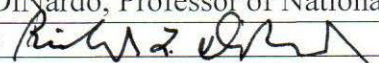
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Executive Summary

Title: Paternalistic Leadership: The Authority, Benevolence, and Morality to Lead

Author: Major Chris Buscemi, United States Marine Corps

Thesis: The United States Marine Corps, an organization rooted in the United States' national culture, can adopt the Chinese paternalistic leadership model to inspire, guide, and support our nation's Marines.

Discussion: Paternalistic leadership is a multifaceted leadership model that consists of three types of leadership: authoritarian, benevolent, and moral. Because high-power distance and collectivist cultures practice paternalistic leadership, research and analysis have focused on paternalistic leadership within the context of those cultures. While there is a plethora of research that explores leadership in modern Western democratic societies, there is an absence of extensive research that examines the applicability of paternalistic leadership outside of cultures with a predisposition towards paternalism. The effects of globalization, the increased diversity of multinational corporations, and the economic emergence and success of the Chinese economy and Chinese corporations has sparked an interest in Eastern leadership practices with an emphasis on paternalistic leadership within Chinese organizations.

Currently, the Marine Corps espouses a preference for the delegating or persuasive model of leadership to guide, inspire, and support our nation's Marines without considering the context of its own culture. The United States Marine Corps is a subculture that exists within the context of the United States' national culture. As a subculture, the Marine Corps retains some of the characteristics of the United States' national culture but also possesses its own unique culture. As such and within their respective cultures, the United States displays a preference for an equal distribution of power and focuses on the needs of individuals while the Marine Corps accepts an unequal distribution of power and focuses on the needs of the group. In comparison, the culture of the Marine Corps is more similar to the national culture of China than the national culture of the United States.

The purpose of this monograph is to analyze and determine if and how Marine Corps leaders can apply paternalistic leadership to lead our nation's Marines.

Conclusion: Although paternalistic leadership is an indigenous Chinese leadership model and predominantly practiced in non-Western cultures, Marine Corps leaders can utilize paternalistic leadership as an effective model to lead our nation's Marines because, like China's national culture, the United States Marine Corps' culture is collective, high-power distance, and hierarchically structured.

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Acknowledgments

I would be remiss without acknowledging those that directly and indirectly assisted me in completing this paper.

First, I would like to thank my Masters of Military Studies Mentor, Dr. Donald F. Bittner, whose discussions and insight provided me with lots to think about and ideas to explore. Your experience, breadth of knowledge, and encouragement were valuable assets to me during this process.

To my Command and Staff College military faculty advisor, Lieutenant Colonel Ron Rega (USMC), and civilian faculty advisors, Dr. Eric Shibuya, Dr. Paul Gelpi, and Dr. Claire Metelits. Thank you for challenging me to think deeper and ask the question, “Why?”. Your guidance, enthusiasm, and humor have been instrumental in my progress over the last six months.

To Dr. Jeannie Johnson, author of *The Marines, Counterinsurgency, and Strategic Culture*, and Dr. Paula Eber-Holmes, author of *Culture in Conflict: Irregular Warfare, Culture Policy, and the Marine Corps*. Your books are invaluable resources that provide insight into the culture of the United States Marine Corps. Thank you both for taking the time and putting in the effort to categorize the culture of the Marine Corps. Your books provided me the information I needed to “connect the dots” between what I knew in my heart about the culture of the Marine Corps and what I needed to say about the culture of the Marine Corps.

To the staff of the Marine Corps University Library. Thank you for your assistance, helpful attitudes, guidance finding books and articles, and tracking information about paternalistic leadership. You all provide an invaluable service to the Marine Corps.

To the staff of the Leadership Communication Skill Center. Thank you for your support and instruction. Your seminars, studio courses, and feedback taught me things I did not know, reminded me of things I had forgotten, and made me a better writer, student, and Marine.

Preface

Before I was a father, I was a son, a brother, a Marine, and a husband. As a son, I thought I understood what my parents would do for me. As a brother, I thought I understood the bonds of kinship. As a Marine, I thought I understood the importance of sacrifice. As a husband, I thought I understood love. But, at 0255 on 18 October 2006 my son Dominic was born, and in an instant everything I thought I knew about commitment, kinship, sacrifice, and love became infantile. The second I became a father I realized that my perspectives as a son, brother, Marine, and husband had not prepared me for the immediate reactions I had when I became a father.

To say my realization came as a shock would be an understatement. After all, my parents provided for their sons' every want and need. My father was a commercial deep-sea diver who braved the crushing depths of the world's oceans to provide for his wife and four sons. My mother was the bedrock of our household. My brothers and I stood back-to-back as children against schoolyard foes, bloodying our knuckles in fights and our knees during sports events in testament to our loyalty to each other. As a Marine, I voluntarily endured hardships so others would not have to, whilst the Marine Corps gave me focus and the responsibility and privilege to lead others. I was blessed as a husband to marry the love of my life, Danielle, whose undying devotion and love serves as a beacon for me to follow. The birth of my first son, Dominic, rocked me to my core and made me wonder why my feelings as a son, brother, Marine, and husband seemed inadequate preparation for how I felt about Dominic. I realized there was nothing I would not do for him, no sacrifice or hardship I would not endure, no greater love I could feel.

Three years, three months, and nine days after Dominic was born, my wife and I welcomed our second son, Matías, into our family. Although I thought more than three years of being a father would prepare me for the onslaught of emotion that I knew would accompany the

birth of our second son, I was not as prepared as I thought. Instead of encountering twice the feeling, I experienced an exponential increase in what I felt when Dominic was born. When Matías was born my emotions were unlike anything I had felt before: they were simultaneously exciting, wonderful, and frightening. I found myself, for the first time, beginning to question why I did not feel the same way about my Marines as I felt about my sons. The Marine Corps trained and prepared me to be a leader. My devotion to my sons dwarfs my dedication to my Marines. I began to wonder why I felt this way and if there were aspects of being a parent that could enhance my effectiveness as a leader.

As a father, I know that the decisions I make will impact and affect my sons' lives. Similarly, as a Marine Corps officer, I know the decisions I make will impact and affect Marines' lives. There is a saying, probably inscribed on Hallmark cards to congratulate new parents, that describes the impact of becoming a parent: "The smallest feet can make the biggest impact on our lives." This is indeed true for me, and while I know my experience is not unique, I hope that my research will inform Marine Corps leaders and provide them with insight into the aspects of parenthood that apply to our profession.

To my wife Danielle, thank you for your strength, compassion, honesty, and love. Without you, I would not be the man or Marine I am. You are more than I deserve. To my sons Dominic and Matías, you are my inspiration. Your smiles, humor, and goodness are lights in the darkness. Nothing makes me prouder than being your father.

Prologue

Title: Marine Corps Order No. 29 (Relations Between Officers and Men [and Women])
Author/Presenter: Major General John A. Lejeune, USMC
Commandant of the Marine Corps
Date: 14 August 1920

Young Marines respond quickly and readily to the exhibition of qualities of leadership on the part of their officers. Each officer must endeavor by all means in his power to develop within himself those qualities of leadership, including industry, justice, self-control, unselfishness, honor, and courage, which will fit him to be a real leader of men and which will aid in establishing the relationship described below.

The spirit of comradeship and brotherhood in arms which has traditionally existed throughout the ranks of the Marine Corps is a vital characteristic of the Corps. It must be fostered and kept alive and made the moving force in all Marine Corps organizations.

The relation between officers and enlisted men should in no sense be that of superior and inferior nor that of master and servant, but rather that of teacher and scholar. In fact, it should partake of the nature of the relation between father and son, to the extent that officers, especially commanders, are responsible for the physical, mental, and moral welfare, as well as the discipline and military training of the men under their command who are serving the Nation in the Marine Corps.

The recognition of this responsibility on the part of officers is vital to the well-being of the Marine Corps. It is especially so for the reason that so large a proportion of the men enlisting are under 21 years of age. These men are in the formative period of their lives and officers owe it to them, to their parents, and to the Nation, that when discharged from the service they should be far better men physically, mentally, and morally than they were when they enlisted. To accomplish this task successfully a constant effort must be made by all officers to fill each day with useful and interesting instructions and wholesome recreation for the men. This effort must be intelligent and not perfunctory, the object being not only to eliminate idleness, but to train and cultivate the bodies, the minds, and the spirit of our men.

It will be necessary for officers not only to devote their close attention to the many questions affecting the comfort, health, morals, religious guidance, military training, and discipline of the men under their command, but also to actively enlist the interest of their men in building up and maintaining their bodies in the finest physical condition; to encourage them to improve their professional knowledge and to make every effort by means of historical, educational, and patriotic addresses to cultivate in their hearts a deep abiding love of the Corps and Country. The provisions of the above apply generally to the relationships of non-commissioned officers with their subordinates and apply specifically to non-commissioned officers who may be exercising command authority.¹

Almost a century ago, Major General John A. Lejeune published Marine Corps Order No. 29 as a guide for Marine leaders to develop, mentor, and lead our nation's Marines. Within five short paragraphs, Major General Lejeune succinctly describes the requisite qualities Marine leaders must develop within themselves, within their Marines, and the importance of comradery and the brotherhood of arms. More importantly, Major General Lejeune declares the sacred relationship between officers and enlisted Marines should transcend the traditional constructs of rank and instead be similar to the relationship between parent and child.

Much has changed since Major General Lejeune published Marine Corps Order No. 29. Is the idea of a paternal relationship between officers and enlisted Marines applicable today? If so, is there a leadership model that can be applied to meet Major General Lejeune's intent?

Introduction – This Ain’t Paternalism

The words paternalism and paternalistic are very similar. In fact, a Google search* of both words provides almost identical definitions with very similar examples of the use of both words in a sentence. The noun paternalism, as defined by Google, is “the policy or practice on the part of people in positions of authority of restricting the freedom and responsibilities of those subordinate to them in the subordinates' supposed best interest” and the example states, “the arrogance and paternalism that underlies cradle-to-grave employment contracts.”² Google defines the adjective paternalistic as “relating to or characterized by the restriction of the freedom and responsibilities of subordinates or dependents in their supposed interest” and goes on to provide the following example, “the paternalistic attitude of colonial Victorians.”³ Both words speak to a form of control that is contrary to the bedrock of American values, the freedom of individuals. Similarly, the examples of the use of both words in a sentence offer negative connotations associated with, in the case of paternalism, a form of employment that is tantamount to slavery and, more explicitly in the case of paternalistic, British imperialism. These are two concepts the United States fought wars to quell in North America. American philosopher Gerald Dworkin provides a more scholarly definition of paternalism: “the interference of a state or an individual with another person, against their will, and defended or motivated by a claim that the person interfered with will be better off or protected from harm.”⁴ He goes on to clarify paternalism as a form of restriction and unwanted intervention.

From a modern Western perspective, the concept of paternalism invokes negative reactions, resentment, and distrust.⁵ Although paternalism may be disdainful to members of

* The use of Google to define the words “paternalism” and “paternalistic” is meant to convey the definitions of both words, as they would be found by a layperson who desires a quick definition of the terms to gain an understanding of the concept of paternalism and understand the meaning of the word “paternalistic” to describe someone or something.

modern Western democratic societies, paternal systems exist and are prevalent in the majority of the world.⁶ While paternalism is prevalent in China, Taiwan, South Korea, and Japan,⁷ it was also prevalent and practiced in the United States by nineteenth-century mill owners and twentieth-century middle-class business owners who were concerned with the physical, moral, and spiritual welfare of their employees.⁸

Although Google, Dwarkin, and others⁹ convey negative views of paternalism within modern Western societies, the words paternalism and paternalistic share something more than similar definitions and negative connotations when referenced in Google or scholarly articles; the Latin root of each word, *pater*, means father. It is from the Latin root of the word paternalistic that researchers exploring leadership in non-Western cultures derive the definition of paternalistic leadership. Dr. Zeynep Aycan's research into the effects of paternalism concludes that leaders who practice paternalistic leadership:

1. Create a family atmosphere at work.
2. Are involved in the lives of their subordinates inside and outside of work.
3. Expect loyalty from their subordinates.
4. Maintain their authority and status as the leader.¹⁰

Additional research concludes that paternalistic leadership, unlike the prevalence of unitary leadership models in the modern-Western world,[†] is a combination of authoritarian leadership,

[†] There are many unitary leadership models practiced in the modern-Western world and classifying each is beyond the scope of this study. In general, the leadership models practiced in the modern-Western world are the models that best fit the culture of the environments in which they are practiced. A tool to determine the culture of the modern-Western world is Hofstede's cultural dimensions. Within these dimensions, the cultures of the majority of the modern-Western world are individualistic and low-power distance. (Hofstede, *Culture Consequences*) The characteristics of the preferred type of leadership models within cultures that exhibit these two cultural dimensions: focus on personal achievement, are informal and less rank and position conscious, value the interests of individuals over the interests of the group, and measure success by accumulating monetary and material rewards. (Gosling, Jones, Sutherland, and Dijkstra, *Key Concepts in Leadership*)

benevolent leadership, and moral leadership¹¹ that provides a leader with the latitude to utilize each dimension of paternalistic leadership individually or collectively to achieve the desired outcome or, more simply put, be an effective leader.

To be clear, although paternalistic leadership is found within societies and cultures where paternalistic systems are a legitimate and practical way of getting things done, paternalistic leadership is not paternalism. At its best, paternalism is a form of benign interference and, at its worst, a form of coercion used to exploit the weak.¹² **Paternalistic leadership is**, in contrast to paternalism and keeping with Major General John A. Lejeune's guidance in Marine Corps Order No. 29, **a person in a leadership position acting in a parental manner towards subordinates, combining discipline and authority, with parental benevolence and moral integrity while creating a familial environment to be an effective leader and make an organization more efficient.**¹³

Although paternalistic leadership is a Chinese-centric leadership model and predominantly practiced in non-Western cultures, Marine Corps leaders can utilize paternalistic leadership as an effective leadership model to lead our nation's Marines because, like China's national culture, the United States Marine Corps' is hierarchically structured and the culture of the Marine Corps is collective and high-power distance.

Research Methodology

This monograph aims to provide Marine Corps leaders with an understanding of the utility of paternalistic leadership in the United States Marine Corps. To this end, this study provides a concise overview of Chinese history and culture, examines the effects of paternalistic leadership within Chinese organizations, and examines the culture of the United States Marine

Corps. In analyzing the topics listed above, the research seeks to determine if and how Marine Corps leaders can successfully utilize paternalistic leadership to lead our nation's Marines.

Additionally, the analysis and comparison of China's national culture and the Marine Corps culture provides relevant and increased awareness of both cultures and highlights inconspicuous similarities. The exploration of paternalistic leadership within Chinese organizations offers a unique glimpse of an alternate form of leadership that has not received much attention by Western researchers. While the focus of the study is not to compare and contrast China's national culture and the Marine Corps culture, it will simultaneously provide Marine Corps leaders with insight into the culture of their service and the culture of a strategic competitor.

Finally, by identifying the similarities between China's national culture and the culture of the Marine Corps, this study will demonstrate how Marine Corps leaders can utilize paternalistic leadership to lead our nation's Marines — ultimately providing a framework for Marine Corps leaders to create a family environment within their units to strengthen the bonds between leader and lead and this increases unit cohesion.

China's National Culture: A Brief Overview

Chinese culture and present-day China are both parts of one of the world's most ancient continuous civilization.¹⁴ The complexities and interwoven nature of Chinese culture and society can be linked to the birth of Eastern civilization on the northern plains of China 4,000 years ago.¹⁵ To understand Chinese culture, and to gain an appreciation of the hierarchical structure of Chinese society today, it is necessary to understand the enduring importance of the concept of *hsiao* (filial piety). Filial piety is the concept that underlies the web-like interconnectedness of lineage and familial bonds culminating with the Son of Heaven (Chinese Emperor) at the vertex

of the hierarchy and accounts for the obligation of all Chinese to submit to the dominion of the head family.¹⁶ Even today, filial piety is the foundation of the hierarchical structure of Chinese culture and the value that overshadows every aspect of Chinese society and is similar to the way independence, self-reliance, and laws permeate every aspect of Western society.¹⁷ In comparison to a Western-centric idea of familial obligation that typically extends to immediate family, the concept of filial piety in the Chinese context is the foundation of all social and political structures that simultaneously astringes all aspects of daily life while providing support to Chinese political and social institutions.^{18 ‡}

While filial piety is the bedrock of Chinese culture and society, three schools of thought also provide context to and serve as the linchpins of Chinese society. The most influential and humanist of the three is Confucianism. **Confucianism**, based on a combination of the teachings of Confucius (551-479 B.C.) and Mencius (believed to have lived in the 5th-century), focuses on moral thought and actions to attain fulfillment in life while, at the same time, adhering to the obligation of filial piety and the hierarchical structure of Chinese society.¹⁹ While Confucianism provides a humanistic approach to life that applies to Chinese society and culture as a whole, the **Chinese legalist** approach provides a more Machiavellian and rules-based system for the elites of Chinese society to control and govern the population. In contrast to the Confucian belief that man is essentially good, Chinese legalism contends that humanity is inherently evil and requires

‡ The Chinese concept of filial piety is similar to the Western concept of *pater familias* as captured in Roman law. Filial piety and *pater familias* played similar roles in the development of Chinese and Western ideas of family life and societal interaction. The two concepts diverge however in the scope of their application. In the Roman context, *pater familias* captured and codified into law the personal power of the head of household giving the patriarch absolute authority over the members of his household and all property to preserve and perpetuate lineage. The application of filial piety in China covers a much broader group of relationships to encompass and interconnect all aspects of Chinese society. (Hamilton, "Patriarchy, Patrimonialism, and Filial Piety: A Comparison of China and Western Europe") A more complete explanation and comparison of these two concepts can be found in the article, "Patriarchy, Patrimonialism, and Filial Piety: A Comparison of China and Western Europe," in *The British Journal of Sociology*, by Dr. Gary G. Hamilton.

a strict set of rules and harsh penalties to control society.²⁰ Confucianism and Chinese legalism disagree on the inherent nature of humanity but agree that human actions and the influence of human actions, by individuals in Confucianist thought or by the state in Legalism, will result in harmony. The third cornerstone of Chinese culture is based on the teachings of Lao Tzu (circa 5th-century B.C.) and is known as **Daoism**. Lao Tzu emphasized the importance of the practice of *wu-wei* (non-interference), accepting life as it is, living a simple life.²¹ Additionally, Daoism centers on the belief that nature and the universe exist in harmony and that humanity should endeavor to mirror the harmony and balance found around them in the world.²²

An examination of China's national culture would be remiss without considering the impact of the 20th and 21st centuries on China. The fall of the *Qing* dynasty in 1911, the rise and fall of the Republic of China (1912-1949), and the subsequent and ongoing rise of the People's Republic of China (1949-present)²³ have left an indelible mark on China's political and economic systems. The People's Republic of China sought to hasten political, social, and economic change during the middle of the 20th century through programs like the Great Leap Forward (1958-1961), an attempt to increase economic productivity through mass organization, and the Cultural Revolution (1966-1976), a political call for continued revolutionary action within China.²⁴ Following the Cultural Revolution, China opened itself to the West²⁵ and began to rebuild its political and economic might. Although China was host to great social, political, and economic upheaval and change during the 20th and 21st centuries, its culture has remained largely uninformed in its hierarchical structure, collectivism, and high-power distance.

The confluence of the influences listed above and four millennia of shared history has produced the hierarchically structured, collectivist, and high power distance culture found in Chinese society today.²⁶ **Collectivism**, in the sociocultural context, refers to a system in which

members are born and integrated into strong, closely knit in-groups that protect its members in exchange for loyalty.²⁷ In the context of China's national culture, collectivism refers to how the Chinese are, from birth, integrated into the filial piety system that "continues to protect them in exchange for unquestioning loyalty" to the system.²⁸ **High-power distance** refers to the extent which members of a group expect and accept the distribution of power to be unequal.²⁹ High-power distance, in the Chinese context, refers to the acceptance by the less powerful members of the Chinese society accept the unequal and disproportionate distribution of power held by the elite members of society.³⁰ These traits are the mental programs, learned from birth and further developed and reinforced during childhood within families and social groups, strengthened during formal education and within institutions, and are combined with shared heritage to form,³¹ as defined by Dr. Gerard Hendrik (Geert) Hofstede, "the collective programming of the mind distinguishing the members of one group or category of people from others."³²

Besides laying the foundation for China's national culture, the roots of paternalistic leadership, as an indigenous Chinese leadership model, are found within China's history and cultural development. Among the triad of elements that constitute paternalistic leadership, authoritarian leadership in the Chinese context originates from Confucianism, Chinese Legalism,³³ and Daoism.³⁴ Confucianism emphasizes the importance of the cardinal father-son relationship, providing legitimacy to the father's absolute authority over his family, and the belief that this relationship always supersedes all other relationships.³⁵ Likewise, Chinese Legalist thought, and the emphasis on the control developed during imperial China, also encouraged authoritative rule and subordinates' obedience.³⁶ Daoism reinforces both Confucianism and Legalist thought by emphasizing the importance of harmony in life and

maintaining harmonious relationships³⁷ within China's society based on position and the concept of filial piety.

Benevolent leadership and moral leadership in China are also rooted in Confucianism and Daoism. The origins of benevolent leadership in China emanates from the ideal five cardinal relationships and corresponding reciprocity found in Confucianism.³⁸ These five relationships and the mutual and complementary obligations they entail are constituted in the relationships between:

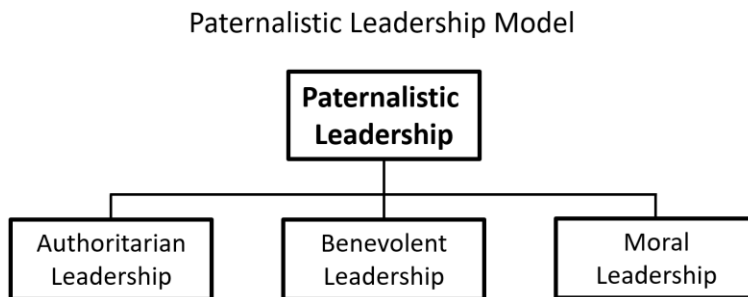
1. The benevolent master and loyal follower
2. A kind father and filial son
3. Gentle older brother and obedient younger brother
4. Virtuous husband and compliant wife
5. Good-natured senior friend and deferential junior friend³⁹

These relationships are characterized by an overall display of benevolence from the senior member in exchange for obedience, respect, and indebtedness from the junior driven by loyalty and gratitude.⁴⁰ Correspondingly, Confucian thought and teachings also provide the basis for moral leadership within Chinese society. Confucius' emphasis on the cultivation of self and humanity through virtuous thought and action is, in itself, guidance for individuals and society to act morally for the cultivation, fulfillment, and betterment of all. Daoism again, as stated in the previous paragraph, reinforces the concepts of benevolent leadership and moral leadership through its focus on maintaining harmony in relationships.

The Harmony of Paternalistic Leadership

A Single Leadership Model Composed of Three Types of Leadership

Paternalistic leadership is an indigenous Chinese leadership model,⁴¹ predominantly practiced in non-Western cultures that combine authoritarian leadership, benevolent leadership, and moral leadership to effectively lead subordinates. The first component of the model, **authoritarian leadership**, is characterized by a leader behaving in a manner to maintain their authority while requiring unquestionable loyalty and obedience from subordinates;⁴² it emphasizes maintaining the hierarchical order within the leader-follower relationship.⁴³ **Benevolent leadership**, is characterized by a leader that displays a holistic, individualized, and genuine concern for a subordinate’s wellbeing on the job and in their personal life;⁴⁴ it is characterized by leaders who devote time to ensure subordinates’ comfort, encourage subordinates who encounter a problem or conflict, and display empathy for their subordinates.⁴⁵ The final component is **moral leadership** and refers to a leader who acts with integrity, superior virtue, unselfishness, and self-discipline⁴⁶ to achieve virtuous results that serve the group or organization as a whole.⁴⁷ The diagram below provides a graphic representation of paternalistic leadership and its elements:



Preliminary research into the effects of paternalistic leadership on subordinates’ and organizational outcomes in Chinese and non-Western organizations began with researchers investigating paternalistic leadership from a unitary perspective.⁴⁸ As researchers clarified the

tripartite nature of paternalistic leadership and gained a better understanding of each of the components, studies evolved to explore the effects of each of the three components of paternalistic leadership and the influence the individual components had on the other components of paternalistic leadership. The research examined for this study indicates that paternalistic leadership, as a whole, is an effective leadership model within Chinese and non-Western contexts and that each dimension of paternalistic leadership possesses strengths and weaknesses which are dependent on variable factors and can change from situation to situation.

Additionally, researchers investigating paternalistic leadership have determined that the strengths of the individual components of paternalistic leadership can compensate for the weakness of other components in the same situation. Although it is impossible to examine the strengths and weaknesses of paternalistic leadership and the impact one component may have on another component in every conceivable situation, researchers have explored paternalistic leadership and its effects on organization-based self-esteem and performance, organizational commitment, subordinate response to the leader, and innovation.

Paternalistic Leadership and Organizational-Based Self-Esteem and Performance

The goal of leadership, in its most basic form, is for one person to provide guidance or direction to another person to perform a task. Relying on previous research demonstrating that the components of paternalistic leadership can affect subordinates' attitudes and performance at work,⁴⁹ Chan, Huang, Snape, and Lam (2013) investigated the influence of paternalistic leadership on subordinate performance by analyzing authoritarian and benevolent leadership practices' impact on organizational-based self-esteem and performance.⁵⁰ Previous research generally focused on a leader-centric perspective to explain how the influence and behavior of a leader influences subordinates' views of the leader.⁵¹

Focusing on organizational-based self-esteem, how much members of an organization trust they can fulfill their needs by participating in roles inside the organization,⁵² Chan et al. sought to explore paternalistic leadership from a subordinate-centric perspective. Their goal was to determine how subordinates respond to authoritarian leadership and benevolent leadership styles and how those styles affect subordinates' self-evaluation, organization-based self-esteem and, in turn, subordinates' performance.⁵³ By surveying 686 leader-subordinate pairs in a Chinese manufacturing organization in China and measuring and analyzing the results of the survey, Chan et al. confirmed that authoritarian leadership reduces subordinates organizational-based self-esteem and performance.⁵⁴ The results of the study also concluded that, because demonstrated benevolence by an authoritarian leader leads subordinates to believe that the authoritarian behavior is meant to increase performance for the good of the organization, benevolent leadership practices not only improve subordinates' organizational-based self-esteem and performance but can also reduce the negative impact of authoritarian leadership practices.⁵⁵

Paternalistic Leadership and Organizational Commitment

Researchers have also explored the effects of paternalistic leadership within Chinese organizations to determine if the elements of paternalistic leadership affect employee's organizational commitment: their mental bond to the organization.⁵⁶ Chen, Zhou, Klyver (2018) observed 238 employees from 52 teams, at multiple Chinese manufacturing firms in China, to test how the components of paternalistic leadership affected organizational commitment. To separate their study from previous research, Chen et al. examined the three distinct types of organizational commitment: affective commitment to reflect subordinates' emotional attachment to the organization, continuance commitment to assess subordinates' commitment based on their cost-benefit analysis of remaining with the organization, and normative commitment to assess

subordinates' commitment to stay with the organization.⁵⁷ To examine organizational commitment, Chen et al. empirically examined the role collective efficacy, a team's belief in their capacity to accomplish an undertaking,⁵⁸ plays in mediating the relationship between paternalistic leadership and organizational commitment based on the cohesiveness of the teams observed.⁵⁹

The results of the observations made during the study were in line with previous research, clarified the relationship between paternalistic leadership and organizational commitment, concluded that leadership is critical in an employee's confidence in the capabilities of their organization, and highlighted the critical positive impact moral leadership has on collective efficacy.⁶⁰ Furthermore, the research agreed with prior studies and determined authoritarian leadership has a negligible impact on organizational commitment while benevolent and moral leadership increased organizational commitment.⁶¹ Specifically, benevolent leadership and moral leadership had equal positive effects on continuance commitment while moral leadership has a greater impact on continuance commitment and benevolent leadership plays has a greater impact on normative commitment.⁶²

Subordinate Response to Paternalistic Leadership

Another study that explored the effects of paternalistic leadership through the lens of subordinates' perspectives, conducted by Cheng, Chou, and Farh (2004), examined the subordinate response to paternalistic leadership.⁶³ To define the relationship between leadership practices and subordinate responses, Cheng et al. relied on previous research to codify subordinates' responses in three separate categories: identification with and imitation of the leader, compliance to the leader without dissent, and gratitude and obligation toward the leader.⁶⁴ By surveying 605 low-to mid-level managers in 60 Taiwanese organizations in Taiwan, the study

provided a basic framework to establish a nascent model of effective paternalistic leadership behavior.⁶⁵

Because Taiwan possesses a representative democratic government and the West exerts more influence there, the results of the study conducted by Chen et al. provided interesting results that indicate, at least in their study, the decreased efficacy of authoritarian leadership.⁶⁶ The analysis of the surveys collected in the study determined that each component of paternalistic leadership has positive effects on subordinates' responses.⁶⁷ Further, the study concludes that benevolent leadership has the greatest influence on subordinate gratitude and obligation to superior and subordinate identification with and imitation of superior, while moral leadership, not authoritarian leadership, has the greatest influence on subordinate compliance without dissent.⁶⁸

Additionally, the researchers were able to capture and rate combinations of the components of paternalistic leadership that most effectively garnered positive responses from subordinates. The results gathered in the study indicate that when benevolent leadership and authoritarian leadership are combined, there is a disparity between the effectiveness of the combination that is dependent on the strength given to each component. The following combination preferences were noted:

1. An equal combination of strong benevolent leadership and strong authoritarian leadership is the most preferred combination.
2. A combination of strong benevolent leadership and weaker authoritarian leadership is the second most preferred combination.
3. The least preferred combination is weak benevolent leadership and stronger authoritarian leadership.⁶⁹

Further, their results indicate that when moral leadership and authoritarian leadership are combined, the researchers observed the following outcomes:

1. The most preferred combination for positive subordinate response was strong moral leadership paired with weaker authoritarian leadership.

2. The next most preferred combination was an equal combination of moral leadership and authoritarian leadership.

3. The third most preferred combination was weak moral leadership paired with stronger authoritarian leadership.

4. The least preferred is an equal combination of weak moral leadership and weak authoritarian leadership.⁷⁰

Paternalistic Leadership and Innovation

Innovation, the creation of new ideas,⁷¹ is an essential element to coping with and responding to change in a competitive environment. To determine the impact paternalistic leadership has on innovation Fu, Li, and Si (2012) compiled surveys from 159 Chinese organizations in the high-tech sector of China to analyze the effects of authoritarian leadership and benevolent leadership practices have on an integrated model of innovation consisting of two parts: the generation innovative ideas and the implementation of innovative ideas.⁷² In the course of their study, Fu et al. also observed the effects of authoritarian leadership and benevolent leadership on exploratory innovation and exploitative innovation.⁷³ Exploratory innovation seeks to create new ideas, products, and processes while the goal of exploitative innovation is to create small, incremental improvements to existing ideas, products, and processes.⁷⁴

The results of the study conducted by Fu et al. concluded that authoritarian leadership and benevolent leadership affect the generation of innovative ideas, the implementation of

innovative ideas, exploratory innovation, and exploitative innovation differently.⁷⁵ Specifically, during the generation of innovative ideas, authoritarian leadership was found to have no noticeable effects on the creation of exploratory innovation ideas but did inhibit exploitative innovation idea creation.⁷⁶ Conversely, benevolent leadership was shown to have a stimulative impact on the creation of exploratory and exploitative ideas.⁷⁷ The results of the study conducted by Fu et al. also showed that, during the implementation of innovative ideas, authoritarian leadership positively affected the implementation of both exploratory and exploitative innovation implementation and benevolent leadership was shown to decrease the implementation of both types of innovation.⁷⁸

The summaries of the four studies detailed above highlight the applicability of paternalistic leadership within the context of Chinese and Taiwanese organizations and reinforce the body of literature that concludes that paternalistic leadership is an effective form of leadership in non-Western cultures. In addition to determining the effects of paternalistic leadership on organization-based self-esteem and performance, organizational commitment, subordinate response to the leader, and innovation the studies also illuminate the effects authoritarian leadership, benevolent leadership, and moral leadership can have on each other.

Although the synopses captured in the paragraphs and table below are only four examples of how paternalistic leadership can affect organizational outcomes, they offer insight into a form of leadership that has not received much attention from Western researchers exploring the impacts and applicability of leadership.⁷⁹

Effects of Paternalistic Leadership in Non-Western Organizations					
	Organizational-Based Self-Esteem and Performance	Organizational Commitment	Subordinate Response	Innovation	
Authoritarian Leadership	Decreases organizational based self-esteem and performance.	Negligible impact on organizational commitment.	Decreases subordinate response to superior.	Exploratory Innovation	Exploitative Innovation
				No noticeable effects on the creation of exploratory innovative ideas. Positively affects the implementation of exploratory ideas.	Inhibits the creation of exploitative innovative ideas. Positively affects the implementation of exploitative ideas.
Benevolent Leadership	Increases organizational based self-esteem and performance and can reduce the negative impact of authoritarian leadership practices.	Increases organizational commitment with a greater positive impact on normative commitment and equal to the positive impact of moral leadership on continuance commitment.	Increases subordinate response to superior with the greatest positive influence on subordinate gratitude and obligation to superior and subordinate identification with and imitation of superior.	Stimulates the creation of exploratory ideas but decreases the implementation of exploratory ideas.	Stimulates the creation of exploitative ideas but decreases the implementation of exploitative ideas.
Moral Leadership	Untested.	Increases organizational commitment with a greater positive impact on continuance commitment than on benevolent leadership.	Increases subordinate response to superior with the greatest positive influence on subordinate compliance without dissent.	Untested.	Untested.

Interestingly, because of the scope of its application, paternalistic leadership and its three parts represent the leadership model used in the majority of the world.⁸⁰ The distinctive nature of paternalistic leadership, a unitary leadership model, consisting of three coexisting and balancing parts: authoritarian leadership, benevolent leadership, and moral leadership, that a leaders can apply to a multitude of situations, raises an interesting question: Can paternalistic leadership be applied as an effective leadership model in a Western organization?

Gung Ho Marines: The Culture of the United States Marine Corps

United States Marines possess a dual identity as citizens of the United States and as members of the United States Marine Corps. Similarly, in her book *Culture in Conflict: Irregular Warfare, Culture Policy, and the Marine Corps* (2014) Dr. Paula Holmes-Eber identified this situation: the United States Marine Corps as possesses a: "...dual identity as an American military organization—with codified structure and specific governmental and organizational purpose—and as a unique, separate subculture within the United States."⁸¹ Subcultures are

cultures that exist inside of a larger culture that retain the values of the larger culture but have distinct values unique to members of the subculture.⁸²

It is important to understand the larger culture that the Marine Corps exists within, the national culture of the United States of America, to frame and explore the culture of the United States Marine Corps. In laymen's terms, the United States is the land of opportunity and a place where every citizen is equal and guaranteed the right to life, liberty, and the pursuit of happiness. A deeper and more quantifiable understanding of the national culture of the United States is ascertained by referencing Dr. Geert Hofstede's cultural research. The basis of Hofstede's research was to determine how culture influences workplace values. He began his research in 1968 by statistically analyzing and applying theoretical reasoning to surveys completed by more than 116,000 IBM employees from 72 countries.⁸³ Since the inception of his research, Hofstede's has added additional countries to confirm the validity and application of his work.⁸⁴ Within the cultural dimensions, statistical analysis of each country produces a score on a scale from 0 to 100 in the six cultural dimensions. The scores of each country are then compared to the scores from other countries to provide a cultural comparison of the countries. Hofstede's cultural dimensions are:

1. Power Distance
2. Uncertainty Avoidance
3. Individualism versus Collectivism
4. Masculinity versus Femininity
5. Long-term versus Short-term Orientation
6. Indulgence versus Restraint⁸⁵

Although the United States Marine Corps is a subculture of the United States' national culture, Hofstede's cultural dimensions serve as an effective way to compare⁸⁶ the culture of the Marine Corps to the national cultures of the United States and China. Hofstede's cultural dimensions provide researchers with a universal set of criteria that, when applied, provide a quantifiable way to measure differences and similarities between cultures. While Hofstede's model provides six separate cultural dimensions, the United States Marine Corps has not, at the time of this study, participated in a measurement of its culture across Hofstede's dimensions. Because of this, the culture of the Marine Corps can only be indirectly framed within the Hofstede model. The following comparison of the culture of the United States Marine Corps with the United States' national culture will only cover power distance and individualism versus collectivism.

Power distance, as stated in a previous section of this study, is the extent to which members of a group accept that power is distributed unequally within the group. Individualism in the context of Hofstede's cultural dimensions refers to members of a group looking after and protecting his or herself and the members of his or her immediate family.⁸⁷ Conversely, collectivism refers to members of a group integrated into a strong, close-knit group that provides protection in exchange for loyalty.⁸⁸ Within these two dimensions, the United States national culture is low-power distance and individualistic, receiving a score of 40 and 91 respectively on the cultural dimension scale of 0 to 100.⁸⁹ To provide context to the United States' ranking in these two dimensions, China is a high-power distance and collectivist country and received a

score of 80 in the power distance dimension and a 20 in the individualism versus collectivism dimension on the same scale.^{90§}

Unfortunately, while Hofstede's decades-long research provides a comprehensive cultural analysis of more than 100 countries through the lens of the six cultural dimensions,⁹¹ the majority of the research and analysis of the culture of the United States Marine Corps is done for the Marine Corps by the Marine Corps.⁹² Because of this, a quantitative assessment of the culture of the Marine Corps through the lens of Hofstede's cultural dimensions does not exist. The following analysis of the culture of the Marine Corps relies on 22 years of personal experience and the books written by Dr. Jeannie Johnson, (author of *The Marines, Counterinsurgency, and Strategic Culture*, 2018), and Dr. Paula Eber-Holmes, (author of *Culture in Conflict: Irregular Warfare, Culture Policy, and the Marine Corps*) to define the Marine Corps as a hierarchically structured organization with a high-power distance and collectivist culture.

The existence of the Marine Corps as its own service within the Department of the Navy is enacted in law by the United States' "National Security Act of 1947."⁹³ Although the "National Security Act of 1947" is only 71 years old, the Marine Corps is 243 years old and was founded in 1775 by the Continental Congress in preparation for the United States' War of Independence from England. Since its founding in 1775, the United States Marine Corps has fought and served with distinction in every war fought by the United States and in countless other commitments and crises as sanctioned by the United States Congress or ordered by the President of the United States. Along the way, the Marine Corps and other services have

[§] For reference, a country comparison of China and the United States was conducted by the author using the Country Comparison Tool at the Hofstede Insights webpage, <https://www.hofstede-insights.com/>. The results of the comparison are located in Appendix A of this study.

developed their own distinct cultures to separate themselves from the national culture of the United States.

To anyone who has observed Marines in a group, the hierarchical structure of the Marine Corps is self-evident. The genesis of the Marine Corps rank structure was the resolution of the Continental Congress that founded the Marine Corps in 1775.⁹⁴ In addition to calling for two battalions of Continental Marines to be raised, the resolution established Marine Corps officer and enlisted ranks and grades.⁹⁵ As detailed in *Marine Corps Historical Reference Pamphlet, United States Marine Corps Ranks And Grades, 1775-1969*, published in 1970, the officer ranks established in the resolution were, “colonel, lieutenant colonel, major, and other officers as usual in other regiments” and the enlisted ranks established were, “sergeant, corporal, drummer or fifer, and private.”⁹⁶ Throughout its history, the Marine Corps’ officer rank structure has remained relatively stable with the only real changes expanding the officer ranks upward.⁹⁷ The history of the enlisted rank structure of the Marine Corps has been more turbulent but was codified to associate the appropriate ranks to levels of responsibility and subsequent pay, especially for senior staff non-commissioned officers.⁹⁸ This structure, established by the Continental Congress in 1775 and adjusted over time to meet the needs of the nation and the Marine Corps, provides the hierarchy that that defines the relationships between all Marines and is reinforced by military law as codified in the Uniform Code of Military Justice. The current officer and enlisted pay grades and rank structure, listed in descending order from senior to junior, are captured below:⁹⁹

United States Marine Corps Pay Grade and Rank Structure		
Pay Grade	Rank	Classification
O-10	General	General Officer
O-9	Lieutenant General	General Officer
O-8	Major General	General Officer
O-7	Brigadier General	General Officer
O-6	Colonel	Field Grade Officer
O-5	Lieutenant Colonel	Field Grade Officer
O-4	Major	Field Grade Officer
O-3	Captain	Company Grade Officer
O-2	First Lieutenant	Company Grade Officer
O-1	Second Lieutenant	Company Grade Officer
W-5	Chief Warrant Officer 5	Warrant Officer
W-4	Chief Warrant Officer 4	Warrant Officer
W-3	Chief Warrant Officer 3	Warrant Officer
W-2	Chief Warrant Officer 2	Warrant Officer
W-1	Warrant Officer 1	Warrant Officer
E-9	Sergeant Major	Senior Enlisted Advisor
E-9	Master Gunnery Sergeant	Staff Noncommissioned Officer
E-8	First Sergeant	Senior Enlisted Advisor
E-8	Master Sergeant	Staff Noncommissioned Officer
E-7	Gunnery Sergeant	Staff Noncommissioned Officer
E-6	Staff Sergeant	Staff Noncommissioned Officer
E-5	Sergeant	Noncommissioned Officer
E-4	Corporal	Noncommissioned Officer
E-3	Lance Corporal	Junior Enlisted
E-2	Private First Class	Junior Enlisted
E-1	Private	Junior Enlisted

In addition to the United States Marine Corps being hierarchically structured, the culture of the Marine Corps is high-power distance and collectivist. Categorizing the culture of the Marine Corps in this context refers to the way Marines expect and accept that Marines with greater rank hold greater power and control and how Marines act in accordance with the interests of the Marine Corps, even if the action contradicts with a Marine's self-interest. In the book *Cultures and Organizations: Software for the Mind/Intercultural Cooperation and its Importance for Survival* (2010), the differences between individual human nature, personality,

and culture are described. Human nature is the inherited “operating system” within our genes that all humans share, personality is a person’s own set of mental programs that are partially inherited and partially learned, and culture is derived from the environment, is not innate, and can only be learned.¹⁰⁰

Marine Corps enlisted recruits and officer candidates learn the Marine Corps’ culture when they are socialized and assimilated into it during entry-level training by Marine Corps drill instructors. At the Marine Corps’ two Recruit Depots (Parris Island, South Carolina and San Diego, California) and Officer Candidate School (Quantico, Virginia), enlisted Marine recruits and officer candidates are immersed into Marine Corps culture, stripped of their individuality, and trained to work as a team often while experiencing great physical discomfort and mental stress. A portion of this process is captured in *The Marines, Counterinsurgency, and Strategic Culture* in a passage that describes Marine enlisted recruits’ arrival at the Marine Recruit Depot, Parris Island who are lined up “heel-to-toe” on yellow footprints before being processed into the Depot’s Receiving Company: “newcomers can’t be seen as individuals. Standing nearly heel to toe in the dark of night their faces are hardly visible, and their bodies become one mass. The effect is intentional: Marine Corps culture is the culture of the group, made up of members who are anonymous.”¹⁰¹

Once enlisted recruits and officer candidates complete their respective entry-level training programs and earn the title Marine, the Marine Corps’ socialization process continues as both sets of Marines complete follow on training and arrive at their first duty stations. After completing boot camp, Marine Corps noncommissioned officers and staff noncommissioned officers continue to socialize junior enlisted Marines into the Marine Corps’ culture during military occupational specialty training. Newly commissioned Marine Corps second lieutenants

undergo a similar process while they attend The Basic School (also at Quantico, Virginia), where they are trained to be basic infantry platoon commanders, and at their military occupational specialty schools at various locations by Marine Corps officers and staff noncommissioned officers. Junior enlisted Marines and junior Marine Corps officers continue to be socialized into the culture of the Marine Corps at their first duty stations by senior Marine Corps officers, staff noncommissioned officers, and senior noncommissioned officers.

Marines support the Marine Corps' high-power distance culture by adhering to the hierarchical rank structure of the Marine Corps, following the orders and direction of senior Marines, and by being promoted within the culture and gaining greater power as they ascend the Marine Corps' hierarchy. Discipline is a hallmark of the Marine Corps and Marines, and it is through discipline, the instant obedience to orders, and respect for authority, that Marines also reinforce the high-power distance culture of the Corps. Further, the Marine Corps promotion system is a forcing function that reinforces the high-power distance culture by promoting eligible Marines that meet the set standards for promotion and advancement. The equity of the promotion system ensures, for the most part, that deserving Marines are promoted over time and when they are eligible within the hierarchy.

Although the United States' national culture is individualistic,¹⁰² the Marine Corps' culture is collectivist. Marines are members of the United States Armed Service and make an oath to support and defend the Constitution of the United States, binding their loyalty to an institution. Moreover, the familial bond between Marines¹⁰³ and the esprit de corps all Marines feel binds them to Marines, past and present,¹⁰⁴ active and reserve, and retired and former. It is because of the Marine Corps' esprit de corps and the bond between Marines that in the gritty, frightening, and terrible experiences of combat Marines fight for Marines.¹⁰⁵ The kinship felt by

and between all Marines, the shared experiences of the crucibles of the Marine Corps' entry-level training programs, and the idea of being a member of a close-knit group akin to a family is succinctly captured by in *Culture in Conflict: Irregular Warfare, Culture Policy, and the Marine Corps*: "Being a Marine is all about being a member of a team, about being a member of a close-knit group that cares about you and is willing to protect you and die for you."¹⁰⁶

The history of the Marine Corps has made it a unique force within the United States Armed Services and the world. Similarly, the history of the Marine Corps has resulted in a culture different from the larger culture it exists within. As a subculture, the Marine Corps has its distinct values, rituals, heroes, and symbols that differentiates it from the United States' national culture. The United States' national culture is characterized by individualism and low-power distance. The Marine Corps' culture is, on the other hand, more similar to China's national culture and is characterized by high-power distance and collectivism. Although the United States Marine Corps is an American organization that gets its power from the very democracy it serves, its strength lies in the connections between its Marines and the culture of the group.

Implementing Paternalistic Leadership in the United States Marine Corps

The first step to implement paternalistic leadership in the United States Marine Corps is to demonstrate that it is an effective leadership model and this paper is a small step in that direction. The Marine Corps currently embraces the delegating or persuasive leadership model as its preferred leader model.¹⁰⁷ When used correctly, paternalistic leadership:

1. Creates a family atmosphere at work for Marines
2. Get Marine leaders involved in the lives of their Marines inside and outside of work
3. Increase loyalty and trust between Marines
4. Maintains and supports the Marine Corps' hierarchical structure

The table below provides insight into the effects of paternalistic leadership across the four areas listed above.

Paternalistic Leadership in the United States Marine Corps					
Elements of Paternalistic Leadership	Effects of Paternalistic Leadership				Comments
	Creates a Family Environment at Work	Involvement in the Lives of Subordinates Inside and Outside of Work	Increases Loyalty and Trust Between Marines	Maintains and Supports the Marine Corps' Hierarchical Structure	
Authoritarian Leadership (AL)	AL decreases organizational based self-esteem and subordinates' responses to a superior and has a negligible impact on organizational commitment. A leader who relies on AL as their sole method leadership will not promote a family environment at work.	The use of AL does not predict if a leader will be involved in the lives of subordinates inside and outside of work.	AL practices can increase trust and loyalty between Marines as long as the leader practicing AL focuses on mission accomplishment and uses AL appropriately.	AL maintains and supports the Marine Corps' hierarchical structure.	Marine Corps leaders should use AL judiciously. Although AL maintains and supports the Marine Corps' hierarchical structure, overuse will have negative affects on subordinates.
Benevolent Leadership (BL)	Because BL increases organizational based self-esteem, organizational commitment, and subordinate response to the leaders, BL practices will promote the creation of a family environment at work.	Leaders who practice BL display a genuine concern for their subordinates. As such, BL requires leaders to be involved in the lives of their Marines inside and outside of work.	BL will increase loyalty and trust between Marines because it increases subordinates' response to a leader and subordinates' gratitude toward a leader. BL practices also demonstrate that a leader genuinely cares about the well-being and development of their subordinates.	Because BL increases trust between leader and subordinate, BL supports and maintains the Marine Corps' hierarchical structure.	In addition to the listed benefits of BL, Marine leaders should use BL to decrease the negative impacts of AL. BL also greatly contributes to subordinates positive perception of their leader.
Moral Leadership (ML)	ML requires leaders to act with integrity, virtue, unselfishness, and discipline to achieve virtuous results for the Marine Corps. This type of behavior supports the creation of a family environment at work because ML practices serve the group.	Similar to BL, ML practices demonstrate a leader's concern for the welfare of their Marines. Because of this, ML will be involved in the lives of their Marines to maintain the welfare of individual Marines and the group.	Because ML practices demonstrate that leaders not only "talk the talk" but also "walk the walk" a leader who utilizes ML will promote trust and garner loyalty from their Marines.	ML supports and maintains the Marine Corps' leadership hierarchy because Marine leaders who practice ML maintain, through their virtuous actions, the relationships inherent in the Marine Corps' rank structure.	ML practices demonstrate to subordinates that a leader is not only committed to their subordinates, but also committed to the Marine Corps and upholding Marine Corps standards.

Additionally, the effectiveness of paternalistic leadership on organization-based self-esteem and performance, organizational commitment, subordinate response to the leader, and innovation has been discussed in this work and demonstrates that paternalistic leadership has a positive effect on organizational outcomes and subordinates. More specifically, paternalistic leadership has the potential to increase Marines':

1. Performance
2. Organizational commitment
3. Gratitude to leader

4. Obligation to leader
5. Identification with the leader
6. Imitation of leader
7. Compliance without dissent to the leader

Paternalistic leadership also demonstrates the potential to increase or positively affect the following within the Marine Corps:

1. The implementation of exploratory ideas
2. The stimulation of exploratory ideas
3. The implementation of exploitive ideas
4. The creation of exploitative ideas

Marines must embrace the concept of paternalistic leadership to further the implementation of paternalistic leadership in the Marine Corps. Because paternalistic leadership is composed of three types of leadership, it can be utilized across a wide range of situations and with a wide range of Marines and by Marines when they deploy and interact with other cultures.

To capitalize and benefit from the large bodies of leadership and cultural research available, the Marine Corps must look outside of itself to develop a better understanding of its culture and, in turn, the specific leadership model(s) that best suit its culture. Based on the small amount of research conducted to support the findings of this paper, paternalistic leadership fits the Marine Corps' culture and can be applied immediately by Marine Corps leaders willing to step outside of the delegating or persuasive leadership model as provided as the Marine Corps' preferred leadership model. Paternalistic leadership is "right-sized" to fit the needs of the Marine Corps, and Marine Corps leaders can utilize it to inspire, guide, and support our nation's Marines.

Conclusion

Paternalistic leadership is a Chinese-centric leadership model utilized in the majority of the world. Oddly, the preponderance of research examining leadership has focused on Western leadership models in Western organizations and left paternalistic leadership poorly understood and ignored. The successes of Chinese organizations and the Chinese economy have resulted in an increased interest in paternalistic leadership from Eastern and Western researchers. This increased focus has determined that paternalistic leadership is not a unitary leadership model but is instead, a triad consisting of a combination of three coexisting and sometimes complimentary or conflicting components: authority, benevolence, and morality.

The tripartite nature of paternalistic leadership has led researchers to conclude that while paternalistic leadership as a whole is an effective leadership model within Chinese organizations, each of its parts can and do have different effects in different situations and on different people. This monograph has examined four examples of the effects of paternalistic leadership in Chinese organizations. Specifically, examining the work of researchers seeking to gain a better understanding of paternalistic leadership on organization-based self-esteem and performance, organizational commitment, subordinate response to the leader, and innovation. This study has also briefly examined China's national culture and confirmed that it is hierarchically structured, high-power distance, and collectivist.

Paternalistic leadership is characterized by leaders who act in a parental and benevolent manner towards their subordinates and create a familial environment within their organization, are involved in the lives of their subordinates at work and outside of work, and expect loyalty from their subordinates while maintaining their authority as the leader. This combination demonstrates the potential to affect subordinates in a positive way across many different

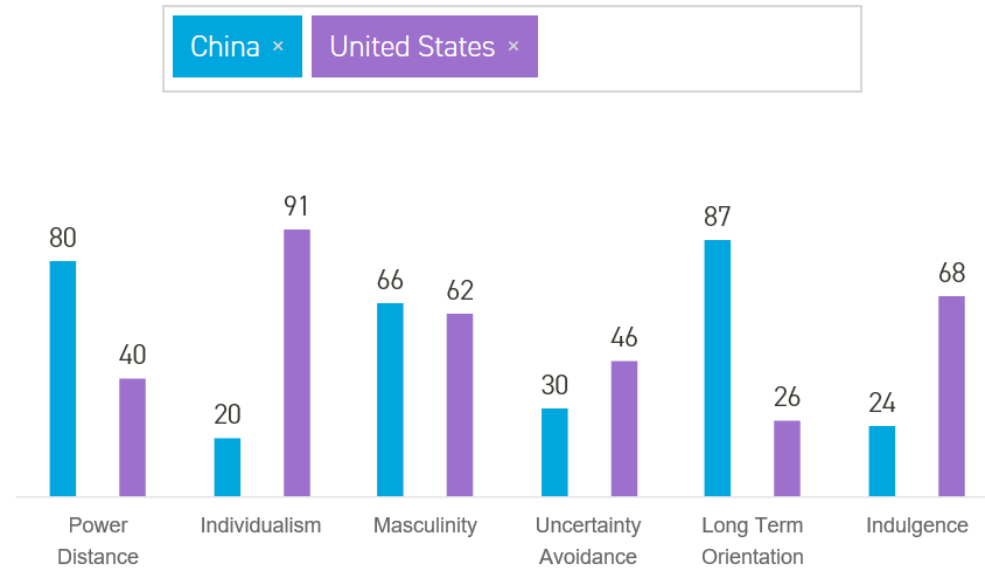
circumstances and has been proven to, if utilized properly, positively affect subordinates' organizational-based self-esteem and performance, subordinates' organizational commitment, subordinates' response to the leader, and encourage innovation.

Additionally, the examination of the culture of the United States Marine Corps has revealed that although the Marine Corps is an American military organization, it is a distinct subculture nested in the United State's national culture. While the United State's national culture is low-power distance and individualistic, the Marine Corps is hierarchically structured, and its culture is, like China's national culture, high-power distance and collectivist. This comparison not only provides Marines with information about the culture of their organization but also highlights some level of similarity with a strategic competitor.

On the final page of *Battle Ready* by Tom Clancy with General Tony Zinni (USMC Ret.) and Tony Koltz (2004), the authors describe that future Marine Corps leaders must possess more than "brains, guts, and determination" and state: "...we would ask for more than battlefield skill from our future commanders. We want character, sense of moral responsibility, and an ethical standard that rises above those of all other professions. We want him to be a model who accepts the profession of arms as a calling. We want him to take care of our sons and daughters and treat their lives as precious."¹⁰⁸

The responsibility of leadership is a heavy burden, especially for Marine Corps leaders. To rise to the challenge of leading Marines, Marine Corps leaders must possess the characteristics listed above and as stated in Marine Corps Order No. 29, establish a relationship between themselves and our nation's Marines that emulate the relationship between a parent their child. Paternalistic leadership provides this and provides Marine Corps leaders with the requisite authority, benevolence, and morality to lead.

Appendix A: Chinese and American Cultural Comparison Across Hofstede's Six Cultural Dimensions



The table above is a graphic comparison of China's national culture and the United States' national culture across Hofstede's six cultural dimensions. The power distance portion illustrates the differences between China's acceptance of the unequal distribution of power within Chinese society and the American preference for power to be more equally distributed in society. The individualism scale depicts the differences between China's collectivist culture and the United States' individualistic culture. The masculinity portion depicts how both cultures emphasize the importance of achievement and success and measure success by the accumulation of wealth and material items. Uncertainty avoidance refers to the way both cultures view the future and how comfortable both cultures are with ambiguity. In this dimension, Chinese culture is more comfortable with uncertainty than the United States. In the long term orientation dimension, China's higher score demonstrates a preference for saving and investing for the future. The United States' lower score in this dimension demonstrates a propensity to measure performance on a short term basis and also drives members of society to strive for quick results in business and life. Within the final dimension, China's low score reflects the cultural propensity for individuals to control their desires and focus on organizational success instead of in pursuit of fulfilling personal desires. Conversely, the United States high score in the indulgence dimension demonstrates a cultural preference to fulfill personal desires.¹⁰⁹

Appendix B: Definitions

The terms and definitions provided below are paraphrased from the sources cited in this work and are included for reference and review.

Affective commitment - a person's emotional attachment to an organization¹¹⁰

Authoritarian leadership - characterized by a leader behaving in a manner to maintain their authority while requiring loyalty and obedience from subordinates¹¹¹

Benevolent leadership - a leader displaying a holistic, individualized, and genuine concern for a subordinate's wellbeing on the job and outside of work¹¹²

Collective efficacy - a team's belief in their capacity to accomplish an undertaking¹¹³

Collectivism - a system in which members are born and integrated into strong, closely knit in-groups that protect its members in exchange for loyalty¹¹⁴

Continuance commitment - a person's commitment based on their cost-benefit analysis of remaining with the organization¹¹⁵

Exploitative innovation - the creation of small incremental improvements existing ideas, products, processes¹¹⁶

Exploratory innovation - the creation of new ideas, products, processes¹¹⁷

Femininity - refers to a society that is consensus-oriented and prefers cooperation, quality of life, caring for those who cannot care for themselves, and modesty¹¹⁸

High-power distance - refers to the extent which less powerful individuals expect and accept the distribution of power to be distributed unequally¹¹⁹

Individualism - refers to members of a group looking after and protecting his or herself and members of his or her immediate family¹²⁰

Indulgence - refers to a society that does not seek to prohibit the reasonable gratification of basic and natural human drives related to fulfillment and enjoyment¹²¹

Innovation - the introduction of something new; a new idea, method, or device¹²²

Long-term orientation - refers to a society that encourages preparation for the future, modern education, and thrift¹²³

Low-power distance - refers to the extent which individuals seek to equalize power distribution within a society and demand justification for unequally distributed power¹²⁴

Masculinity - refers to a society that is competitive, materially rewards success and prefers assertiveness, heroism, and achievement¹²⁵

Moral leadership - refers to a leader who acts with integrity, superior virtue, unselfishness, and self-discipline¹²⁶

National culture - the collective programming of the mind distinguishing the members of one group or category of people from others¹²⁷

Normative commitment - a person's feelings of commitment to stay with the organization¹²⁸

Paternalism - the interference of a state or an individual with another person, against their will, and defended or motivated by a claim that the person interfered with will be better off or protected from harm¹²⁹

Paternalistic - relating to or characterized by the restriction of the freedom and responsibilities of subordinates or dependents in their supposed interest¹³⁰

Paternalistic leadership - a multifaceted leadership model that consists of three types of leadership: authoritarian, benevolent, and moral¹³¹

Power distance - the extent which members of a group expect and accept that the distribution of power is distributed unequally¹³²

Organizational-based self-esteem - the degree to which members of an organization believe they can satisfy their needs by participating in roles within the organization¹³³

Organizational commitment - a person's mental bond to an organization¹³⁴

Restraint - a society possesses strict social norms to suppresses the gratification of needs¹³⁵

Short-term orientation - refers to a society that maintains traditions and norms while viewing changes to society with suspicion¹³⁶

Subculture - a culture that exists inside of a larger culture that retains the values of the larger culture but possesses distinct values unique to its members¹³⁷

Uncertainty avoidance – refers to a society's comfort with uncertainty and if its perception of its ability to control the future¹³⁸

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In this chapter of *Indigenous and Cultural Psychology: Understanding People in Context*, the author discusses the conceptualization and operationalization of paternalism. The author also discusses the negative connotations the concept of paternalism receives in the West and that paternalism and paternalistic systems do not automatically equate to authoritarianism.

Aycan, Zeynep, Birgit Schyns, Jian-min Sun, Jörg Felfe, and Noreen Saher. "Convergence and Divergence of Paternalistic Leadership: A Cross-Cultural Investigation of Prototypes." *Journal of International Business Studies* 44, no. 9 (2013): 962-969. doi://dx.doi.org.lomc.idm.oclc.org/10.1057/jibs.2013.48. <https://search-proquest-com.lomc.idm.oclc.org/docview/1448904835?accountid=14746>.

This article explores how paternalistic leadership is similar or dissimilar to the following leadership styles: transformational leadership, authoritarian leadership, participative leadership, and natural task leadership. The research was conducted in six countries to examine how PL stacked up against the above-listed leadership styles in three countries with high power distance and collectivism and three countries with low power distance and individualism. The results of the research conclude that: paternalistic leadership coincides more with authoritarian leadership and natural task leadership in hierarchical and collectivistic cultures than in egalitarian and individualistic cultures, and the effectiveness of paternalistic leadership was found to be similar with transformational and participative leadership across the six countries examined.

Begon, Jessica. "Paternalism." *Analysis* 76, no. 3 (2016): 355-373. doi:10.1093/analys/anw040. <https://search.ebscohost.com/login.aspx?direct=true&db=a9h&AN=116613824&site=ehost-live>.

This article discusses paternalism, anti-paternalism, and the differences between the two concepts with a focus on the debate centered around paternalism as a positive influence versus a negative influence on the lives of individuals. The author also examines how paternalism is defined and applied and examines the affect paternalism can have on increasing the autonomy of individuals

Chan, Simon C. H., Xu Huang, Ed Snape, and Catherine K. Lam. "The Janus Face of Paternalistic Leaders: Authoritarianism, Benevolence, Subordinates' Organization-Based Self-Esteem, and Performance." *Journal of Organizational Behavior* 34, no. 1 (2013): 108-128. doi:10.1002/job.1797. <https://search.ebscohost.com/login.aspx?direct=true&db=bth&AN=84387688&site=ehost-live>.

This article examines the combination of authoritarian leadership and benevolent leadership in a Chinese manufacturing firm and how both impact subordinates' organization-based self-esteem and influence workplace performance. The research concludes that high organizational based self-esteem can lessen the negative impacts of authoritarian leadership on performance and citizenship behavior toward the organization. Benevolent leadership was also found to lessen the negative impacts of authoritarian leadership on organization-based self-esteem, task performance, and citizenship behavior toward the organization.

Chen, Ying, Xiaohu Zhou, and Kim Klyver. "Collective Efficacy: Linking Paternalistic Leadership to Organizational Commitment." *Journal of Business Ethics* (2018): 1-17. doi://dx.doi.org.lomc.idm.oclc.org/10.1007/s10551-018-3847-9. <https://search-proquest-com.lomc.idm.oclc.org/docview/2017545651?accountid=14746>.

This article examines the effects of collective efficacy on paternalistic leadership and organizational commitment within Eastern manufacturing companies. The research concludes that benevolent leadership and moral leadership are positively related to organizational commitment and that collective efficacy mediates the moral leadership-organizational relationship. The effects of authoritative leadership on organizational commitment were inconclusive.

Cheng, Bor-Shiuan, Li-Fang Chou, Samuel M. Y., Tsung-Yu Wu, Samuel M. Y., Min-Ping Huang, Samuel M. Y., and Jiing-Lih Farh. "Paternalistic Leadership and Subordinate Responses: Establishing a Leadership Model in Chinese Organizations." *Asian Journal of Social Psychology* 7, no. 1 (2004): 89-117. doi:10.1111/j.1467-839X.2004.00137.x. <https://search.ebscohost.com/login.aspx?direct=true&db=sih&AN=12478737&site=ehost-live>.

This article examines subordinates' responses to paternalistic leadership and transformational leadership in Chinese organizations. The research conducted concludes that paternalistic leadership is similar but separate from transformational leadership. Additionally, the authors conclude that the three elements of paternalistic leadership: authoritarian leadership, benevolent leadership, and moral leadership positively affect Chinese and other Eastern subordinates with benevolent leadership and moral leadership being the most effective aspects of paternalistic leadership.

Cheng, Bor-Shiuan, Diana Boer, Li-Fang Chou, Min-Ping Huang, Shigemi Yoneyama, Duksup Shim, Jian-Min Sun, Tzu-Ting Lin, Wan-Ju Chou, and Chou-Yu Tsai. 2014. "Paternalistic Leadership in Four East Asian Societies: Generalizability and Cultural Differences of the Triad Model." *Journal of Cross - Cultural Psychology* 45 (1): 82. doi:<http://dx.doi.org.lomc.idm.oclc.org/10.1177/0022022113490070>. <https://search-proquest-com.lomc.idm.oclc.org/docview/1470083815?accountid=14746>.

This article examines the practice and impact of paternalistic leadership in China, Japan, South Korea, and Taiwan. The authors focus on the effects of each element of paternalistic leadership in the countries listed above and how each country's specific culture reacts to the separate elements of paternalistic leadership. The authors conclude that while paternalistic

leadership is an effective form of leadership in each of the four countries, the separate elements of paternalistic leadership have differing affects in each of the countries.

Chung-ying, Cheng. "Confucian Global Leadership in Chinese Tradition: Classical and Contemporary." *The Journal of Management Development* 30, no. 7/8 (2011): 647-662. doi://dx.doi.org.lomc.idm.oclc.org/10.1108/02621711111150173. <https://search-proquest-com.lomc.idm.oclc.org/docview/880040232?accountid=14746>.

The author explores the influence of Confucian philosophy on political leadership in the Chinese context. Within the article, the author discusses the functionality of Confucianism as a constraint on imperial power to ensure the wellbeing of Chinese subjects and as a means to maintain harmony within society. The author also discusses and compares the classical Confucian model of political leadership and the modernized model of Confucian political leadership to provide an understanding of the effectiveness of morality and leadership on cultural development.

Chun-Pai Niu, An-Chih Wang, and Bor-Shuian Cheng. "Effectiveness of a Moral and Benevolent Leader: Probing the Interactions of the Dimensions of Paternalistic Leadership." *Asian Journal of Social Psychology* 12, no. 1 (2009): 32-39. doi:10.1111/j.1467-839X.2008.01267.x. <https://search.ebscohost.com/login.aspx?direct=true&db=sih&AN=36551588&site=ehost-live>.

This article examines the effectiveness of moral leadership and benevolent leadership and how both interact within a Chinese construct. Both moral leadership and benevolent leadership were found to increase motivation and subordinates' deference to leadership. Further, leaders who exhibit moral leadership and benevolent leadership were found to elicit more favorable employee outcomes than leaders who exhibit other types of leadership.

Clancy, Tom, Anthony C. Zinni, and Tony Koltz. *Battle Ready*. New York: G.P. Putnam's Sons, 2004.

This book chronicles General Tony Zinni's (USMC retired) time as a United States Marine. The authors provide a detailed examination of the Marine Corps from the Vietnam War through the early 21st century. General Zinni provides unique insight into the life of a Marine Corps officer and into warfare and military leadership during the late 20th to early 21st century. This book also provides insight into the Marine Corps' warfighting doctrine and the impact leadership can have on a military institution.

Commandant of the Marine Corps. *Marine Leader Development*. MCO 1500.61, July 28, 2017. <https://www.marines.mil/Portals/59/Publications/MCO%201500.61%20CANX%20MCO%201500.58.pdf?ver=2017-07-28-142109-457>.

This document provides United States Marine leaders with the framework and tools to develop their subordinates to achieve their full potential and achieve success. The document's holistic approach to subordinate development focuses on Marine leaders being

involved in the professional and personal development of their Marines. The goal of this document is to establish a culture of interaction and feedback between leader and led and for Marines of all ranks to embody and uphold the Marine Corps' core values.

Creel, Herrlee Glessner. *The Birth of China : A Study of the Formative Period of Chinese Civilization*. New York: Reynal & Hitchcock, 1937.

This book provides detailed insight into China's sociocultural development and into China's influence across Eastern Asia. The author's meticulous study of Chinese history and focus on the concept of filial piety help to explain the complexities and interconnectedness of Chinese society.

Fu, Xiao, Yi Li, and Youhe Si. "The Impact of Paternalistic Leadership on Innovation: An Integrated Model." *Nankai Business Review International* 4, no. 1 (2013): 9-24. doi://dx.doi.org.lomc.idm.oclc.org/10.1108/20408741311303850. <https://search-proquest-com.lomc.idm.oclc.org/docview/1303014480?accountid=14746>.

This article explores the impact of paternalistic leadership on exploitative and exploratory innovation within 159 Chinese high-tech firms. Authoritarian leadership was found to have a direct negative impact on exploitative innovation and a somewhat negative impact on exploratory innovation. Benevolent leadership was found to have a direct positive effect on both types of innovation. Additionally, the article addresses the effects of both authoritarian leadership and benevolent leadership on the mobilization of resources during the different stages of innovation activities. The authors conclude that authoritarian leadership and benevolent leadership should be used appropriately and at the right time during all types of innovation.

Gallo, Frank T. PhD. *Business Leadership in China: How to Blend Best Western Practices with Chinese Wisdom*. Revised Edition. Asia: John Wiley & Sons, 2011.

This book offers insight into Chinese culture from a business and management perspective. The author's brief description of China's history provides readers with an overview of the social, political, and cultural development of modern-day China. The aim of this book is to expand the cultural awareness of Western business leaders so that they possess the knowledge to anticipate leadership challenges they may face while working in China or with and or within a Chinese business organization.

Hamilton, Gary G. "Patriarchy, Patrimonialism, and Filial Piety: A Comparison of China and Western Europe." *The British Journal of Sociology* 41, no. 1 (1990): 77-104. doi:10.2307/591019. <http://www.jstor.org/stable/591019>.

This article provides an overview of the development of patrimonialism in Eastern and Western context. Further this article compares and contrasts the concepts of filial piety and *pater familias* and discusses how each contributed to the development of Eastern and Western societies. The author also explains how both concepts served as the guide for social interaction within Eastern and Western cultures.

Headquarters United States Marine Corps. *Command and Control*. MCDP 6. Washington, DC: Headquarters United States Marine Corps, 4 October 1996.

This book is the United States Marine Corps' doctrinal publication on the Marine Corps' philosophy and theory of command and control. The book discusses the nature of command and control, the theory of command and control, and Marine leaders can create an effective command and control system within their units.

Historical Division, Headquarters, U.S. Marine Corps. *Marine Corps Historical Reference Pamphlet, United States Marine Corps Ranks and Grades, 1775-1969*. 1970, Washington, D.C., Headquarters United States Marine Corps, 1970.
https://archive.org/stream/RanksAndGrades1775-1969/RanksAndGrades1775-1969_djvu.txt.

This pamphlet provides the history and development of the United States Marine Corps' rank structure from 1775-1969.

Hofstede, Geert. *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*. 2nd ed. ed. Thousand Oaks, Calif.: Sage Publications, 2001.
<https://libraryofthemarinecorps.on.worldcat.org/oclc/45093960>.

This book provides theoretical and statistical analysis of cultures across five cultural dimensions: power distance, uncertainty avoidance, individualism versus collectivism, masculinity versus femininity, and long-term versus short-term orientation. The author provides in depth justifications and explanations of his findings with a focus on real world application of the results. Hofstede's research was utilized in this paper as the basis to describe China's and the United States' national cultures.

Hofstede, Geert, Gert Jan Hofstede, and Michael Minkov. *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival*. Revised and Expanded 3rd ed. New York: McGraw-Hill, 2010.

This book examines how cultural differences cause conflict between nations, societies, and people. Through an examination of national cultures, the authors provide applicable strategies for conflict resolution between groups from different cultures. This book also describes and defines culture as a something that is not inherited or innate and must be learned.

Holmes-Eber, Paula. *Culture in Conflict: Irregular Warfare, Culture Policy, and the Marine Corps*. Stanford Security Studies. Stanford, California: Stanford Security Studies, an imprint of Stanford University Press, 2014.

This book provides an in depth look at the culture of the United States Marine Corps as a military organization that is organized, trained, equipped to fight conventional wars but tasked with conducting irregular warfare in Iraq and Afghanistan. The author's bottom-up

and insight out approach to define the culture of the Marine Corps offers a unique and insightful perspective of the United States Marine Corps. The content of this book provides context to describe and analyze the culture of the United States Marine Corps.

Jackson, Terence. "Paternalistic Leadership: The Missing Link in Cross-Cultural Leadership Studies?" *International Journal of Cross Cultural Management* 16, no. 1 (April 2016): 3–7. doi:[10.1177/1470595816637701](https://doi.org/10.1177/1470595816637701). <https://doi.org/10.1177/1470595816637701>.

This article offers a cross-cultural examination of paternalistic leadership and addresses the absence of paternalistic leadership research by Western researchers. The author also calls for an increase in scholarly examination of paternalistic leadership in the West and an examination of the cultural norms of morality and ethics to define why paternalism is or is not culturally appropriate in the East and West to

Johnson, Jeannie L. *The Marines, Counterinsurgency, and Strategic Culture : Lessons Learned and Lost in America's Wars*. Washington, DC: Georgetown University Press, 2018.

This book chronicles the United States Marine Corps' history of participation in irregular and counterinsurgency warfare and provides a glimpse into Marine Corps' culture. The author's examination of the culture of the Marine Corps utilize the cultural topography framework to provide a picture of the Corps' identity, norms, values, and perceptual lens. By framing the Marine Corps culture and examining its identity, the author also provides insight into the history, principles, and practice of counterinsurgency warfare. The content of this book provides context to describe and analyze the culture of the United States Marine Corps.

Karakas, Fahri and Emine Sarigollu. "Benevolent Leadership." *Journal of Business Ethics* 108, no. 4 (2012): 537-553. <http://www.econis.eu/PPNSET?PPN=72257097X>.

This article builds on and attempts to codify benevolent leadership and develop a scale, the Benevolent Leadership Scale, to measure the effectiveness of benevolent leadership. Further, the article explores the potential outcomes of benevolent leadership in organizations and how benevolent leadership influences affective commitment, and organizational citizenship behavior. The authors conclude that if used appropriately, benevolent leadership can be used across a variety of situations to create common good in organizational constructs/human systems.

Khatib, Taysir M. "Organizational Culture, Subcultures, and Organizational Commitment" Doctorate thesis, Iowa State University, 1996. <https://lib.dr.iastate.edu/cgi/viewcontent.cgi?article=12539&context=rtd>.

This work discusses and studies the relationship between organizational cultures and subcultures and how their differences can impact organizational commitment. The author concludes that, based on the research conducted and within the context of the organizations surveyed, an organizational culture and its subculture both display a commitment to the organization.

Liberman, Leonardo. "The Impact of a Paternalistic Style of Management and Delegation of Authority on Job Satisfaction and Organizational Commitment in Chile and the US." *Innovar* 24, no. 53 (2014): 187-196. <https://search-proquest-com.lomc.idm.oclc.org/docview/1677008925?accountid=14746>.

This article examines paternalistic management and delegation practices in Chile and the United States. The results of the research conclude that delegation is more common in the United States than Chile and paternalism was higher in Chile than the United States. Further, delegation and paternalism positively affected job satisfaction in both countries. While this article attempts to explore paternalistic management the research conducted explores paternalism; an entirely different type of leadership.

Pellegrini, Ekin K. and Terri A. Scandura. "Paternalistic Leadership: A Review and Agenda for Future Research". *Academy of Management*, Vol. 2007. doi:10.5465/AMBPP.2007.26524291. <https://search.ebscohost.com/login.aspx?direct=true&db=bth&AN=26524291&site=ehost-live>.

This article provides a definition of paternalistic leadership as a tripartite leadership model and hints at the usefulness of paternalistic leadership in cross-cultural application. Additionally, the authors also provide an update on the status of the research into paternalistic leadership and offer alternative measures of paternalism and offer suggestions for future research.

Pierce, Jon L., Donald G. Garner, Larry L. Cummings, and Randall B. Dunham. "Organization-Based Self-Esteem: Construct Definition, Measurement, and Validation." *Academy of Management Journal* (1989) Vol 32, No 3: 626. https://www.researchgate.net/publication/275697380_Organization-based_self_esteem_Construct_definition_measurement_and_validation.

This article provides a definition of organization-based self-esteem and discusses how it can be measure and validated.

Popper, Micha and Ofra Mayseless. "The Building Blocks of Leader Development." *Leadership & Organization Development Journal* 28, no. 7 (2007): 664-684. doi://dx.doi.org.lomc.idm.oclc.org/10.1108/01437730710823905. <https://search-proquest-com.lomc.idm.oclc.org/docview/226915922?accountid=14746>.

This article explores the psychological substructures/building blocks that may indicate a person's aptitude for learning to be a leader. Specifically, the following prerequisite "building blocks" have been identified: self-confidence, pro-social orientation, proactive optimistic orientation, openness, and a high motivation to lead and how these precursor traits affect an individual's ability to process experiential learning and vicarious learning to become a leader. This article also provides insight into positive leaders (socialized leaders) and negative leaders (personalized leaders). The results of the research detailed in this article can be applied to leaders selection and training in large organizations.

Rarick, Charles A. 2009. "Daoism and the Religious Community Traditions: Their Influence Chinese Managerial Theory." *Allied Academies International Conference, Academy for Studies in International Business, Proceedings* 9 (2): 16-19. <https://search-proquest-com.lomc.idm.oclc.org/docview/192411111?accountid=14746>.

This work examines the affects of Daoism on Chinese society in China and its impact on Chinese management theory. The author briefly explores the teachings of Laozi and Zhuangzi and Confucius. Further, the author argues that while Chinese society is greatly influenced by Confucianism, Daoism also plays a significant role to promote harmony in Chinese society and that the influence of Daoism is prevalent across the all forms of management in Chinese orgamizations.

Rawat, Preeti S. and Shiji Lyndon. "Effect of Paternalistic Leadership Style on Subordinate's Trust: An Indian Study." *Journal of Indian Business Research* 8, no. 4 (2016): 264-277. <https://search-proquest-com.lomc.idm.oclc.org/docview/1845976335?accountid=14746>.

This article studies the effects of paternalistic leadership on subordinate trust within an Indian context. The results of the research conclude that paternalistic leadership positively effects subordinates' trust-in-leadership. Further, the article examines how Western styles of leadership may not be as effective as paternalistic leadership within India because Western styles of leadership do not always coincide with indigenou cultural norms.

Spence, Jonathan D. *The Search for Modern China*. 1st ed. New York: Norton, 1990.

This book provides an overview of Chinese history, society, and politics from the 17th century to 1989. The author provides an in depth examination at the rise and fall of China's last dynasty and the turbulence of the 20th century.

Wah, Sheh Seow, PhD. *Chinese Leadership: Moving from Classical to Contemporary*. Singapore, Marshall Cavendish Editions, 2003.

This book provides a well-researched but brief characterization of classical through contemporary Chinese leaders with an emphasis on how China's history, culture, and society have influenced the Chinese concept of leadership. In his examination, the author provides the reader insight into strengths and weakness of the leadership guiding modern Chinese business organizations.

Wu, Min, Xu Huang, and Simon C. H. Chan. "The Influencing Mechanisms of Paternalistic Leadership in Mainland China." *Asia Pacific Business Review* 18, no. 4 (2012): 631-648. doi:10.1080/13602381.2012.690940. <https://search.ebscohost.com/login.aspx?direct=true&db=bth&AN=80232194&site=ehost-live>.

This article examines the role of trust-in-supervisor to test the effectiveness of paternalistic leadership on in-role and extra-role performance of subordinates in a Chinese textile firm.

The results of the research indicate that authoritarian leadership and moral leadership can impact in/extra-role performance, but benevolent leadership does not impact in/extra-role performance. Further, the article uses the results to examine the effectiveness of paternalistic leadership to influence in/extra-role performance and how the components of paternalistic leadership can be applied to influence in/extra role performance.

Wu, Min, Xu Huang, Chenwei Li, and Wu Liu. "Perceived Interactional Justice and Trust-in-Supervisor as Mediators for Paternalistic Leadership." *Management & Organization Review* 8, no. 1 (2012): 97-121. doi:10.1111/j.1740-8784.2011.00283.x.
<https://search.ebscohost.com/login.aspx?direct=true&db=bth&AN=73552760&site=ehost-live>.

This article examines the effects of the perceived interactional justice and trust-in-supervisor in leader/subordinate relationships. The article also examines how interactional injustice and trust-in-supervisor can increase and/or decrease the effectiveness of paternalistic leadership. The researchers conclude that perceived interactional injustice directly and negatively impacts the effectiveness of benevolent leadership and moral leadership and diminishes subordinates' trust-in-supervisor. Additionally, trust-in-supervisor had a direct and positive influence on performance and organizational citizenship behavior.

Wu, Y. C. and P. J. Tsai. "Multidimensional Relationships between Paternalistic Leadership and Perceptions of Organizational Ethical Climates." *Psychological Reports* 111, no. 2 (October 01, 2012): 509-527. doi:10.2466/01.17.PR0.111.5.509-527 [doi].

This article examines how paternalistic leadership is linked to ethical climates within civil servant organizations in Taiwan. The authors conclude that specific elements of paternalistic leadership can be implemented to enhance the ethical climates within organizations.