

**Pretty Fly for a White Guy... Exploring the existence of a Western positivity
bias in perceptions of leaders across cultures**

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ABSTRACT: *Globalisation has led to an increase in multicultural and diverse workforces. However, are such workforces more or less advantageous? Specifically, do followers view leaders from different cultures more or less positively? This paper examined how Japanese and American followers viewed their leaders, focussing on whether a bias existed for Japanese followers towards Western leaders, and whether this bias was exacerbated by whether the Western leader was physically attractive. Findings supported both hypotheses. Japanese followers viewed Western leaders more positively than their compatriots, and this was heightened when the Western leader was attractive. In contrast how U.S. followers viewed their leader did not change based on the culture of the leader. Implications and areas for further research are discussed.*

Keywords: culture, leadership, globalisation, attractiveness.

The world has become a smaller place; perceptually and socially smaller at least. Modern communications and the ease and affordability of intercontinental travel have reduced distance, prompting changes in the nature of how we do business. In short, we have become globalised.

Gibson-Graham defines globalisation as a:

...set of processes by which the world is rapidly being integrated into one economic space via increased international trade, the internalisation of production and financial markets, the internationalisation of a commodity culture promoted by an increasing networked global telecommunications system. (2006, p. 120)

Globalisation can be understood from multiple different perspectives; political, economic, social, and cultural (Stromquist & Monkman, 2014). Politically, globalisation has impacted on pluralistic systems, including democracy and human rights, whereas from an economic perspective the effects can be seen in the form of free trade, private enterprise, and foreign investment (Stromquist & Monkman, 2014). This trend towards globalisation has resulted in firms viewing the entire world as their potential marketplace (Doney, Cannon & Mullen, 1998). With this expansion comes increased cultural diversity within workforces. At the cultural level globalisation has influenced the movement of people, which has also meant the movement of goods, knowledge, values, and belief systems (Stromquist & Monkman, 2014). This has paved the way for new and changing cultural identities, and

perhaps facilitated the development of conformity of cultures to more Western norms. This brings with it a host of interesting challenges and opportunities. As a response, research examining cross-cultural differences in organisations has grown considerably (Gelfand, Erez & Aycan, 2007).

Cultural differences have been suggested to impact on key organisational outcomes and performance (Cox, 1991; Nemetz & Christensen, 1996). For example, Gelfand et al. (2007) found that Japanese organisational behaviour models, such as quality control circles, were not applicable and could not be successfully adopted in Western cultures (Erez & Earley, 1993). Likewise, Eskildsen, Kristensen and Antvor (2010) examined the relationship between national culture and job satisfaction using Hofstede's five dimensions of national culture (Hofstede & Hofstede, 2005)¹. They found that the more "masculine" a society, and the higher in uncertainty avoidance, the lower the overall job satisfaction. For example, Japan recorded one of the lowest scores for job satisfaction and rated very highly in both masculinity and uncertainty avoidance whilst Denmark rated very low on both masculinity and uncertainty avoidance, and recorded the one of the highest scores for job satisfaction.

Clearly the influence of national culture and the role it can play in key organisational outcomes cannot be overlooked. However, there are limited studies that examine the influence national culture may have on how leaders and followers interact. Do followers perceive leaders from the same culture more positively, or negatively, than leaders from other cultures? The current study seeks to add to our understanding of how culture influences the leader-follower dynamic in two ways. Firstly, by exploring the influence of cultural congruence on how followers perceive leaders, focussing on the impact of Western globalisation. Secondly, by exploring whether Westernisation has also lead to a positivity bias towards leaders who are Western, and physically attractive.

Cultural Congruence.

One of the key challenges facing organisations in a multicultural world is whether there is a benefit, or conversely a disadvantage, from having leaders and followers from different cultural backgrounds. Evidence for a disadvantage is quite strong. People from the same cultural milieu interpret and respond to environmental cues with similar attitudes and behaviours. Shared national culture creates an environment that is conducive to both value congruence and attraction, as culturally

¹ These dimensions are power distance, individualism, masculinity vs. femininity, uncertainty avoidance, and long-term orientation.

similar individuals will tend to agree on what is considered appropriate behaviour (Triandis, 1989). This can facilitate organisational teamwork (Nemeth & Straw, 1989), and prevent employee conflict (Jehn, 1994; Jehn, Chadwick & Thatcher, 1997). One explanation is found in the Similarity-attraction paradigm, which suggests that interactions with similar individuals are often more positive and enjoyable, as they emphasise and reinforce our own values, beliefs and positive feelings (Byrne, 1971; Newcomb, 1956; Byrne, 1997). These positive feelings become linked to the other individual, thus making them the source of positive affirmation (Byrne, 1971; Edwards & Cable, 2009). Similarity-attraction suggests that cultural similarity will promote better organisational cooperation. Management practices will be assumed to be more positive and favourable when individuals share a common cultural background (Newman & Nollen, 1996; Testa, 2002, 2007, 2009).

Cultural congruence extends on the Similarity-attraction paradigm to account for the effect of national culture, suggesting that if a leader and follower are from congruent cultures then more positive workplace interactions and organisational outcomes will occur (Testa, 2002, 2009). Indeed, fit between culture and management practices has been found to positively influence employee evaluations of leaders, employee attitudes, and organisational performance (Helgstrand & Stuhlmacher, 1999; Hofstede & Hofstede, 2005; Newman & Nollen, 1996; Offermann & Hellmann, 1997). Likewise, perceived cultural congruence and cultural fit between a leader and follower may influence employee perceptions of leader trustworthiness and effectiveness. Offermann and Helmann (1996) found that when managers were from cultures with low power distances, subordinates perceived them more positively for delegation, approachability, team-building, and leader communication. In contrast, managers from cultures high in uncertainty avoidance were preferred and perceived better on leader control yet, as expected, lower for leader delegation and leader approachability. Finally, Testa (2002) found that when supervisors and subordinates were from congruent cultures, they were rated higher on overall consideration behaviours, such as greater trust and satisfaction. Conversely, it stands to reason that cultural incongruence between a leader and follower from different national cultures may have the potential to result in negative organisational and employee outcomes (Newman & Nollen, 1996; Testa, 2002).

West is Best.

Although evidence is strong supporting the existence of a cultural congruence effect between followers and leaders, there is a smaller body of evidence suggesting that this effect is perhaps not quite so clear cut. This is based in the influence of the West in establishing the dominant global business paradigm (Blunt & Jones, 1997; Dickson, Den Hartog & Mitchelson, 2003; Peterson & Hunt, 1997).

Although globalisation has resulted in benefits, such as cultural sharing, it has also increased the potential for cultural confusion that may negatively influence interpersonal interactions. One of the key factors driving this is the fact that the globalised world has become modelled upon, whether we like it or not, a Westernised world. Historically, the period of industrialisation, colonisation and the dominance of Western powers over the past 300 years has resulted in a Western-dominated global marketplace, at least from a value system perspective. However, at a more insidious level, the post-imperialist vacuum left after the decline of the colonial powers has been replaced with other forms of Western cultural dominance, such as in economic and business approaches and models, as well as the construction of effective leadership (Blunt & Jones, 1997).

In investigating the influence that Western standards have on how leaders are perceived, Mellahi (2000) drew from Peterson and Hunt (1997) and examined the origins of perceptions of leadership with Asian, Arab, and African managers who had received an MBA from UK tertiary institutions. Mellahi (2000) concluded that these leadership programs were primarily built on Western leadership standards, all of which were underpinned by Western research, Western business examples, especially Western leaders and managers. The implications of this Western dominance means that other cultural models and values of leadership are tacitly perceived to be inferior and not well suited to leadership positions in general. As Mellahi states, "...telling international students that 'west is best' and if they conform to the Western paradigms they will be successful leaders and vice versa" (2000, p. 304).

This line of reasoning leads us to propose the first hypothesis of the study:

Hypothesis 1. That the culture of the leader would interact with the culture of the follower, such that Japanese followers would view Western leaders more positively, demonstrating higher perceptions of their effectiveness and trustworthiness, and indicate greater intention to show loyalty to the leader than would US followers.

Attraction and Appearance: The Globalisation of Beauty.

Whilst it may be seen as superficial, how leaders are perceived by their followers may be heavily influenced by how physically attractive they are. Dion, Berscheid and Walster (1972) coined the 'what is beautiful is good' effect, highlighting that highly attractive individuals are assumed to possess more positive characteristics. Research has found that attractive individuals are perceived as more friendly, sociable, likeable and kind, and to have more successful romantic relationships. This positive perception continues at the organisational level, with attractive people being presumed to be in better jobs, to be more successful in job interviews and to earn higher incomes; what is referred to as the 'beauty premium' (Biddle, 1998; Dion, 1981; Judge, Hurst, & Simon, 2009; Lemay, Clark, & Greenberg, 2010; Mobius & Rosenblat, 2006).

How does this relate to cross cultural perceptions of individuals such as leaders? Beyond the influence of Western standards on leadership there has also been a shift towards globalisation of Western standards, values and perspectives in other areas, such as appearance and beauty. Isa and Kramer (2003) suggest that our cultural distinctions and preferences for beauty have been heavily influenced at the global level through Anglo-Celtic Western standards. Western standards of attractiveness have thus fast become the global standard of attractiveness (Murray & Price, 2011). This has largely been the result of mass media saturation of American culture in conjunction with globalisation. Perhaps nowhere has this been more apparent than among East Asian cultures. For example eyelid surgery, to Westernise the eye, is one of the most popular cosmetic procedures in many East Asian cultures (Rainwater-McClure, Reed & Kramer, 2003). Additionally, because Anglo-Celtic beauty is grounded on Caucasian physical characteristics, the use and prevalence of whitening creams for women in Asian cultures has also notably increased (Sahray & Prian, 1997).

The effect of Western ideals of beauty on East Asian women was explored by Murray and Price (2011). They found a higher interest from women from Hong Kong compared to women from Australia in purchasing a product endorsed by an attractive Western woman, irrespective of the context of the product. Murray and Price (2011) concluded that an aspirational factor may exist for East Asian women to conform to more Western standards of attractiveness, as Western beauty is a goal to be aspired to (Isa & Kramer, 2003; Murray & Price, 2011).

Based on these principles, it is proposed that attractive Western leaders will be perceived significantly more positively by non-Western followers. This is due to an exacerbation of the ‘what is beautiful is good’ paradigm, where attractive people are viewed more positively. Accordingly, H2 states the following:

Hypothesis 2. That there will be a significant three way interaction effect between the follower’s and the leader’s cultural backgrounds, and the attractiveness of the leader, with non-Western followers viewing Western leaders who are attractive significantly more positively than they will view attractive Japanese leaders, or Western leaders who are unattractive.

METHOD

Participants

335 Japanese and 368 US participants comprised the sample for the study. All participants were aged between 18 and 70 years of age, and were required to have been employed (either at present or in the past). Access to participants was attained via the online survey tool ‘Qualtrics’.

Table 1 details the profile of both Japanese and US participants. While the samples were comparable in some areas (i.e., age and gender), there were some distinct differences in others. For example, managerial and professional occupations were notably more represented in the US sample, whilst the Japanese sample had higher proportions of clerical/administrative and labourer occupations. Finally, the US sample was notably higher in secondary school leavers and the Japanese sample had greater representation from respondents with an undergraduate tertiary education.

INSERT TABLE 1 ABOUT HERE

Instrument

A hypothetical scenario was developed to provide the appropriate leadership and cultural context for the study. Given the need to manipulate the leader’s cultural background, a hypothetical scenario was considered essential.

Scenario development. The scenario created a context where the leader’s gender and cultural background were able to be manipulated (a 2 x 2 design). A curriculum vitae (CV) established the leader’s background as either Western or Japanese, as well as either male or female. All other information on the CV was kept identical.

To create a scenario where the leader could be assessed, two emails from the leader were created. First, an introductory welcome email that included communal, caring and relationship components as well as statements that were success, goal and outcome focussed. This allowed for aspects of both transformational and transactional leadership behaviours to be included so as to avoid bias relating to a cultural preference for a specific leadership style. The second email sought support for an idea the leader wanted to implement. The only way this idea would be introduced was if participants supported the idea. This allowed perceptions of how trustworthy the followers viewed the leader to be assessed, as well as the loyalty they may show the leader.

Three outcome measures assessing how the leader was perceived were employed; a measure of the perceived overall effectiveness of the leader, how trustworthy the leader was perceived, and how loyal participants indicated they would have been to the leader.

Overall effectiveness. Overall effectiveness was assessed using four of the nine items of leader effectiveness from the 5X-MLQ Short version (Avolio & Bass, 2001; Bass & Avolio, 2000). Strong reliability of the scale was recorded ($\alpha = .94$).

Loyalty. Loyalty was measured using a modified version of the loyalty scale (Chen, Tsui & Farh, 2002). Where required, wording of items was adjusted to reflect a broader leader-follower relationship (Braun, Peus & Frey, 2012; Chen et al., 2002). Respondents were asked to respond to each item on a 5-point Likert scale. Again, reliability was good ($\alpha = .93$).

Trustworthiness. Trustworthiness was measured using Gillespie's (2003) Behavioural Trust Inventory (11 items). Participants were required to respond based on how willing they would be to trust the leader on a 5-point Likert scale. Good reliability of the scale was recorded ($\alpha = .93$).

Procedure

Both Japanese and U.S. participants were randomly assigned one of the scenario conditions (male/female, Japanese/Western leader). Participants were asked to consider the scenario from their own experiences, and to imagine themselves in that scenario. Participants were then requested to read the scenario, which included the leader's CV and the two emails from the leader, and then to answer the scales provided. Finally demographic information of the participants was requested.

Data Analysis

MANOVA's were conducted for all hypotheses, as interaction effects among the independent variables (follower culture, leader culture, leader attractiveness) were being examined across three dependent variables of effectiveness, trustworthiness and loyalty (Tabachnick & Fidell, 2001).

RESULTS

Manipulation Check

A manipulation check was conducted (one-way ANOVA) in order to confirm that the leaders who were in the attractive conditions were perceived as significantly more attractive than the leaders who were in the unattractive conditions. This was confirmed, with the attractive leaders ($M_a = 5.38$; $SD = 1.11$), rating as significantly more attractive ($F(1, 287) = 44.50$; $p < .001$) than the unattractive leaders ($M_u = 4.44$; $SD = 1.27$).

Hypothesis Testing

Hypothesis 1 predicted that there would be a significant interaction between culture of the leader and follower, with Japanese followers specifically viewing Western leaders more positively. Results for Hypothesis 1 are outlined in Table 2.

INSERT TABLE 2 ABOUT HERE

A significant interaction effect (Wilk's $\Lambda = 0.91$; $F = 23.18$; $df = 3,697$; $p < .001$) was found between country of the follower and country of the leader across all three outcome measures, effectiveness ($F = 5.36$; $df = 1,699$; $p = .02$), trustworthiness ($F = 53.72$; $df = 1,699$; $p < .001$), and loyalty ($F = 45.42$; $df = 1,699$; $p < .001$). Japanese followers viewed Western leaders more positively than they viewed Japanese leaders across all three outcome measures. In contrast followers from the US didn't differ in their perceptions of the leader, irrespective of the cultural background. Accordingly, H1 was supported. Figure 1 presents the interactions between leader and follower country for each of the three dependent measures.

INSERT FIGURE 1 ABOUT HERE

Hypothesis 2 predicted that a significant three way interaction effect would exist between the follower and leader's cultural background, and the attractiveness of the leader. Specifically, it predicted that Japanese followers would perceive Western leaders who were attractive in a particularly favourable light. Results for Hypothesis 2 are outlined in Table 3.

INSERT TABLE 3 ABOUT HERE

Table 3 shows a significant three way interaction between leader and follower cultural background and leader attractiveness (Wilk's $\Lambda = 0.96$; $F = 8.19$; $df = 3,693$; $p < .001$) for both perceptions of trustworthiness of the leader ($F = 6.36$; $df = 1,695$; $p = .01$) and for intended loyalty towards the leader ($F = 12.72$; $df = 1,695$; $p < .001$). As predicted, Japanese followers rated attractive Western leaders significantly more positively in trustworthiness and loyalty than they rated leaders who were their compatriots, as well as unattractive Western leaders. This is expressed diagrammatically for both significant dependent measures in Figure 2. Accordingly, although no significant interaction effect was in effectiveness of the leader, H2 was generally supported.

INSERT FIGURE 2

DISCUSSION

The move towards multinational, globalised economies has raised a number of key questions about multi-cultural workforces. One key area is how leaders and followers from different cultures interact, particularly how followers may view leaders from different cultures. The focus of this paper was to explore cross-cultural perception of leaders. Two perspectives were considered. Firstly, based on the Similarity-attraction paradigm, that followers would view leaders from the same cultural background more positively. Secondly, that followers from non-Western cultures would view Western leaders more positively, as a 'West is best' philosophy may exist in business contexts (Blunt & Jones, 1997). This was expressed as H1 of the study, and then expanded to incorporate a component of the appearance of the leader, with attractive Western leaders being viewed particularly positively (H2), as globalisation of Western norms includes Western standards of beauty.

Findings from the study supported both hypotheses. Western leaders were viewed notably more positively by Japanese followers than they viewed their own compatriots, supporting H1. This is

consistent with Mellahi (2000). The dominance of Western leaders, in how leadership is constructed, perceived and articulated, results in a perception that Western is superior, and that other cultural approaches to leadership are somehow less desirable (Peterson & Hunt, 1997). Secondly, the support found for H2 implies that a 'beauty premium' (Judge et al., 2009; Lemay et al., 2010; Mobius & Rosenblat, 2006) may exist for Western leaders of Japanese followers. Put simply, that attractive Western leaders may be viewed particularly positively by Japanese followers. This is consistent with Murray and Price (2011), who found that Asian women demonstrated greater aspirational desire for products endorsed by attractive Western women.

THEORETICAL IMPLICATIONS

The study has brought attention to a key conflict in the literature. Most literature has suggested that followers will perceive leaders from the same culture more positively, based on the Similarity-attraction paradigm, as well as the notion of shared beliefs, values, and similar responses to environmental cues (Testa, 2002; Triandis, 1989). However, the findings suggest that how we perceive leaders across cultures is more complex, that other factors beyond Similarity-attraction influence how we perceive leaders from different cultural backgrounds.

A number of factors may help explain our findings. Firstly Western leadership and standards of management may be heavily emphasised in the Japanese organisational system. This draws from Mellahi (2000), who suggested that Western approaches to management are emphasised in educational institutions. Japan also has a strong history of taking Western ideas and seeing the most in them. Most notably this was evidenced with the adoption by Japanese industry of many of the ideas and principles of Western advocates such as Deming and Juran (Yukl, 2010). Likewise, Japan has been highly exposed culturally to Western (particularly US) culture in the post WW2 period, creating familiarity with Western approaches that may explain the positive perception of Western leaders.

PRACTICAL IMPLICATIONS

There are a number of practical implications of the study. Firstly, the finding that Western leaders were viewed more positively by followers than leaders from their own culture suggests that,

for some cultures at least, that followers may be advantaged by exposure to Western leaders. Extending this, it provides evidence to support the potential positives of multi-cultural interaction in the workplace. This is important as multicultural workforces and migrant workers are increasingly becoming the norm. Another important practical implication is that US (Western) followers did not view Japanese leaders more negatively than they viewed Western leaders. Again, this provides more support for the acceptability of multi-cultural organisations. It suggests that leaders from different cultures are becoming more accepted, and not just in developing countries but as a general global norm. However, a potential negative implication is whether the existence of a 'West is best' mindset ultimately promotes a monoculture? Peterson and Hunt (1997) express concern about a reliance on Western models of leadership as the 'right' models'. A mindset that fails to draw from a range of ethnic and cultural diverse sources may have a host of unintended negative consequences.

Practical implications are also apparent based on the second hypothesis. Given that attractive Western leaders were viewed more positively by Japanese followers, more evidence exists supporting a 'what is beautiful is good' principle. Whilst we are not suggesting that organisations should only hire attractive leaders, it suggests that leaders should be aware of the impact of their appearance may have on their followers. Whilst people cannot change their genes, they can look at their dress and grooming in order to positively influence the perception of others. Whilst seemingly superficial it cannot be denied that, based on numerous studies, one's appearance does influence one is perceived.

LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

As with any study, ours is not without its limitations. To begin with, this study used hypothetical leadership vignettes to simulate 'real world' leader-follower scenarios. Accordingly how generalisable the findings may be for real life organisational contexts may be questioned (Braun et al., 2012). Although hypothetical vignettes have been suggested to reduce error variance, their main weakness comes in their potential to suffer from reduced ecological validity (Till & Busler, 2000). In addition, this study was limited to comparing just two countries, Japan and the United States. Franke and Richey (2010) propose that by comparing small numbers of countries findings may fail to reflect those of other countries. It would be prudent to replicate the findings from this study across a range of

different cultures to see if a Western positivity is still apparent. For example, comparing more East Asian cultures, like China, Korea and Taiwan to other Western countries such as Australia and the United Kingdom would be a noteworthy area for future research.

Two other areas for further research would include the potential influence of different leadership styles and gender on evaluations of leadership across cultures. This study used both transformational and transactional leadership styles within the scenario to provide balanced effective leadership (Bass & Avolio, 2000). However, a comparison of whether one of these styles was viewed as more effective based on the culture of the participant was not conducted. There is evidence that, due to cultural differences in preferred power distance relations, U.S. participants would favour a more transformational leadership style whilst Japanese respondents may prefer a more transactional approach (Lok & Crawford, 2004; Swierczek, 1991). This is one area to explore for further research.

Similarly, research has suggested that gender stereotypes for women contradict the common masculine stereotype of leadership (Eagly & Karau, 2002; Heilman & Eagly, 2008; Schein, 2001). Such gender and social role stereotypes may have influenced how followers viewed the proposed leaders. Likewise, despite research that supports the existence of a beauty premium, there is a smaller body of evidence that suggests that, for women in leadership positions, that being beautiful may be detrimental (Braun et al., 2012; Eagly, Ashmore, Makhijani & Longo, 1991). Known as the 'Beauty is Beastly' penalty, it suggests that being an attractive female leader triggers more salient cues of femininity, which exacerbate the inconsistency between the female gender-role and the masculine leader stereotype (Braun et al., 2012). This would be a key area for future research.

CONCLUSION

To conclude, the present study examined how Western standards of leadership and attractiveness influenced US and Japanese participant perceptions of leadership effectiveness. Results provide support for a Western is Best bias for Japanese followers towards Western leaders, particularly those who were physically attractive. Notably US respondents did not differ in how they viewed either Japanese or Western leaders. The findings provide a base for future studies to further our understanding of implications and subtleties that may be inherent in the growth of cross-cultural leadership and followership.

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Table 1:
Profile of US and Japanese Samples

		<i>US (%)</i>	<i>Japanese (%)</i>
Gender	<i>Male</i>	50.8	51.6
	<i>Female</i>	49.2	48.4
Age	<i>18-32 years</i>	24.5	16.4
	<i>33-42 years</i>	19.8	28.1
	<i>43-52 years</i>	19.0	28.4
	<i>53-62 years</i>	22.8	20.3
	<i>63-70 years</i>	13.9	6.9
Occupation	<i>Managerial</i>	11.7	7.5
	<i>Professional</i>	16.6	8.4
	<i>Technical/Trade</i>	8.7	4.8
	<i>Community-based</i>	3.3	3.0
	<i>Clerical/Administrative</i>	8.7	21.8
	<i>Sales</i>	7.9	7.8
	<i>Machinery Operator/Driver</i>	1.9	1.5
	<i>Labourer</i>	5.4	16.4
	<i>Other</i>	35.9	29.0
Education	<i>Primary School</i>	4.6	0.3
	<i>Secondary School</i>	23.9	3.3
	<i>Trade/Certificate/Diploma</i>	27.2	23.0
	<i>Tertiary (Undergraduate)</i>	29.6	64.5
	<i>Tertiary (Postgraduate)</i>	14.7	9.0

Table 2:
*Interaction Effect between Leader and Follower Country on Effectiveness,
 Trustworthiness and Loyalty.*

<i>Interaction Conditions</i>		Effectiveness		Trustworthiness		Loyalty			
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Country of Follower	Country of Leader								
US	<i>US</i>	4.80	0.80	3.44	0.77	3.69	0.57		
	<i>Japan</i>	4.71	0.84	3.51	0.81	3.75	0.60		
Japan	<i>US</i>	4.60	0.61	3.63	0.65	3.93	0.66		
	<i>Japan</i>	4.24	0.71	3.33	0.66	3.39	0.49		
		<i>Wilk's Λ</i>	<i>Roy's Largest Root</i>	<i>Pillai's Trace</i>	<i>Hotelling's Trace</i>	<i>df</i>	<i>F</i>	<i>p</i>	η^2
<i>Country of Leader x Country of Follower</i>		.91	.10	.09	.10	3,697	23.18	<.001	.09
Effectiveness						1,699	5.36	.02	.01
Trustworthiness						1,699	53.72	<.001	.07
Loyalty						1,699	45.42	<.001	.06

Table 3:
Three-Way Interaction between Leader and Follower Country and Leader Attractiveness on Effectiveness, Trustworthiness and Loyalty.

Interaction Conditions			Effectiveness		Trustworthiness		Loyalty			
			<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
<i>Country of Follower</i>	<i>Country of Leader</i>	<i>Attractiveness of Leader</i>								
US	US	Attractive	4.75	0.83	3.70	0.66	3.80	0.55		
		Unattractive	4.84	0.76	3.35	0.79	3.58	0.57		
	Japan	Attractive	4.76	0.71	3.89	0.60	3.85	0.60		
		Unattractive	4.66	0.94	3.48	0.81	3.64	0.59		
Japan	US	Attractive	4.66	0.44	4.43	0.49	4.30	0.51		
		Unattractive	4.53	0.75	3.61	0.60	3.52	0.57		
	Japan	Attractive	4.34	0.61	3.57	0.54	3.46	0.46		
		Unattractive	4.14	0.78	3.21	0.65	3.30	0.50		
			<i>Wilk's A</i>	<i>Roy's Largest Root</i>	<i>Pillai's Trace</i>	<i>Hotelling's Trace</i>	<i>df</i>	<i>F</i>	<i>p</i>	<i>η²</i>
<i>Country of Leader x Country of Follower x Leader Attractiveness</i>			.96	.04	.04	.04	3,693	8.19	<.001	.03
Effectiveness							1,695	0.10	ns	<.001
Trustworthiness							1,695	6.36	.01	.01
Loyalty							1,695	12.72	<.001	.02

Figure 1. Interaction effect of follower country on the association between leader country and three dependent measures

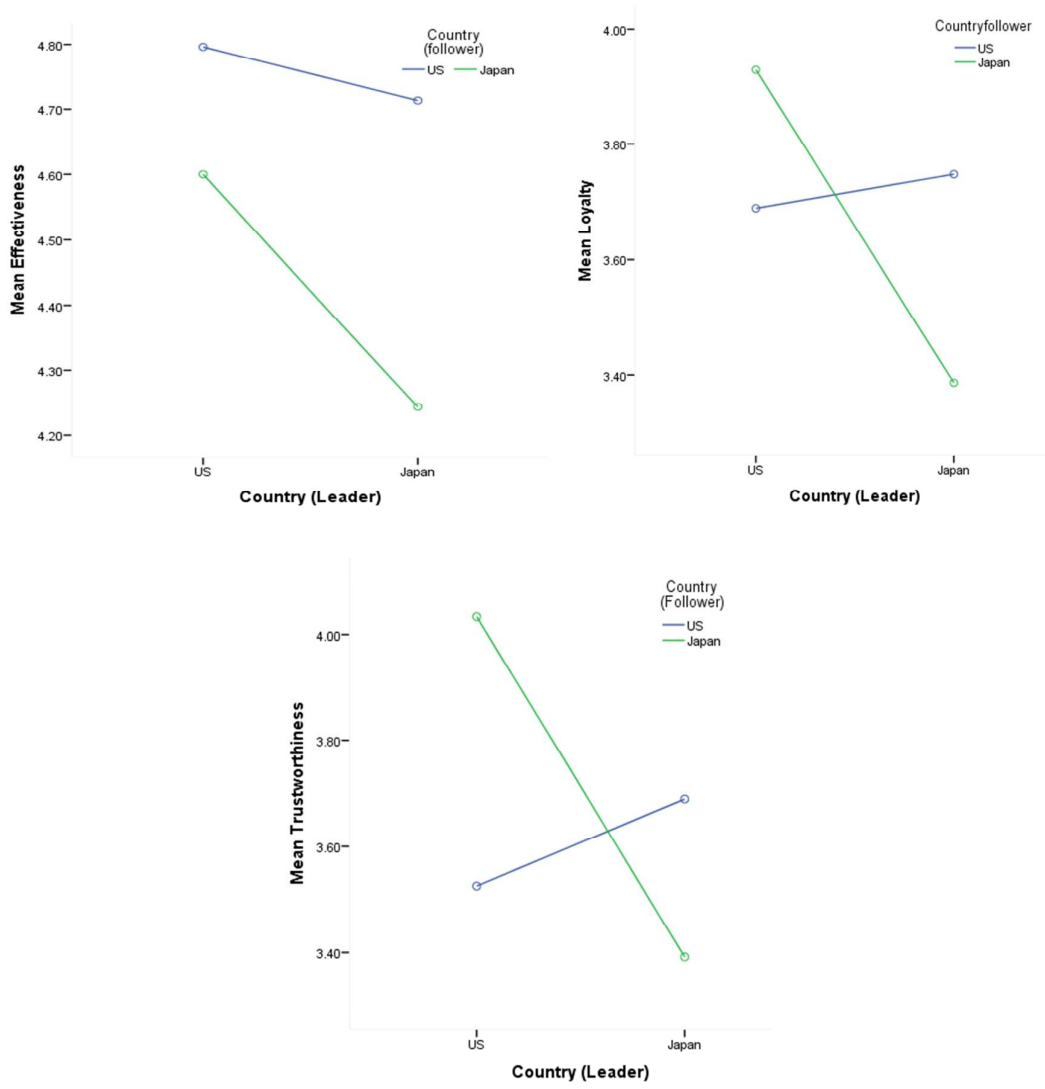
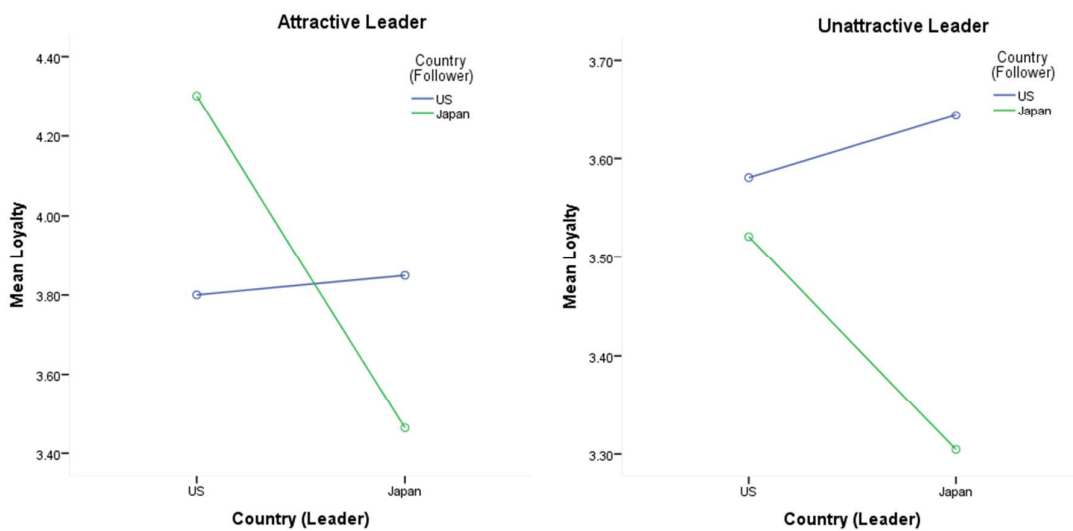


Figure 2. Interaction effect of follower country by leader country by leader attractiveness on loyalty and trustworthiness

Loyalty



Trustworthiness

