

The Effect of Paternalistic Leadership on Affective Commitment and Organizational Citizenship Behavior: Evidence from Chinese Employees

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중국 직원들을 대상으로 한 가부장 리더십이 정서적 조직몰입 및 조직 시민행동에 미치는 영향

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Abstract: Our study investigates the impact of paternalistic leadership on organizational citizenship behavior in the Chinese context. First, we explore whether the benevolent, moral, and authoritative dimensions of paternalistic leadership positively influence organizational citizenship behavior. Second, we examine the mediating role of affective commitment. Third, we investigate whether power distance orientation and follower's age moderate the paternalistic leadership-affective commitment-organizational citizenship behavior mechanism. The results confirm the positive effects of the three sub-dimensions. We also confirm power distance orientation and follower's age moderate the effect of benevolent and moral aspects of paternalistic leadership. These underscore the importance of a dimensional analysis of paternalistic leadership. Theoretical and practical implications are also suggested.

Key Words: Paternalistic Leadership, Affective Commitment, Organizational Citizenship Behavior, Power Distance Orientation, Follower's age, Confucianism, Guanxi

국문요약 본 연구에서는 사회교환이론을 바탕으로 가부장적 리더십의 하위 차원인 온정주의, 도덕주의, 그리고 권위주의 차원이 정서적 조직몰입과 조직 시민행동에 어떻게 영향을 미치는지 연구했다. 또한, 유교주의 관점에서 가부장적 리더십의 효과성이 개인 차원의 권력거리와 근로자 나이에 따라 효과성 차이가 있는지 연구했다. 본 연구에서는 205명의 중국 근로자를 기반으로 가부장적 리더십의 세 하위 차원이 정서적 조직몰입을 매개하여 조직 시민행동에 긍정적인 효과를 준다는 것을 확인하였다. 권력 거리와 부하 직원 연령은 이 관계를 조절하지만, 권위적인 측면은 다른 차원과는 달리 효과성의 차이를 나타내지 않았다. 이 결과를 통해 가부장적 리더십의 하위 차원이 권력 거리와 부하 직원 연령의 이의 효과성을 조절한다는 점을 강조한다.

주제어 가부장 리더십, 정서적 조직몰입, 조직시민행동, 개인수준 권력거리, 부하 직원 나이, 유교주의, 관시

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1. Introduction

There is growing academic interest in exploring effective leadership and management styles in Chinese organizations. We focus on the impact of the three sub-dimensions of paternalistic leadership (家长式领导) on the organizational citizenship behavior (OCB) of Chinese employees. Additionally, it examines the mechanism by which affective commitment (AC) mediates the relationship between paternalistic leadership and OCB. One of the primary objectives of this study is to identify the moderating roles of power distance orientation and follower's age in the relationship between paternalistic leadership and AC among Chinese employees.

China holds strategic importance for multi-cultural enterprises (MNEs) (조영삼, 신만수 & 이준엽, 2020). MNEs have localized their human resource strategies to adapt to the local environment. Effective leadership styles in host countries may differ from those in the home country due to diverse cultural beliefs and values. This study emphasizes the significance of Chinese management and analyzes effective leadership styles for Chinese employees, drawing from the literature on paternalistic leadership.

The study of leadership in Chinese companies was initiated by Silin (1976). Paternalistic leadership has since been recognized as a significant feature of Chinese management (Redding, 2013). Building upon the previous work (e.g., Aycan, Kanungo, Mendonca, Yu, Deller, Stahl, and Kurshid, 2000; Cheng, Chou, Wu, Huang, and Farh, 2004; Farh & Cheng, 2000), we extend the studies on paternalistic leadership based on Cheng et al.'s (2004) conceptualization of the concept.

Paternalistic leadership aligns with the traditional values of China, therefore, is considered to be a prevalent and effective leadership style (Cheng et al., 2004).

1) The Importance of Chinese Management

Chinese management has been a focal point for management researchers since the early 1990s (Kao, 1993; Redding, 1996; Hill, 2006; Rowley & Oh, 2020). Numerous cultural characteristics associated with Chinese management have been consistently highlighted (Haley & Tan, 1999), such as strong collectivism and high power distance (Hill, 2006; Hofstede, 1980). In comparison to Western business organizations, the interpersonal human network, known as *guanxi* (关系), holds greater importance in the Chinese business world (Montagu-Pollock, 1991).

The accession to WTO in 2001 propelled it to become the world's second-largest economy by GDP. China continues to serve as the world's growth engine. Consequently, the examination of management styles in Chinese organizations remains highly relevant (Rowley & Oh, 2020).

2) Cultural Characteristics of China

Chinese management is profoundly shaped by its cultural tradition (Chen, 1995). Over China's extensive history, Confucianism has been a predominant factor influencing people's behavior. It underscores a hierarchical relationship between supervisors and followers while emphasizing the significance of personal ethics and morality (Xu & Deng, 2019). Confucianism persisted even

during the communist revolution and subsequent reform periods (Rowley & Oh, 2020). Redding (2013) identified Confucianism as the primary foundation of Chinese social dynamics. A study by Pun, Chin and Lau (2000) delved into the relationship between Chinese culture and enterprise management, revealing that fostering interpersonal relationships, morality, and OCB are integral values for an organization.

China's economy has experienced rapid growth since the initiation of the Open-Door policy in 1978, spearheaded by Deng Xiaoping. Those born after the 1980s were raised as pampered 'Little Emperors' (Xiao Huangdi; 小皇帝). The one-child policy, implemented as a birth control measure, mandated that all Chinese households could have only one child. Officially introduced by the Central Committee of the Communist Party of China on September 25, 1980, the policy aimed to maintain the population at 1.4 billion by 2010. As a result of the one-child policy, most Chinese children grew up in an environment of abundance. Despite the policy being abolished in 2015 and the Chinese government permitting parents to have two children, many Chinese families continue to have only one child today. The enduring impact of the

one-child policy may have had a profound effect on the work values of young Chinese employees.

Both the Confucian-based culture and the one-child policy represent unique Chinese cultural characteristics in the modern Chinese organizations. We seek to ascertain the suitability of paternalistic leadership for Chinese employees. We aim to investigate the effect of paternalistic leadership on employees' OCB, examining its three distinct dimensions; benevolent, moral, and authoritarian.

2. Theoretical Background

1) Paternalistic Leadership

Paternalistic leadership represents an indigenous ideology rooted in Confucianism in China (Silin, 1976). Chinese society is characterized by numerous traditional cultural attributes, including a reverence for authority, power distance, and a sense of filial duty (Lee & Wei, 2017).

Paternalistic leadership is a quintessential leadership style in China, deeply rooted in Chinese culture. Consequently, the prevalent image of a leader exhibiting strict discipline, authoritative guidance,

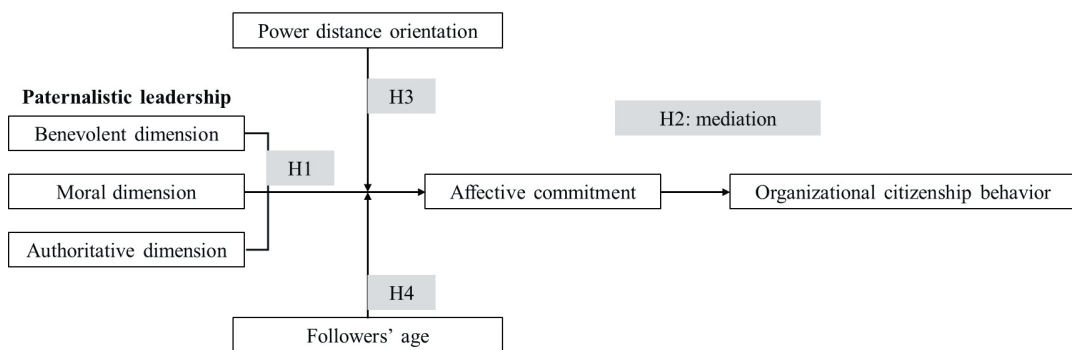


Figure 1. Conceptual model

fatherly kindness, and unwavering integrity has permeated Chinese business organizations and enterprises. Studies, including Cheng et al. (2004), highlight the positive impact of paternalistic leadership on the responses of followers in China.

However, much of the prior research on leadership in Chinese region has centered around how Western leadership models can be adapted to Chinese organizations (Farh & Cheng, 2000). Silin (1976) was among the pioneers in the exploration of paternalistic leadership, a style perceived as distinct from the typical Western leadership approach. Redding (1990) delved into the organizational composition and management style of Chinese companies based on Silin's (1976) work, introducing concepts such as paternalism, personalism, and defensiveness into the discussion of organizational culture (Redding & Hsiao, 1990).

This study adopts Cheng et al.'s (2004) well-conceptualized model to investigate the diverse effects of the three dimensions of paternalistic leadership; authoritarianism, benevolence, and morality. Authoritarian leadership entails followers' adherence to integrity and respect based on the leader's strong authority. Benevolent leaders demonstrate a keen interest in both work-related and personal, as well as family, matters of their followers. Moral leadership conveys a sense of morality and integrity to followers through the leader's behavior.

2) Power Distance Orientation

Hofstede (1980) introduced four cultural dimensions for categorizing cultures: masculinity, individualism-collectivism, uncertainty avoidance, and power distance.

Especially, power distance pertains to the de-

gree of acceptance of the unequal distribution of power within an organization (Hofstede, 1980). In countries with low levels of power distance, like Western European countries or the United States, there is a belief in equal rights for everyone to express their opinions and make decisions. Conversely, Asian countries tend to exhibit higher levels of power distance, where individuals are more tolerant of differences in rank and power within an organization.

Cultural value, defined as a consciously and subconsciously held set of beliefs and norms (i.e., morals, laws, customs, and practices of a society) in a given country, has been regarded as the indicator which specifies what is right among members at the country-level (Adler, 2002). On the other hand, cultural value orientation indicates an individually held cultural value that shapes beliefs about behaviors, styles, skills, and personality traits (Javidan, Dorfman, de Luque, & House, 2006). In the leadership and cross-cultural management literature, power distance orientation has been regarded as the determinant influencing the strength of leadership behavior (e.g., Kirkman, Chen, Farh, Chen, & Lowe, 2009).

3) Followers' age

Today, many young employees are considered to have value systems that differ significantly from those of their parents' generation. In China, millennials born between the 1980s and 1990s have entered the workforce, emerging as a significant force in the labor market. Recently, Chinese management researchers have been particularly focused on young millennials, perceiving them to be more individualistic and short-term oriented in

terms of values and lifestyle compared to the previous generation.

The new generation of Chinese employees, commonly defined in prior literature as individuals born between 1980 and 1999 (Lee, 2017; Lee & Liu, 2013; Xie & Chen, 2014), exhibits several distinctive characteristics. They strongly prefer a relaxed and harmonious working atmosphere, emphasizing a balance between career development and family life. Moreover, they tend to make decisions based on personal choice rather than conforming to social norms, prioritize quick financial compensation in choosing a career, and demonstrate confidence in themselves.

Shaped by a blend of traditional Chinese values and the modern Western culture of freedom (Stanat, 2006), this generation is typically well-educated. Due to the one-child policy, most individuals within this cohort lack siblings (Lee, 2017). Favored as “little emperors” or “little princesses” since childhood by their elders, they have experienced a unique upbringing. A study indicates that the psychological challenges faced by Chinese employees at work significantly impact their turnover intentions. Additionally, this generation is characterized by quick changes in mood and a propensity to switch jobs more easily compared to the previous generation. Furthermore, they tend to possess a weaker understanding of authority and traditional values (Lee, 2017), preferring to work in an environment that is free and equal, with minimal restrictions or regulations imposed by authoritative superiors and complex rules (Xie & Chen, 2014).

3. Hypotheses Development

1) Paternalistic Leadership on OCB

Drawing on the social exchange theory, we predict that employees who strongly recognize a leader’s paternalistic behaviors are more likely to cultivate AC and engage in OCB. Employees engaging in paternalistic leadership are more likely to continuously give favors towards leaders.

In the Chinese context, a crucial form of social exchange is *guanxi* (Hwang, 2000). “*Guanxi*,” representing one’s social relationship network, holds significance for Chinese employees, where receiving favors triggers feelings of gratitude and a sense of obligation to reciprocate (조영삼 외., 2020). The interaction between supervisors and employees is viewed as an ongoing process of exchanging favors and benefits. Social exchange forms the link between paternalistic leadership and OCB.

Chinese individuals place great importance on personal relationships and, as a result, actively seek to expand and deepen their social networks. We predict that Chinese employees are likely to show OCB to their paternalistic leaders to maintain “*Guanxi*.”

OCB entails the voluntary actions and willingness of followers to assist others and contribute beyond their formal job requirements, independent of the formal reward system (Organ, 1988). Prior research consistently reports a substantial relationship between paternalistic leadership and OCB. Paternalistic leaders wield a significant influence over the attitudes and feelings of organizational members. They exhibit a deep interest in both the professional and personal aspects of employees,

convey morality and integrity, and expect respect based on their strong authority.

Hypothesis 1: The paternalistic leadership are positively related to OCB.

2) The Mediating Role of AC

Paternalistic leadership is a leadership style closely related to Confucianism, a traditional Chinese philosophy (Farh & Cheng, 2000). Confucian ideology builds on a hierarchical and relationism system (Chen et al., 2014). Confucian ideology emphasizes the role of a leader as a father who cares about the non-work and work-domain of followers. The follower's role is to repay the leader's attention and care with loyalty and gratitude. Further, followers are more likely to maintain the Confucian order in an organization.

We predict paternalistic leadership is positively related to AC, thus enhancing employees' OCB. To further explore our hypotheses, we consider hierarchy and relationism, the two pillars of Confucian value (Hwang, 2000). The importance of paternalistic leadership on follower's job attitudes and behaviors has been widely discussed with its Confucian characteristics of hierarchy, referred to as "a principle of respecting superiors, which advocates that the individual who occupies the higher position should have the power to make decisions," and relationism, referred as "a principle of favoring intimates, advocating that individuals with close relationships are expected to exchange favors beyond instrumental purposes" (Hwang, 2000). These two Confucian values may formulate a 'community' that shares the same vision and goal and facilitate intimacy among members (Qin

& Nordin, 2019).

According to the social exchange theory, employees who strongly recognize the behaviors of a paternalistic leader are likely to develop a desirable outcome for organization (Duan, Wang, Liu, & Han, 2023). Additionally, employees with a high level of AC are inclined to demonstrate strong loyalty to their organizations, exert efforts to achieve work-related goals, and seek recognition from their supervisors (Erben & Gunesser, 2008).

Prior literature establishes a relationship between AC and OCB (Lavelle, Brockner, Konovsky, Price, Henley, Taneja, & Vinekar, 2009; Liu, 2009). As AC represents the psychological attachment to the organization, it can be considered an antecedent of OCB (Rifai, 2005). Consequently, employees with high AC are more likely to demonstrate a willingness to engage in OCB compared to those with low AC (Meyer & Allen, 1997). Consequently, we suggest following hypothesis.

Hypothesis 2: AC mediate the relationship between paternalistic leadership and OCB.

3) The Moderating Role of Power Distance Orientation

Paternalistic leadership involves showing interest not only in the follower's work-related matters but also displaying a deep concern for their personal issues.

The concept of power distance orientation refers to the degree of acceptance of the unequal distribution of power within an organization (Kirkman et al., 2009). China, with a population exceeding 1.4 billion and more than 55 ethnic groups, is

generally regarded as a country characterized by high power distance. However, it's crucial to recognize that individual Chinese employees may exhibit varying levels of power distance.

Additionally, the impact of paternalistic leadership may differ based on each individual's power distance tendencies (Lin, Ma, Zhang, Li, & Jiang, 2018). Specifically, the benevolent and authoritative dimensions of paternalistic leadership are likely to be closely associated with power distance, given that paternalistic leadership assumes a distinct hierarchical position between the leader and members, akin to the relationship between parents and children in a family. Consequently, it is anticipated that the influence of paternalistic leadership will be more pronounced among individuals with higher power distance tendencies compared to those with lower power distance tendencies. Building on these insights, the following hypothesis is posited regarding power distance orientation.

Hypothesis 3: Power distance orientation moderates the relationship between the paternalistic leadership and AC.

4) The Moderating Role of Follower's Age

The MZ generation of young Chinese employees is shaped by both Chinese and Western cultures (Stanat, 2006). These individuals tend to favor lower psychological control from their superiors and exhibit rapid mood changes (Lee, 2017). Additionally, having grown up as the only child in their households due to the Chinese one-child policy, they have received abundant love from their parents. Consequently, they may be more susceptible to emotional distress and possess

a strong sense of individuality (Fastoso, Bartikowski, & Wang, 2018).

These distinctive characteristics of young Chinese employees are reflected in their organizational behavior. They prioritize achieving a balance between their personal lives and work, and they tend to have higher turnover rates compared to the older generation (Gentina, Tang, & Gu, 2018; Fastoso et al., 2018). Given these attributes, numerous studies have explored the impact of paternalistic leadership on young Chinese employees (e.g., Chen et al., 2014; Pellegrini & Scandura, 2008). Benevolent and moral leadership behaviors by leaders have been associated with a decrease in the turnover rates of young employees. Furthermore, benevolent and moral leadership positively influences the expression of opinions by younger Chinese employees within an organization. Leaders who exhibit kindness and moral behavior are likely to receive responses from their subordinates marked by respect and confidence. However, authoritative behavior may diminish employees' OCB. Based on these considerations, the following hypotheses are posited regarding the role of followers' age.

Hypothesis 4: Follower's age moderates the relationship between the paternalistic leadership and AC.

4. Sample and Results

1) Sample

The sample comprised 205 employees employed by local Chinese companies spanning different

industries. Given China's emphasis on social contexts such as Confucianism and Guanxi, it is suitable in providing empirical settings.

In the initial stage, All questions in the questionnaire were adapted from established measures found in relevant literature. The English version was initially translated into Chinese, and the translated version underwent separate reviews by two Chinese experts fluent in English to ensure accurate translation. Any discrepancies raised by the experts were discussed among the original translator and both experts to reach a consensus.

Between January and February 2022, we utilized the Chinese local survey platform (问卷星) due to the difficulties posed by the COVID-19 pandemic, which made it challenging to visit China. A total of 249 Chinese employees responded to the survey, with only 205 participants providing all the necessary information required for the study, thus making them eligible for inclusion in the research analysis. The sample comprises in cities such as Sichuan (48.78%) and Shanghai (20%).

The majority of respondents were in their 20s and 30s (86%), with a predominance of males (62%). A significant portion of Chinese respondents held at least a college degree (69%). Most were entry-level workers (40%), with an average tenure of 2.9 years working with their supervisor.

2) Measures

(1) Paternalistic Leadership

This study used Cheng et al.'s (2004) paternalistic leadership scale, which covers the three dimensions of paternalistic leadership ; benevolent, moral, and authoritarian. Responses were rated on an ordinal five-point Likert scale ranging

from 1 (strongly disagree) to 5 (strongly agree). Sample item included "My supervisor is like a family member when he/she gets along with us." Cronbach alpha are benevolent dimension (0.923), moral dimension (0.757), authoritarian dimension (0.888).

(2) AC ($\alpha=0.933$) and OCB ($\alpha=0.900$)

AC was measured using 8 items taken from Allen and Meyer's (1990) Organizational Commitment Scale. Furthermore, AC was rated by an ordinal five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Sample item included "I would be very happy to spend the rest of my career with this organization."

Following LePine and Dyne's (1998) seven items, we measured OCB. Sample item included "I volunteer to do things for my workgroup."

(3) Power Distance ($\alpha=0.879$) and followers' age

An individual's level of power distance was measured using Earley and Erez's

(1997) 7 items. Sample survey item included "In most situations, supervisors should make decisions without consulting their followers." Followers' age was taken natural logarithm to satisfy the assumption of normal distribution.

(4) Control Variables

Drawing on the relevant literature (e.g., 신만수, 신찬혁, 홍가혜, 2022), we included several control variables. Sex was coded as a binary variable (1=male, 2=female). Educational level and position were measured with seven categorical groups each [from 1 (elementary school graduate) to 7 (Ph.D. degree); and from 1 (entry-level) to 7 (executive)].

Organizational tenure indicates the number of months that a respondent has worked in the current organization.

3) Results

We conducted confirmatory factor analysis to confirm the convergent and discriminant validity. First, we checked the average variance extraction index (AVE) and conceptual reliability (C.R.) values. The AVE values (> 0.5) and C.R. values (> 0.7) of all variables indicated meaningful values that can be used in our study (Hair, Black, Babin, Anderson, & Tatham, 2006). We confirmed that the AVE value of all latent variables was larger than the quadratic value of the correlation coefficient, indicating the discriminant validity.

Next, we confirmed the model fit index and the common method bias (CMB). The multi-group model provided a good fit to the data ($\chi^2(df=917) = 1559.013$, $p < 0.001$; TLI=0.902; CFI=0.909; SRMR=0.053; RMSEA=0.059) (Hair et al., 2006). We tested Harman's single-factor analysis. The exploratory factor analysis showed that one factor explained only 18.46% of the total variance (67.78%), which indicates a lower possibility of CMB.

Table 1 presents the means, standard deviations, and correlations among variables. The highest value of VIF is 3.78, indicating no serious multicollinearity problem.

The results of the hierarchical regression analyses are summarized in Table 2. Model 1 includes control variables such as sex, education level, position, and organizational tenure. The follower's education level and position significantly affect AC ($\beta = -0.244$, $p < 0.001$; $\beta = 0.159$, $p < 0.01$). As

suggested by Baron and Kenny (1986), three steps were followed to examine the mediation effects of AC. First, in Models 2a-c, each dimension was included separately as an independent variable to check their relationship with AC. The results for benevolent leadership ($\beta = 0.604$, $p < 0.01$), moral leadership ($\beta = 0.456$, $p < 0.01$), and authoritarian leadership ($\beta = 0.300$, $p < 0.01$) confirm that all sub-dimensions of paternalistic leadership have positive relationships with AC.

Second, Models 3a-c show that each dimension of paternalistic leadership also has a significant influence on OCB ($\beta = 0.326$, $p < 0.01$; $\beta = 0.230$, $p < 0.01$; $\beta = 0.169$, $p < 0.01$), thus confirming the significant relationship. Thus, Hypotheses 1 is supported. Model 4 shows the significant effect of AC on OCB ($\beta = 0.344$, $p < 0.001$).

Third, in Models 5a-c, the mediator and three leadership dimensions were regressed on OCB. The results show the mediating role of AC in the relationship between paternalistic leadership and OCB. Both benevolent leadership and authoritarian leadership ($\beta = .181$, $p < 0.05$; $\beta = .074$, $p < 0.1$) have a significant influence on OCB, indicating the partial mediation effects of AC. However, moral leadership does not show a significant relationship with OCB when the mediator is included in the multiple regression, implying a full mediation role of AC. Thus, Hypothesis 2 is supported.

To further confirm the mediation effect, bootstrapping analysis was conducted using 5,000 resample at the 95% confidence level. Bootstrapping is frequently utilized as a robustness check in leadership literature due to its rigorous statistical validation through random sampling methods (e.g., Lee, Choi, Youn, & Chun, 2017).

Table 3 presents the indirect effects of paternal-

istic leadership on OCB. The results of the mediation analysis confirm the mediating role that AC plays in the relationship between the three leadership dimensions and OCB. Thus, the mediation effects of AC dimensions are confirmed.

Models 6a-c in Table 2 show the moderating effect of power distance on the relationship between paternalistic leadership and AC. The interaction terms have significant negative moderating effects on benevolent leadership ($\beta=-0.110$, $p<0.1$) and moral leadership ($\beta=-0.154$, $p<0.1$). Thus, Hypothesis 3 is partially supported. Models 7a-c also show the moderating role that age plays in the relationship between paternalistic leadership and AC. Age does show negative moderating effects on benevolent and moral leadership, as expected ($\beta=-0.630$, $p<0.05$; $\beta=-0.989$, $p<0.05$). However, it does not have significant moderating effect on authoritative leadership. Thus, Hypothesis 4 is partially supported.

Table 4-1 summarize the conditional indirect effect of benevolent and moral dimension of paternalistic leadership on OCB. The indirect effect size decreases as the conditional values of power distance increase. Therefore, the moderated mediation effect is confirmed for both dimensions.

Table 4-2 also shows that the conditional values of age decrease, both for benevolent leadership and moral leadership. This implies that benevolent or moral leadership behaviors could encourage Chinese employees to demonstrate stronger OCB through AC, particularly among employees with low power distance orientation and younger individuals.

5. Discussion

1) Theoretical Implications

This study was conducted within Chinese regional contexts, providing insights for geographers studying the region and enhancing their understanding of social phenomena and work values in China from the perspectives of corporate management and leadership.

By examining the characteristics of Confucianism and Guanxi, which may influence the work values, with in the regional context of China, our research sheds light on the features of paternalistic leadership identified as suitable for employees of Asian nationality (Aycan et al., 2000). Second, given that paternalistic leadership has been introduced along with a Confucian characteristic of maintaining the current order of the organization (Chen et al., 2014; Hwang, 2000), our findings suggest that followers may reciprocate the leader's paternalistic behavior through AC. Especially, while a study argued that authoritarian leadership has a detrimental effect on employee's attitudinal and behavioral outcomes, all sub-dimension of paternalistic leadership has a positive influence on employees' attitude and behavior. This is because AC might be interpreted as a follower's intention to conform to the current organization (Meyer & Allen, 1997), especially in Chinese regions which underscore the value of Guanxi. Our findings confirmed that the positive mechanism of the paternalistic leadership literature-AC-OCB in the Chinese context.

We also confirmed the moderating role of power distance orientation and followers' age on the relationship between paternalistic leadership

Table 1. Descriptive Statistics and Correlation

	Mean	S.D.	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
(1) Sex	1.38	0.49											
(2) Education	4.35	1.27	0.058										
(3) Position	2.75	1.68	-0.23**	-0.10									
(4) Org tenure	3.37	0.99	-0.05	0.17*	0.33**								
(5) PLB	3.75	0.70	-0.11	-0.37**	0.20**	-0.05							
(6) PLM	3.91	0.61	-0.11	-0.33**	0.19**	-0.10	0.54**						
(7) PLA	3.40	0.82	-0.07	-0.44**	0.26**	0.01	0.53**	0.27**					
(8) Overall PL	3.67	0.58	-0.12	-0.48**	0.27**	-0.05	0.89**	0.64**	0.82**				
(9) PDO	3.58	0.85	-0.17*	-0.59**	0.27**	-0.06	0.58**	0.44**	0.70**	0.74**			
(10) Age	31.79	6.51	-0.11	0.20**	0.39**	0.59**	0.01	0.05	0.05	0.04	0.10		
(11) AC	3.77	0.79	-0.14*	-0.44**	0.37**	-0.02	0.67**	0.51**	0.50**	0.70**	0.73**	0.18**	
(12) OCB	4.07	0.51	0.01	-0.34**	0.22**	-0.03	0.52**	0.37**	0.39**	0.54**	0.49**	0.07	0.57**

Note 1: PLB(Benevolent paternalistic leadership); PLM(Moral paternalistic leadership); PLA(Authoritarian paternalistic leadership); PDO (Power distance orientation); AC(Affective commitment); OCB(Organizational citizenship behavior); Note 2: * p < 0.10; ** p < 0.05; *** p < 0.01

Table 2. Hierarchical Linear Regression Results

DV	Model 1		Model 2a		Model 2b		Model 2c		Model 2d		Model 3a		Model 3b		Model 3c		Model 3d		Model 4	
	AC	OCB	AC	OCB	AC	OCB	AC	OCB	AC	OCB	AC	OCB	AC	OCB	AC	OCB	AC	OCB	AC	OCB
Constant	4.675***		1.894***		2.550***		3.396***		1.197**		2.897***		3.328***		3.677***		2.520***		2.788***	
PLB			0.604***		0.456***		0.300***		0.773***		0.326***		0.230***		0.169***		0.471***			
PLM																				
PLA																				
Overall PL																				
AC																				0.344***
Sex			-0.020		-0.038		-0.068		-0.029		0.108*		0.098		0.082		0.103		0.105*	
Education			-0.131***		-0.181***		-0.164***		-0.087**		-0.064**		-0.094***		-0.080**		-0.040		-0.041	
Position			0.116***		0.128***		0.128***		0.096***		0.044**		0.052**		0.050**		0.033		0.013	
Org tenure			-0.033		-0.021		-0.055		-0.031		-0.014		-0.008		-0.026		-0.012		-0.006	
R ²			0.546		0.413		0.381		0.544		0.318		0.218		0.210		0.300		0.347	

Note 1: PLB(Benevolent paternalistic leadership); PLM(Moral paternalistic leadership); PLA(Authoritarian paternalistic leadership); PDO (Power distance orientation); AC(Affective commitment); OCB(Organizational citizenship behavior); Note 2: * p < 0.10; ** p < 0.05; *** p < 0.01

Table 2. Hierarchical Linear Regression Results (continued)

DV	Model 5a	Model 5b	Model 5c	Model 5d	Model 6a	Model 6b	Model 6c	Model 6d	Model 7a	Model 7b	Model 7c	Model 7d
	OCB	OCB	OCB	OCB	AC	AC	AC	AC	AC	AC	AC	AC
Constant	2.441***	2.524***	2.598***	2.230***	-0.721	-1.208	1.774**	-0.311	-9.179**	-13.173**	-0.031	-14.120***
PLB	0.181**				0.745***				2.778**			
PLM		0.056				0.731**				3.899**		
PLA			0.074*				-0.135				1.349	
Overall PL								0.974***				4.298***
AC	0.241***	0.315***	0.318***	0.230**	0.857***	1.138***	0.561**	0.999***	3.334**	4.636***	1.989**	4.528***
PD				0.242***								
AGE					-0.110*	-0.154*						
PLB*PD												
PLM*PD												
PLA*PD							0.025					
PL*PD								-0.162**				
PLB*AGE									-0.630**			
PLM*AGE										-0.989**		
PLA*AGE											-0.306	
PL*AGE												-1.017**
Sex	0.113*	0.109*	0.104*	0.110*	0.040	0.062	0.038	0.032	0.000	-0.035	-0.046	-0.011
Education	-0.133	-0.037	-0.028	-0.020	-0.010	-0.021	-0.018	-0.009	-0.141***	-0.180***	-0.180***	-0.088**
Position	0.016	0.011	0.009	0.101	0.079***	0.085***	0.100***	0.075**	0.094***	0.109***	0.012***	0.078**
Org tenure	-0.006	-0.002	-0.008	-0.005	-0.025	-0.011	-0.035	-0.027	-0.142**	-0.127	-0.150**	-0.035**
R ²	0.379	0.354	0.384	0.379	0.658	0.613	0.573	0.625	0.589	0.458	0.417	0.590

Note 1: PLB(Benevolent paternalistic leadership); PLM(Moral paternalistic leadership); PLA(Authoritarian paternalistic leadership); PD (Power distance); AC(Affective commitment); OCB(Organizational citizenship behavior); Note 2: * p < 0.10; ** p < 0.05; *** p < 0.01

and AC. Specifically, in China, where the values of Confucianism and Guanxi are emphasized, employees may be more inclined to recognize the significance of hierarchy and obedience towards their leaders (Chen et al., 2014). However, as our empirical results indicate, neither power distance orientation nor age served as boundary conditions that enhance the effectiveness of paternalistic leadership within organizations.

Considering the limited research investigating the effectiveness of paternalistic leadership, particularly regarding individual heterogeneity and with a focus on young Chinese employees, our findings contribute to the academic discourse in the paternalistic leadership literature.

Furthermore, we focus on the characteristics of younger Chinese employees (e.g., Lee, 2017; Lee & Liu, 2013; Xie & Chen, 2014). Our study revealed that younger age may positively influence the impact of paternalistic leadership, while older age may strengthen the hierarchical mechanisms associated with paternalistic leadership, as suggested by previous research (Chen et al., 2014). This finding may appear counterintuitive. Therefore, our discussion provides meaningful insights for future research by elaborating on this aspect.

2) Practical Implications

For followers' desirable outcomes, managers should consider hiring talented with high-level paternalistic leadership skills. In addition, an organization establish a related paternalistic leadership development programs.

As paternalistic leadership is one of the management styles proposed in Asian regions, it differs from other leadership styles in Western countries.

Considering it, HR managers would better consider Asian spirits, culture, and customs when developing paternalistic leadership education programs. These allow leaders to diagnose their current leadership styles and help them make their own decisions in a follower-oriented way.

Managers should also consider individual variations in cultural value orientations for young Chinese followers.

3) Limitations and Suggestions for Future Studies

While this study makes notable contributions, it is not without limitations. First, as the sample in our study consists of Chinese followers only, future research would confirm the generalizability of our research model. The positive effect of paternalistic leadership may exist in Confucian culture. Therefore, followers high in power distance and collectivist orientation are expected to perceive paternalistic leadership well. Future research would better extend our research on Western countries with low Confucian culture.

To enhance the generalizability of findings and capture the diverse backgrounds and geographical characteristics, conducting cross-national comparisons could offer valuable insights into potential cultural variations in line with previous research (e.g., 신만수 외, 2022).

Second, as the survey data was collected from the same respondents, the potential problem from CMB may exist. Based on more elaborate methods in previous studies, future research needs to corroborate our findings, such as sampling from two different time frames and integrating multiple data sources (e.g., Zhang, Huai, & Xie, 2015).

Table 3. Indirect Effect of Paternalistic Leadership on OCB

Leadership	Effect	Boot SE	Boot LLCI	Boot ULCI
PLB	0.1456	0.0412	0.0682	0.2312
PLM	0.1438	0.0383	0.0754	0.2252
PLA	0.0952	0.0329	0.0395	0.1684
Overall PL	0.1870	0.0503	0.0937	0.2886

Note: PLB(Benevolent paternalistic leadership); PLM(Moral paternalistic leadership); PLA(Authoritarian paternalistic leadership)

Table 4-1. Conditional Indirect Effect of PLB and PLM (Moderator: power distance orientation)

Leadership	Condition	Effect	Boot SE	Boot LLCI	Boot ULCI
PLB	Low	0.1114	0.0344	0.0505	0.1847
	Average	0.0774	0.0267	0.0304	0.1356
	High	0.0623	0.0273	0.0174	0.1243
PLM	Low	0.1084	0.0378	0.0393	0.1894
	Average	0.0475	0.0306	-0.0097	0.1132
	High	0.0204	0.0397	-0.0532	0.1053

Note: PLB(Benevolent paternalistic leadership); PLM(Moral paternalistic leadership)

Table 4-2. Conditional Indirect Effect of PLB and PLM (Moderator: followers' age)

Leadership	Condition	Effect	Boot SE	Boot LLCI	Boot ULCI
PLB	Low	0.1747	0.0554	0.0799	0.2966
	Average	0.1480	0.0437	0.0692	0.2414
	High	0.1130	0.0362	0.0487	0.1907
PLM	Low	0.2131	0.0615	0.1008	0.3394
	Average	0.1582	0.1432	0.0804	0.2500
	High	0.0863	0.0359	0.0200	0.1635

Note: PLB(Benevolent paternalistic leadership); PLM(Moral paternalistic leadership)

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