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**DOES ETHNICITY MODERATE THE RELATIONSHIP
BETWEEN COMMUNICATION OF THE LEADER AND LMX?
PERCEPTION OF EMPLOYEES IN PERU**

ABSTRACT

The objective of this research is to determine if ethnic similarity / difference is a relevant variable in the relationship between the leader's communication style and the quality of the leader-follower relationship, in the context of Peru. Using a multidimensional model of the leader's communication style, we have identified that verbal aggressiveness and emotionality are the two dimensions that interact with the ethnic similarity/difference between the leader and the subordinate. Verbal aggressiveness intensifies his negative affect on LMX when leader and subordinate are ethnically similar. The emotionality in the communication of the leader favors the LMX with more intensity if there is an ethnic similarity. The dimensions of expressiveness, precision, questioning and manipulation of the impression of the leader's communication style are not sensitive to ethnicity.

KEYWORDS

Leader's communication style; Leader-member Exchange Theory (LMX); Ethnicity; Organizational Communication; Managerial Communication.

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INTRODUCTION

Studies on interculturality (cross-cultural) have gained more attention, since the globalization of the economy and the evolution of telecommunications intensify trade between countries and migration. Research on national culture assumes that culture is homogeneous within a country and that the differences between ethnic groups living within borders is not significant (House, Javidan, Hanges, & Dorfman, 2002; Minkov & Hofstede, 2011a). However, assuming cultural homogeneity within a country could be a fallacy (Tung, 2008), since diverse ethnic groups coexist within countries, and differences in socio-demographic and cultural traits can affect coexistence, in national, organizational and individual levels.

In the investigations carried out on the impact of interculturality within work environments, the literature recognizes that ethnic-cultural differences are manifested in communicative exchanges, producing, for example, discrepancies in the interpretation of messages, deficits in the communication required for performance of the tasks and a reduction in the feedback that the workers receive when they are of a different ethnic group than the supervisor. Ethnic diversity can cause less support and negative performance evaluations, especially when the ethnic difference occurs between the employee and his superior (Allen, 1995; Kim, 2007; Larkey, 1996; Orbe & Roberts, 2012).

According to the leader-member Exchange theory (Graen & Uhl-Bien, 1995), the leader-follower link is built through the exchanges that take place during the day. The

leader in the exercise of his role offers a proposal of leadership; subordinates accept or reject the proposal based on their perception (Fairhurst & Chandler, 1989; Fairhurst & Connaughton, 2014). Implicit leadership theory (Lord & Maher, 1990) provides the framework for understanding that each person contrasts their perception versus the model of leader that is on their mind, and this model differs between cultures (House et al., 2002). Each ethnic group has its own culture, so the leader's mental pattern may be different among those who do not belong to the same ethnic group.

Based on the literature on the impact of ethnic differences on superior-subordinate relationships, we set out the research objective of determining whether ethnic similarity / difference is a relevant variable in the relationship between leader and leadership communication, in the context of Peru. . This country has a collectivist culture and high power distance (Hofstede, 2001) and is an ideal context for conducting this type of research due to its characteristic of being multicultural, as well as the growing trend of expatriates.

We pose a first question: What is the role of ethnic similarity / difference in the construction of the leader-follower bond through communication? With the aim of achieving a higher level of precision, a multidimensional model of the leader's communication style is used, which distinguishes the features of expressiveness, precision, preciseness, verbal aggressiveness, questioning, emotionality (emotionality) and Impression manipulateness (de Vries, Bakker-Pieper, Konings, & Schouten, 2011; de Vries, Bakker-Pieper, & Oostenveld, 2010; de Vries, Bakker-Pieper, Siberg, van Gamen, & Vlug, 2009). This allows us to pose a second question: what dimensions of the leader's communication style interact with the ethnic similarity / difference in the construction of the leader-follower link?

The investigation has been raised from the perception of the subordinate. It is designed to express your perception of your leader's communication style, what is the quality of your relationship with your leader, and the ethnicity of yourself and your leader. To know the quality of the relationship with its leader, the Leader-Member Exchange Theory, by Graen and colleagues (Dansereau, Graen, & Haga, 1975; Graen & Schiemann, 1978; Graen & Uhl-Bien, 1995; Liden & Graen, 1980), because it recognizes that leadership is a two-way bond that is created through day-to-day exchanges, in the natural exercise of the roles of superior and subordinate. The quality of this relationship can reach different levels among the members of the working group. While with some the relationship can be of high quality characterized by high levels of respect, trust, and mutual support, while with others it is medium quality or low quality, characterized by being based on roles according to the job description, similar to Bass's transaction model (Graen & Uhl-Bien, 1995).

This research responds to the call to deepen the study of interculturality in work environments (Briner & Kenny, 2010). No research has been identified that explores the impact of ethnicity on the construction of the leadership bond through communicative exchanges, so we hope to contribute both from a theoretical and practical perspective. A theoretical basis for on ethnicity-leadership-communications is provided, as well as empirical evidence to explain how ethnicity interacts in the construction of the leader-subordinate bond through communication. We highlight the contribution of using a multidimensional model of the leader's communication style, which allows determining through which communication features ethnicity interacts. From a practical perspective, this study provides guidelines to guide the understanding of how to adjust communicative behaviors to achieve better leadership results in collectivist and high power distance contexts.

In the following section we will address the theoretical support of our model and we will present the study hypotheses.

LITERATURE AND HYPOTHESIS REVIEW

Leadership from a cultural perspective

Within the framework of implicit leadership theory (Lord, Brown, Harvey, & Hall, 2001), each individual has a cognitive schema of their own about what constitutes leadership. This mental pattern of leadership has been formed from the experiences he had to live within the social group to which he belongs. This approach focuses on the subordinate and not on the leader, and proposes that each individual contrasts the perceived behaviors of their superior with their cognitive structures and their self-concepts. Depending on the correspondence between the perceived behaviors of their leader and their cognitive leadership scheme, they will approve or reject the leadership proposal, incorporating the variables related to the context in which they live and work (Phillips & Lord, 1986).

The GLOBE Project has contributed to understanding that at the societal level, individuals share the prototype of a leader (House et al., 2002). The theory proposed by House and his colleagues: Culturally Endorsed Implicit Leadership Theory, is supported by the evidence found from clusters of societies that share the practices and values that define culture, leadership and organizational effectiveness in their contexts (Dorfman, Javidan, Hanges, Dastmalchian, & House, 2012).

From the above it follows that in the formation of the relationship between a leader and his subordinate each one would contribute their own mental models of leadership, based on their cultural identity. The cultural identity of the individual determines his psychological identification with a particular group, as well as the acceptance of

belonging to a sociological and demographic classification (Kim, 2007). The behaviors of the leader and the subordinate would be influenced by their respective cultures, defined as the “motives, values, beliefs, identities and interpretations or meanings of important events that are shared and that are the result of common experiences among members of a group, and that are passed down through generations ”(House, Hanges, Javidan, Dorfman, & Gupta, 2004: 15).

Despite cultural differences in mental models of leadership, there are characteristics of the leader that are universally recognized as favorable to leadership. House et al. (2004) in their study on culture and leadership in 62 societies, report that they are universally favorable attributes: being fair, trustworthy and honest (integrity); have a vision for the future and plan for the long term (charismatic-visionary); be positive, dynamic, capable of awakening energy and motivation (charismatic-inspirational); be communicative, informed, coordinator; be excellence-oriented, decisive, smart, and win-win problem solver; and be a group integrator (team builder). Rather, they are universally considered unacceptable characteristics in the leader: being lonely, non-cooperative, ruthless, not explicit, irritable, and dictatorial (Den Hartog, House, Hanges, Ruiz-Quintanilla, & Dorfman, 1999). From the emic perspective, there are attributes of the leader that are favorably valued in some cultures and not accepted in others. Some of these contingent values of leadership are being sensitive, ambitious, status conscious (privileged), cunning, enthusiastic, or risk-prone (Den Hartog et al., 1999).

From his theory of cultural dimensions, Hofstede (Minkov & Hofstede, 2011a, 2011b) suggests that there are differences in the behavior of leaders in societies. The two dimensions of the Hofstede culture model most used in the literature are "high power distance / low power distance" and "individualism / collectivism". In high power distance societies, such as Peru, decision structures are centralized, with a high concentration of

power and information at the top of the organizational structure. The leader's behaviors are formal and autocratic. The leader exercises strict supervision, which is satisfactorily perceived by subordinates and contributes to performance and productivity. Superior-subordinate relationships are polarized and often emotional. On the contrary, in cultures with low power distances, organizational structures are decentralized with low concentration of authority, information is open. Leadership is democratic, practical, consultative, and no status symbols or privileges are customary (Hofstede & Hofstede, 2001).

In collectivist versus individualistic societies, leader behaviors also differ. In collectivist societies, such as the Peruvian one, the leader manages groups more than individuals. Employees act cooperatively and collaboratively, performing better within a group; the group's goals are more important than their own. Conversely, in individualistic societies, leadership is the property of the leader. Employees act as "economic men" and individual decisions are trusted; likewise, homework and company prevail over interpersonal relationships (Hofstede & Hofstede, 2001).

From the above, it can be concluded that leadership has some components that can be generalized to all societies and others that obey the cultural patterns of the group or the society to which the individual belongs. Organizational environments generate spaces where the interaction between members reflects the cultural particularities of the individual and groups (Allen, 1995). Cultural patterns are reflected in communicative behaviors (Gudykunst et al., 1996) and when individuals belong to different cultures, disruptions in the work flow and performance errors caused by failures in the communication process can be expected (Allen, 2007; Earley & Gibson, 2002).

Cultural identity and ethnic-racial differences

The concept of cultural identity refers both to a sociological and demographic classification, and to a psychological identification of the individual with a particular group (Kim, 2007). The extensive literature on diversity within organizations recognizes that individuals generate identities based not only on attributes related to the national culture or society to which they belong, but also based on socio-demographic attributes such as gender, age, race, ethnicity, sexual orientation, profession, religion, party affiliation, length of stay in the company or role in the family. The concept of internal cultural diversity refers to the variety that exists within an organization. This variable would have implications on the competitiveness achieved by the organization; This would explain the efforts of organizations to develop a higher level of competence in the management of internal cultural diversity (Cox & Blake, 1991; Joshi & Roh, 2009).

The concept of national culture is based on the premise that all the citizens of a country share the same culture, as a product of sharing experiences, generation after generation, and that the cultural diversity within the country or the similarity between countries are not significant. (Dorfman et al., 2012; Minkov & Hofstede, 2011b). However, this position has been challenged by those who defend that the cultural identity of ethnic groups within nations and organizations should be studied, because it should not be assumed a priori that all individuals living within a country share the same culture.

A focus on the study of national culture is the intranational, one that focuses on regional variants within countries. Investigations such as those of Bertsch (2013); Kaasa, Vadi, & Varblane (2014); Macnab, Worthley, & Jenner (2010); Sigler, Burnett, & Child (2008) explore regional differences within countries. Another approach to approach the study of cultural differences is observing the ethnic groups that coexist simultaneously in the same geographic space. Examples of this approach are the numerous studies on the impact of ethnicity in the United States, which have explored how ethnic differences

between white, African American, Hispanic American, Asian American and Native American affect interpersonal relationships, opportunities for development. as well as organizational results (Roberson & Block, 2001b).

Barth (1969) defined ethnic group as a population that has been biologically perpetuated for a long time, that shares fundamental values that are openly manifested in cultural elements, that constitutes its own field of communication and interaction, and that has a membership that identifies and differentiates it from other groups, constituting a category. Ethnic groups are not just groups of people who share a culture and have the same ancestors, but rather these ideas of origin and culture delineate the strength of the feeling of community, group, and a similar destiny or future.

Internal cultural diversity allows organizations to achieve greater effectiveness and obtain benefits such as attracting highly qualified human resources, creativity, innovation, better quality in problem solving and flexibility (Cox & Blake, 1991).

However, some studies on the subject have found evidence of a negative impact, especially if there are differences between the superior and the subordinate. Tsui & O'Reilly III (1989) investigated the relationship of six demographic variables: age, gender, race, education, company tenure and tenure on four dependent variables in superior-subordinate duos, to measure the effect of not similarity. Their study showed that a greater difference (non-similarity) between demographic characteristics of the superior and subordinate are associated with less effectiveness and less personal attraction by superiors to subordinates, and an increase in role ambiguity and conflict perceived by subordinates.

Turban & Jones (1988) report that a greater perceived similarity between the leader and the subordinate, in aspects of race, age or gender, is related to greater job satisfaction and performance. Subordinates who perceive that their supervisor is similar

to them report less role ambiguity, greater trust and credibility in the leader, and greater influence on the supervisor. This would contribute to a more positive working relationship, which facilitates greater clarity about what is important to the leader, acting accordingly and receiving better evaluations. According to Turban & Jones (1988), it is not that the similarity produces a bias effect, but that it is an introspection of the subordinate that improves the leader-subordinate relationships.

Among the negative impacts of non-similarity in work environments when workers belong to underrepresented minorities, are not receiving equal and fair treatment in aspects such as opportunities for hiring, development, wages or promotions (Roberson & Block, 2000b). One of the most widely used theories to explain this reality is the theory of attraction by similarity (Byrne, 1971). Individuals tend to prefer relating to people they consider "equal to one" than to those who are different. The similarity in variables such as attitudes, socioeconomic or demographic status (e.g. gender, age, race, sexual orientation, place of birth) increase attraction and acceptance, because they positively reinforce the individual's mental models, so contacts are often repeated.

Furthermore, research on organizational demographics and diversity has confirmed that communication is affected by similarity. Individuals often prefer to communicate with those who perceive similar (Williams & O'Reilly III, 1998). We will address this topic in greater depth in a later section.

An optimistic perspective

In contrast to the position that supports the negative impact of non-similarity on organizational behavior, there is an optimistic perspective that cultural differences tend to be smoothed by the effect of cultural convergence. These two positions have been represented by Ralston, Gustafson, Cheung, & Terpstra (1993) in their concept of cross-

vergence to explain that on the one hand there are those who argue for the cultural imperative (understand cultural divergence) and those who propose the technological imperative (cultural convergence). The studies by Hofstede and the GLOBE Project are examples of the model that defends that national cultures diverge from each other and are stable over time. While those who defend the model of cultural convergence propose that due to economic development, globalization and the influence of technological development, cultures are increasingly interconnected, influenced, and as a consequence differences will tend to decrease and eventually converge in time.

In defense of the perspective of cultural convergence, Tung (2008) explains that despite the progress of studies on values at the country level, they suffer from two limitations: the first is the fallacy of cultural homogeneity in countries, given that the diversity of the workforce would make intra-national variants as important as differences between countries. A second fallacy is cultural stability over time. Cultures evolve, albeit slowly, and it is important to take those changes that occur over time into consideration. Current factors that add to cultural convergence are the greater global mobility of workers and the global trend of decreasing requirements to cross country borders (Tung, 2008). The mobility of workers due to globalization and the ever-lower requirements to cross borders, push companies to develop inclusion efforts and to increase their competence in managing internal cultural diversity.

These optimistic premises that have been raised at the societal level can be reflected at the level of managing ethnic differences / similarities between individuals in Peru. The democratization in the use of information technologies, internal migration, access to education, the penetration of the mass media, are factors that may be contributing to the fact that differences in the ethnic identities of individuals lose their presence. , and its negative impact tends to decrease. To study whether the impact of

ethnic difference or similarity is relevant in the leader-follower relationship, our study uses the LMX theory as a base relationship (Dansereau et al., 1975; Graen & Uhl-Bien, 1995), which establishes that The leadership bond is a two-way relationship, which is built between the leader and the follower with the contribution of both during day-to-day exchanges. In the following sections we will base the relationship between communication and ethnic-racial identity, and the relationship between communication and leadership.

Communication and Cultural Identity

The study of intercultural communication originates from the valuable contributions of Hall (1959), considered the father of intercultural communication, whose proposal could be summarized in his statement: “Culture is communication and communication is culture” (Hall, 1959, p. 186). Communication is the mechanism of human interrelation per se, and the intricate relationship between communication and culture has been explained by the theory developed by Edward Sapir and Benjamin Lee Whorf, known as the Sapir-Whorf Hypothesis, who propose that the structure of a language determines and greatly influences the modes of thought and behavior characteristic of the culture in which it is spoken. This theory known as linguistic relativism, makes it easier to understand why despite the fact that two ethnic groups speak the same language, the communicative uses and customs of each group would determine to some extent their way of perceiving the world and their behaviors.

Research on intercultural communication has found evidence that the communicative traits of individuals reflect the cultural attributes of society. Studies on communication in multicultural groups show that there would be cultural preferences regarding the predisposition to participate, the number of interventions and their length,

pauses between participation shifts, overlaps, speaking simultaneously to another, which lead to communication difficulties within groups when there is cultural plurality (Aritz & Walker, 2010).

Another line of research that has contributed to the understanding of cultural differences is the one that uses the model of collectivist-individualistic and high-power-low-power distance cultures. Earley & Gibson (2002) propose that in collectivist societies emphasis is placed on the implicit elements of language, so that individuals will tend to be careful in tone to reduce the possibilities of situations of confrontation or disagreement; while in individualistic societies, the explicit language is more evident, that is, the message expressed in words will be referred to exactly what is meant, even though it may be perceived as negative. Triandis & Suh (2002) report that in collectivist cultures, in comparison with individualistic cultures, indirect communication is used and more care is taken over printing (face-saving). For their part, Kashima & Kashima (1998) found evidence that in vertical cultures the actual use of words is different depending on whether the status of the person speaking is low and he is speaking to someone of a higher status or vice versa; while these differences are not frequent in low power distance cultures.

Under the premises of cultural differentiation, it would be expected that the communication of individuals reflects the habits, uses and customs, values and traditions of the ethnic group to which they belong. From a pessimistic perspective, leader-subordinate interactions, when the subordinate comes from a minority or underrepresented ethnic group, can lead to communication deficits. These deficits are explained because in racial discrimination environments, ethnic-racial differences, stereotypes, prejudices and expectations based on the mental patterns of both interlocutors on race-ethnicity negatively impact interpersonal communication (Allen, 1995, 2007).

Roberson & Block (2001) report that one of the impacts is the reduction in the frequency of communication between the leader and the subordinate, as an effect of the least similarity-least attraction and the exclusion of the subordinate from what the leader considers his category Social. The lower frequency would reduce the subordinate's possibilities of receiving feedback, which would affect his performance, the possibility of expressing his opinions, his motivation and his promotion opportunities.

The ethnic non-similarity between the leader and the subordinate could be a variable that affects the worker's predisposition to openly express their points of view. The models of transformational and charismatic leadership that are currently promoted are based on the greater openness of the leader and the active participation of the worker in the setting of goals and decision-making. The reduction in the worker's predisposition to communicate would be opposed to such leadership models. LePine & Van Dyne (1998) studied the voice behavior construct, as the behavior not required of the worker who voluntarily expresses his dissenting opinion with the intention of suggesting improvements, rather than just expressing criticism. These behaviors that can provoke in other reactions of rejection and conflict, contribute favorably to development and organizational change. According to LePine & Van Dyne (1998) this behavior is generated when the relationship between two individuals in a given situation is significant and positive. Non-similarity to the leader in ethno-racial discrimination environments can inhibit the subordinate from openly expressing their dissenting opinions, affecting the quality of communication and the possibility of creating high-quality LMX relationships.

In order to reduce the negative impacts of cultural non-similarity, companies develop efforts to strengthen intercultural communication skills, especially that of their leaders. Intercultural dialogue is defined as a process that involves the exchange and interaction between individuals, groups and organizations of different cultural origins or

global vision, to favor the understanding of diverse perspectives and practices, increase participation, freedom and the ability to take decisions, promote equality and strengthen creative processes (Ganesh & Holmes, 2011). There is a wide literature that promotes the urgent need to strengthen intercultural communication skills, to favor an open and inclusive dialogue (Allen, 2007; del Río & Alonso-Villar, 2015; Larkey, 1996; Orbe & Allen, 2008; Roberson & Block, 2001b; Tsui, Porter, & Egan, 2002).

At the level of the individual, Mark Orbe's co-cultural theory (Orbe, 1998; Orbe & Roberts, 2012) provides a framework for understanding how individuals deal with environments in which they feel underrepresented or discriminated against by reason of their ethnic difference compared to the dominant group. According to this theory, subordinates, to save their position of disadvantage vis-à-vis the individual or group that holds the power, assume communicative accommodation strategies, which allow them to deal with the negative effects on their interrelationships. Individuals choose communication strategies that facilitate them to achieve one of three objectives: assimilation (accepting and complying with the norms of the dominant group), accommodation (working from within the group creating co-cultural experiences) or separation (opening spaces parallels with other members that reflect their own values, morals or norms).

Based on the analysis of experiences lived by marginalized workers, Orbe (Orbe, 1998; Orbe & Roberts, 2012) identifies communicative tactics such as: focus their messages on the similarities and ignore the differences, assume funny behaviors, remain silent, negotiate, avoid conversations, avoiding associating with other members of their ethnic group, ridiculing themselves, openly expressing their points of view even if they are disagreeing, among others, depending on their strategy of assimilating, accommodating or separating. In the leader-subordinate relationship, the subordinate

would opt for communication strategies and tactics that facilitate the creation of a high-quality LMX with their leader. In this effort, the leader's attitude towards his own racial identity also intervenes as a factor.

Changing to the perspective of the leader, who may belong to the group that exercises power or a position of privilege, the theory developed by Helm (Helms, 1995; Helms & Carter, 1991) on the evolution of the racial identity of whites in the States Together, it contributes to the understanding of the variations in the behavior of individuals who hold a dominant position. According to this theory, individuals go through evolutionary stages, and it is not so much race but attitude towards their own identity that influences interracial behavior in work environments. Helms established six states: the first Contact, characterized by naivety regarding the difference between blacks and whites and a lack of awareness about being white and the benefits of being white. The second is Disintegration, characterized by guilt and depression in being aware of the implications of segregation. The third is Reintegration, where the individual seeks to resolve his disagreement by developing beliefs of white superiority, resulting in hostility towards blacks. The fourth state is pseudo-independence, characterized by ambivalence, where the individual rationally accepts blacks, but continues to perceive black culture as dysfunctional and responsible for racism. The next is Immersion / Emersion, where black and white stereotypes are replaced by more accurate information and the individual seeks a new racial self-definition. Autonomy is the end state, where racial differences are accepted and cultural diversity is valued. In the end, the individual no longer judges others on the basis of the racial group to which they belong (Roberson & Block, 2001b).

Individuals in the low states (contact, disintegration, and reintegration) tend to experience disagreement in intercultural situations and a greater tendency toward bias, stereotypes, and prejudice. In higher states, interactions are more comfortable and

equitable toward blacks (Block, Roberson, & Neuger, 1995). In the creation of the LMX, leader and follower contribute, so both the leader's attitude towards his racial identity and that of the subordinate to face the situation are variables that must be considered.

We have presented various theories on culture and communication that allow us to conclude that the ethnic similarity / difference between the leader and the subordinate can be a relevant variable in the acceptance of the leader's proposal. In the next section we will establish the theoretical basis that sustains that the style in which the leader communicates contributes to the generation of leadership.

Leader and LMX communication style

This study seeks to determine if the ethnicity variable has an impact on the relationship between the style in which the leader communicates and the quality of the leader-follower link. The leader-subordinate bond, according to the Leader-Member Exchange Theory (LMX), is built through day-to-day interactions, in the exercise of their roles (Dansereau et al., 1975; Graen, 1976; Graen & Uhl-Well, 1995; Graen & Cashman, 1975). These interactions are exchanges, many of them communicative, which is why it is pertinent to use it in order to determine if the ethnic similarity / difference between leader and subordinate influences the creation of the link through the communication of the leader.

According to the LMX theory, leadership is a link, a relationship between two individuals, that leader and subordinate build over time based on the interactions produced in the exercise of their roles (Graen & Schiemann, 1978). While with some subordinates this relationship can achieve high quality, with others it can remain low or medium. When the LMX is of high quality, the relationship is characterized by the high degree of trust, respect and mutual obligation between the leader and the subordinate;

subordinates' behavior exceeds job descriptions, acting as the leader's "trusted assistants". Conversely, when the quality of LMX is low, the influence is unidirectional, the relationship has an economic-contractual nature, formal roles predominate, without establishing common goals for the relationship itself between the members of the leader-follower duo (Graen & Uhl-Well, 1995). Workers who achieve a high level of LMX are considered members of the leader's trust group (in-group), while those who do not have this privilege are considered out-of-group (Dansereau et al., 1975).

From a communicational perspective, high-quality LMX relationships are characterized by the supervisor's openness, trust, empathy, and attention to the employee, who receives sufficient and valuable information for the performance of their duties (Mueller & Lee, 2002). Likewise, supportive communication is different: the patterns in the discourse that support and coaching strengthen the construction of the LMX relationship and, conversely, communication in duos with a low level of LMX is characterized by communicative patterns with antagonism and adversity (Fairhurst & Chandler, 1989). Yrle, Hartmann, & Galle (2003) studied the link between LMX and the way the leader communicates, finding that LMX's high-quality duo subordinates perceived that their supervisors used coordination with a two-way communication style, which that allowed them to increase their possibility of participation. Through his particular style of communication, the leader interacts with his subordinates to not only transmit information. Leader communication gives meaning to efforts within the vision, motivates and commits its personnel to corporate objectives, and simultaneously manages implicit hierarchical relationships (Sullivan, 1988).

Leader communication can be studied from different perspectives. Since it is our interest to understand in detail how ethnic similarity / difference influences the leader-follower relationship, we have opted for a multidimensional model, which integrates

features of the leader's communication. The de Vries and colleagues model (Bakker-Pieper & de Vries, 2013; de Vries, Bakker-Pieper, Konings, & Schoouten, 2011; de Vries et al., 2010) is based on the studies by Norton and associates (Norton, 1978; Norton & Miller, 1975; Norton & Pettegrew, 1979), as well as those of Gudykunst et al. (1996) on intercultural communication.

The construct “leader's communication style” is defined as “a distinctive set of interpersonal communication behaviors aimed at optimizing hierarchical relationships in order to reach a certain group or achieve individual goals” (de Vries et al., 2010: 368). Identify six dimensions: expressiveness, precision, verbal aggressiveness, questioning, emotionality and manipulation of the impression. Expressiveness is equivalent to eloquence or ease to express your thoughts, open non-conflictive attitude, good humor, conversational mastery with all kinds of interlocutor, the tendency to informality and the non-generation of unnecessary barriers. Precision is defined as the accuracy, professionalism, or expert ability to structure the message, the ability to express yourself in a concise, topic-specific way, with substantive or important data, and without elaborating on topics that are irrelevant to the objective.

Verbal aggressiveness is the opposite dimension to kindness or courtesy, and includes the features of authoritarian, angry, unfriendly, cold and distant, aggressive expression, derogating the rights of others to express an opinion and lacking support. The questioning includes inquisitive behaviors, an acute and unconventional expression, curious and generating argumentation, stimulating discussion of the issues, controversial, proposing the exchange of opinions.

Emotionality in communication style is associated with the manifestation of high levels of sentimentality, worry, anxiety and stress, defensive attitudes as a protection mechanism against dissenting or critical opinions. Finally, the manipulation of the

impression includes communicative behaviors inconsistent with one's own thinking; express ideas different from what is really thought, seeking to ingratiate themselves with others, hiding the true opinions or intentions; be pleasant, charming, sophisticated in his ways, seeking to impress favorably. These six dimensions are present in the leader's communication style to different degrees and give rise to the individual's own communication style. In other words, each individual has a personal style of communication, according to the combination in which the six dimensions are externalized.

It has not been possible to identify studies that have explored the role of ethnicity in the relationship between the leader's communication style and the LMX. Waismel-Manor, Tziner, Berger, & Dikstein, 2010 studied the moderating role of ethnic similarity in the relationship between LMX and citizen behavior (OCB), reporting that the effect is greater when the duos are ethnically similar than when they are different. Additionally, investigations that have studied the impact of demographic similarity between leader and follower (considering variables such as age, gender, race, education) on LMX have reached contradictory results (Liden, Sparrowe, & Wayne, 1997).

From the exposed theoretical framework, the need to deepen the study of whether ethnic similarity / difference plays a role in the construction of LMX through the leader's communication style emerges. The globalization of markets, the evolution and democratization of information and communication technologies (ICT), cultural convergence may be influencing the degree to which cultural aspects contribute or deteriorate leader-subordinate relationships. From the perspective of cultural divergence, non-similarity could influence the relationship between communication style and LMX, taking into account the similarity-attraction paradigm (Byrne, 1971), theories of cultural divergence, the leader's perception of to their own ethnic identity (Helms, 1995; Helms

& Carter, 1991) and the evidence reported in the literature on the negative impacts of cultural diversity (Allen, 2007; Block et al., 1995; Roberson & Block, 2001a).

In this line of reasoning, a unique hypothesis is raised, to determine the interaction of the ethnic variable on the communication-LMX relationship:

H1: The ethnic similarity between the leader and the subordinate moderates the relationship between the communication style of the leader and LMX, so that: the greater the ethnic similarity, the greater the effect of expressiveness (H1a), precision (H1b), Verbal aggressiveness (H1c), questioning (H1d), emotionality (H1e) and manipulation of the impression (H1f) on LMX.

Peru, multicultural country

We have included a review of Peru to understand the importance of studying the subject in its context. Peru is a country of ethnolinguistic diversity, with a complex socio-cultural structure. It has an estimated population of 31.5 million inhabitants, of which 75.9% of the population resides in urban areas (National Institute of Statistics and Informatics, 2016). The GDP per capita in international dollars as of 2015 was US \$ 11,960 (World Bank, 2016) and the average income is US \$ 484 (National Institute of Statistics and Informatics, 2016).

Multiculturalism has its origin in geography and immigration. The territory is divided into three large geographical areas. The "Coast", to the west, a strip that borders the Pacific Ocean, flat and desert that occupies 11.7% of the territory and where 54.6% of the population lives. The "Sierra" that comprises the mountains area, dominated by the Andes Mountains that cuts the country from north to south dividing it in two, occupies 28.4% of the territory and where 32% of the population lives. To the east of the country is the "Jungle", the Amazon, with tropical and semi-tropical forests that occupy 59.9% of

the territory and where 13.4% of the population lives (National Institute of Statistics and Informatics, 2016).

To this natural separation in three regions, the difference in altitudes is added, which also contributes to cultural diversity, registering cities that live at sea level up to those that live at more than 4,000 masl. It is calculated that in Peru there are 84 of the 103 ecosystems that exist in the world, which partly explains its wealth in natural resources and culture, having given rise to varied habits of life, customs and traditions, languages and gastronomy.

History went through stages that marked the distribution in social classes associated with ethnic-racial traits: the dominant white race as opposed to the dominated and undervalued native-Indians. Peru has an ancient history that dates back more than 19,000 years to C (Milla Bartres, 1995). Vargas Ugarte (1971) reports that according to the chroniclers, at the arrival of the Spanish conquerors, in the year 1527 approx., An empire of Incas reigned, kings of Quechua origin, from Ecuador-Colombia to southern Chile, and whose political headquarters was located in Cusco (Peru). During the three hundred years of the conquerors' rule, the Inca empire was devastated. Native Indians (Andean and Amazonian) were severely undervalued during Spanish rule, which marked a trait of devaluation and discrimination that continues to this day. With the formation of the Republic (1821), by a socio-political movement promoted by the Creoles or mestizos (children of white with an Indian), an economic opening began that generated: a) forced migrations of African populations in a situation of slavery; b) migrations of Asian populations as agricultural workers to the coast under the hook system; and c) European immigration (mainly Italians, Germans and English) fleeing poverty or violence from world wars (Ministry of Culture, 2014).

The Andes mountain range caused a natural isolation of the Amazonian populations, some of which to this day remain isolated / uncontacted. Most of the European immigration was concentrated on the coast, and in the Sierra the native Andean peoples have been organized to date in small cities and communities.

In Peru, there is an “identification between race and social class, so classifying an individual within a racial group also means classifying him socio-economically and culturally” (Callirgos, 1993). The current situation of the population distribution by ethnic group has been collected in the 2012 National Household Survey (Valdivia, 2012). It included a question that asked to self-define your ethnic-racial origin ("By your ancestors and according to your customs, you consider yourself: ..."). The results obtained were: Mestizo, 55%; Quechua, 23%; White, 6%; Aymara, 3%; Black / Mulatto / Zambo / Afro-Peruvian, 2%; Native or Indigenous of the Amazon, 2%; Other, 5% and Don't know, 5%. Although the majority of the population calls itself mestizo for recognizing the interracial mix, the populations that recognize themselves as Quechua, Aymara and Amazon represent 28% of the population and suffer a high level of socio-cultural discrimination as a result of prejudice and stereotypes (Callirgos , 1993). Added to this is the problem of Afro-Peruvians, who have been subject to social isolation and few opportunities for development (Nestor Valdivia, Benavides, & Torero, 2007).

A sample of the country's multiculturalism is manifested in linguistic diversity. The official language of the country is Spanish or Castilian, which is spoken as the mother tongue by 84.1% of the population. However, the percentages of other mother tongues are: 13% of the population speaks Quechua; 1.7%, Aymara; .3%, Ashaninka; .7%, other native languages and .1%, foreign language (INEI, 2007). These figures from the 2007 National Census hide a much more complex reality. According to the Ethnolinguistic Map prepared by INDEPA in 2010 (National Institute for the Development of Andean

Peoples, 2010), there were 76 ethnic groups of indigenous and native peoples, who speak 68 different languages, organized into 16 ethnolinguistic families. Of the 76 ethnic groups identified, 15 are located in the Andean zone, 60 in the Amazon zone and one on the coast.

The magnitude of the multicultural problem has led efforts to promote inclusion at the country level. The Political Constitution recognizes the right to ethnic and cultural identity, assigning to the State the protection of ethnic plurality. There is a Vice Ministry of Interculturality, within the Ministry of Culture, with the aim of developing efforts in favor of ethnic-socio-cultural inclusion. All ministerial portfolios consider among their objectives respect for multiculturalism, inclusion and the search for social peace.

One of the most evident manifestations of the negative impact of ethnic-cultural discrimination and the lack of social inclusion may be the high level of social conflict, an issue that has deserved attention due to the high social and economic cost. According to the Ombudsman's Office (2016), although the number of reported conflicts has been decreasing (362 in 2010 to 260 in 2015), they are a sign of the social discontent of the inhabitants of indigenous and Amazonian rural communities due to issues related to socio-environmental issues (66.9%). These segments of the population express their rejection against investment in mining projects (64.9%), hydrocarbons (14.9%) and energy (7.5%) mainly, based on the risk of a possible environmental impact that damages their living conditions or water, as well as your right to land ownership. The conflicts in 2015 caused the death of 19 people and 891 injuries. From an economic perspective, these conflicts as of September 2014, had caused the delay or paralysis of mining investment projects for \$ 21.5 million (Palomino, Perez, Castillo, & Ortiz, 2015).

From an optimistic perspective, internal migration has favored reducing the impact of ethnic-cultural differences. "... in recent decades, Peru has undergone

significant changes in its social, economic and demographic reality, where internal migrations have played an important role in shaping current society ..., when moving to another geographical space, not they leave everything behind but bring with them their customs, their values, their folklore and gastronomy, which has generated a powerful cultural symbiosis in the areas where they settle, in a common space where the Andean, the coastal and the Amazonian intertwine in a integrative intercultural process.” (Sanchez Aguilar, 2015: 9).

In the last half century, the country has been fully urbanized by internal migrations from rural areas to cities. Lima, the capital city, becomes a mega city of 9.6 million inhabitants. Other cities that have grown significantly are Arequipa, it is the second largest city with 852,807 inhabitants and the third is Trujillo with 779,873 inhabitants. By migrating to cities, migrants access all services and benefits equally, without discrimination, have greater options for economic development and access to better education (Sanchez Aguilar, 2015).

Added to the above is the contribution of information and communication technologies in favor of inclusion, throughout the national territory. According to INEI (2013): 29.4% of households have fixed telephony; 83.4%, access to mobile telephony; 83% to radio; 34.3% to cable television; 31.3% to a computer at home. Internet connection at home reaches 22.5% of the population.

Peru is a multicultural country, which has been making efforts to reduce the negative impact of discrimination and ethnic-cultural segregation. We wonder if ethnic-cultural diversity within Peru could affect the creation and maintenance of high-quality leader-subordinate relationships through the perception of the leader's communicative behaviors. For this reason, a unique moderation hypothesis has been proposed for the variable ethnic similarity and six sub-hypotheses to specifically know which dimensions

of the leader's communication style interact with the variable ethnic similarity in the construction of the LMX. In Figure 1 the research model is shown and in the next section we will describe the methodology used.

Figure 1: Research Model

METHODOLOGY

Database

This cross-sectional study has used a sample of 215 workers in work activity. Participants were contacted through the ESAN University business school in Lima, Peru, in the classroom of courses not related to communications, interculturality or leadership. They participated voluntarily. It was verified that they were in work activity and they solved the survey in pencil and paper, with an average of 30 minutes in duration. The sample was made up of 60.6% males; ages fluctuate between 18 and 62 years, with an average of 34.25 years. 98.6% are of Peruvian nationality. Regarding the level of instruction, 14.4% indicate secondary and technical studies; 55.8%, university level and 28.8%, masters and doctorates. Regarding the level of position they occupy, 24.4% work as an assistant; 22% as an analyst; 50.7% as supervisors, bosses or managers.

Instrument

The instrument was applied to subordinates, and included items on the communication style of their leader, the quality of their relationship with him / her (LMX) and socio-demographic data of both. The questionnaire was submitted to the Spanish-translation process, test-retest, and validated by a panel of professional translators.

Leader's Communication Style: The 96-item Communication Styles Inventory (CSI) (de Vries et al., 2011) was used, measuring six dimensions (16 items per

dimension): expressiveness, precision, verbal aggressiveness, questioning, emotionality and print manipulation. The items were answered on a Likert-type scale of five categories, where 1 equals totally disagree; 2, disagree most of the time 3, agree half the time; 4, agree most of the time and 5 equals totally agree.

The survey has been applied to subordinates, and explores the perception regarding the communication style of their leader. Examples of items: "He / she always has a lot to say" (expressiveness), "Your conversations always refer to an important topic" (precision), "Humiliates people in front of others" (verbal aggressiveness), "During a conversation, tries to discover the reason for the opinion of others "(questioning), " When you are concerned about something, you find it difficult to speak about any other topic "(emotionality), " In order to be considered nice, Sometimes he expresses ideas that his interlocutor likes to hear "(impression manipulation).

To measure the reliability of the instrument, Cronbach's alpha was calculated for each of the six dimensions, which are indicated in Table 1. All show reliability levels greater than .70, except Expressiveness ($\alpha = .58$) and Questioning. ($\alpha = .61$).

Leader-Follower Link (LMX): The Graen & Uhl-Bien (1995) instrument of seven items was used. The responses are expressed on a 5-point Likert-type scale, where 1 expresses "totally disagree" and 5 expresses "totally agree". Some items on this scale are: "I know how satisfied my leader is with my work", "My leader understands my problems and work needs", "I have enough confidence in my leader to defend and justify his decision even if is not present to do it by himself / herself". The scale shows an adequate level of reliability ($\alpha = .89$).

Ethnic Group: Participants were asked to self-identify the ethnic group to which they belong, by means of the question To which of these groups do you consider you belong ?, method recognized by the literature as adequate to determine the ethnicity of

the subjects (Baskerville, Wynn -Williams, Evans, & Gillett, 2014). The categories were offered as alternatives: mestizo, Andean, African American, white, Amazonian, Asian, and the options were additionally offered: other, none and do not know, adapted from that used in the 2012 National Household Survey (Valdivia, 2012). Regarding the ethnic group of the leader, it was similarly consulted: To which of these groups do you consider that your leader belongs? And the same alternatives indicated above were offered.

To process the data, a new variable was constructed: Ethnic Similarity using the information of the ethnic group manifested by the subordinate about himself and his leader, where 0 (zero) indicates non-similarity and 1 (one), similarity.

Control Variables: The instrument included questions about the control variables: age and gender, both of the subordinate and of the leader, coded: 1 = female; 2 = male, in order to verify that these variables did not influence the results of the moderation. In the previous study of this investigation, statistical evidence of the moderating effect of two contextual variables was found: group size and task structuring on the relationship between the leader's communication style and LMX. Therefore, they have been included as control variables in this study.

RESULTS

Table 1 shows the means, standard deviations and correlations found between the variables. The six dimensions of the leader's communication style show a significant correlation with the dependent variable (LMX), an expected result that is consistent with the literature on the relationship between communication and leadership. The ethnic similarity moderating variable shows no correlation with the dependent (LMX) and is only correlated with the precision variable of the leader's communication style. Regarding the control variables, the structuring of the task is correlated with the LMX, and none of

them shows a correlation with ethnic similarity. The dimensions of the leader's communication style show correlation between them, an association that is assumed to be natural given that communicative behavior expresses several dimensions and it would be impossible to find “pure” behavior. For example, question 7: Generally, he / she takes command of the conversations, measures expressiveness but could bring a burden of verbal aggressiveness by withdrawing the rights of the interlocutors. Multicollinearity problems are ruled out by obtaining values less than 2 in the variance inflation factors (VIF) test, below the limit value of 10 suggested by Neter, Wasserman, & Kunter (1989).

Insert Table 1

Verification of the moderation hypothesis used hierarchical multiple regressions. In a first model, the relationship between the six dimensions of the leader's communication style and LMX was explored (Table 2, Model 1). In successive models, the moderating role of ethnic similarity was explored regarding the relationship of each of the six dimensions of the leader's communication style with LMX (Table 2, Models 2 to 7). Finally, the moderating role of ethnic similarity on the relationship was explored considering the six dimensions simultaneously (Table 2, Model 8).

The first LMX hierarchical multiple regression included control variables in a first step and predictors (dimensions of the leader's communication style) and moderator in a second step. The results indicate that the model reaches statistical significance (Table 2, Model 1). Four dimensions show significant betas: with a positive sign, expressiveness, precision and questioning; and with a negative sign, verbal aggressiveness. The emotionality dimensions and manipulation of the impression do not show a significant relationship, nor does the moderator variable ethnic similarity.

For the hypothesis test, multiple hierarchical regressions were performed, incorporating one by one the interactions between the moderator and each of the six dimensions of the leader's communication style, models 2, 3, 4, 5, 6 and 7 respectively (Table 2). The results show that the interactions of ethnic similarity with each of the six variables of the leader's communication style are not significant. Up to this point, we found no empirical evidence to support the hypothesis.

The analysis was continued by performing a hierarchical multiple regression of LMX simultaneously incorporating the interactions of ethnic similarity with the six dimensions of the communication style (Table 2, Model 8). The results indicate that the model is supported by obtaining an F for the adjusted ΔR^2 of 2.16, significant with a p value $\leq .05$, which allows rejecting the null hypothesis of no effect. The hypothesis is partially validated, since it was found that only two dimensions of the communication style interact significantly with the moderator.

The hypothesis stated that ethnic similarity would moderate the relationship of the dimensions with the LMX, in such a way that the relationship would become stronger when there is ethnic similarity. Two dimensions show interaction with ethnic similarity: verbal aggressiveness and emotionality. The sign of the coefficients validates what was stated in the sub-hypotheses H1c and H1e, that the effect would be greater when there is ethnic similarity. Sub-hypotheses H1a, H1b, H1d and H1f are discarded.

DISCUSSION

This study has been guided by the objective of deepening the understanding of the role of ethnicity in leader-follower relationships from a communicational perspective. We have responded to calls to contextualize research on the relationships between organizational phenomena (Bamberger, 2008; Johns, 2006; Rousseau & Fried, 2001) and

to deepen studies on the role of ethnic identity in work environments (Briner & Kenny, 2010).

It is framed within the line of research on intercultural communication, a topic that is current due to current trends in economic globalization and migration. These two phenomena have increased staff mobilization and, as Tung (2008) indicates, within the countries there are ethnic differences that can affect relationships at the individual and organizational levels. The evidence reported in the literature on the negative impacts of the ethnic difference between the leader and the subordinate (stereotypes, biases, preferences, unequal development opportunities, little feedback, unequal remuneration, among others), make it necessary to continue the Research for a better understanding of how this influence takes shape.

Before entering the discussion of the results found about the hypothesis, it is advisable to establish the base model: the relationship between leader communication and the quality of the leader-follower relationship (LMX). In Model 1 (Table 2) it is reported that four dimensions of the leader's communication style interact with the LMX, which could lead to the misinterpretation that the other two: emotionality and impression manipulation are not relevant. The six dimensions of style are always present in an individual's communication (as indicated by the correlations of the dimensions with the LMX (Table 1). Emotionality and impression manipulation are not significant, in our opinion, due to Because in high power and collectivist societies such as Peru, these two factors are intrinsic to society, and per se would not be attributes expected by the leader as relevant in the construction of the LMX. According to Hofstede & Hofstede (2001) In collectivist vertical societies, leader-subordinate relationships tend to be polarized and often emotional, so emotional communicative behaviors would be accepted as normal and not expected as an appreciated characteristic of the leader. Something similar would

occur with the manipulation of impression, for in high power distance cultures, protocols and symbols of power are a characteristic feature. The typical of these societies, those that are manifested in communications: indirect, ambiguous, and face-saving (Earley & Gibson, 2002; Kashima & Kashima, 1998), which is manifested in the fact that “impression manipulation” behaviors are normal and are not considered an expected attribute in the leader.

Our hypothesis stated that the impact of the dimensions of the leader's communication style on the LMX would be conditional on the ethnic similarity or difference between the leader and the follower. We argue that during communicative interactions, ethnic similarity / difference influences the way the leader communicates and this is transferred to the possibility of creating and maintaining high-quality LMX relationships. The results partially validate the hypothesis, having found statistical evidence that supports the moderation model. In the context of our study, a society with a high distance of power and collectivism, with a socio-cultural inheritance of discrimination against indigenous populations, the ethnicity variable is a factor that can affect the communications of the leader, and this impact on the quality of your relationships with subordinates.

The interpersonal relationships between the leader and the subordinate during the day to day are concretized through communicative contacts. In these communicative exchanges, both contribute a mental pattern of leadership that acts as a filter of behaviors and perceptions, which has been created in the context of the ethnic group to which they belong (Lord et al., 2001). Hence, the communicative behaviors of the leader perceived by the subordinate, feed the latter with information, who contrasts his perceptions against his mental model of leader, and this results in the acceptance or rejection of the leadership proposal of his superior. As the theory of linguistic relativism explains, the ethnic

characteristics of both interlocutors are externalized in their communicative behaviors, which goes beyond the fact that they both speak the same language or not. Ethnicity, according to the results obtained, is a factor that must be considered as a determining factor in the relationship between communication style and LMX.

Ideally, the leader could and should develop high-quality LMX relationships with all of his subordinates; however, various sociodemographic and contingent factors affect this possibility. This study provides evidence that ethnicity interacts with the leader's communicative behaviors, and this can enhance or reduce their possibilities of creating high-quality LMX relationships with their subordinates, so the leader should be sensitive to the ethnic origin of his subordinate and modulate your communication style. Although the communicative behaviors of both intervene in the process, from their privileged position by the hierarchy, it is the leader who should be aware of the ethnicity factor and opt for communicative behaviors that reduce the barriers of ethnic difference / similarity.

As the communicative accommodation theory explains (Orbe, 1998; Orbe & Roberts, 2012), subordinates, when they belong to underrepresented or disadvantaged ethnic groups, adopt strategies and tactics to deal with the situation. Similarly, on the part of the superior, there should be an awareness that his way of communicating impacts the subordinate and make efforts to modulate his style to better adjust it to the situation.

The hypothesis suggested that ethnic similarity would moderate the relationship between the six dimensions of the leader's communication style (expressiveness, precision, questioning, verbal aggressiveness, emotionality, and impression manipulation) and LMX in such a way that the relationship would become stronger when the similarity exists. As indicated, the results partially support the moderation hypothesis since only two of the six dimensions reach significant betas when interacting with ethnic similarity: verbal aggressiveness and emotionality. Both dimensions maintain the

direction of the original relationship when they interact with the ethnicity variable. Verbal aggressiveness more negatively affects leader-subordinate relationships when there is ethnic similarity, and the same is true for emotionality, which is more positive when there is ethnic similarity, compared to cases of non-ethnic similarity.

Verbal aggressiveness negatively affects interpersonal relationships in the social and work spheres (Anderson & Martin, 1999; Infante & Gorden, 1985). This trait is externalized in behaviors of frequent and excessive anger, hostile treatment, cold and distant; the leader is perceived as inflexible, does not provide support, his feedback is negative criticism and derogates the right of his subordinates to have an opinion. Figure 2 shows the results of the interaction of this dimension with ethnic similarity / difference. High levels of aggressiveness cause further deterioration in the quality of the LMX. The negative effect of this variable on LMX is more intense when there is an ethnic similarity between the leader and the follower than when they are ethnically different. Finally, a greater negative impact on LMX is observed if there is high verbal aggressiveness versus low verbal aggressiveness, when there is ethnic similarity.

Insert Figure 2

Perceiving your leader to behave aggressively in your communications is less tolerated among those of your same ethnicity. A possible explanation could be found in the “equal to one” effect (Byrne, 1971) by which considering the superior as his equal causes him to withdraw the right to be less tolerant, aggressive, cold or distant. Not so in those who are of different ethnicity, which could be explained by a greater tolerance when recognizing the leader's right to show verbal aggressiveness, a trait present in high-power societies such as Peru. Given the negative impact of verbal aggressiveness, it will always be convenient for the leader to avoid or reduce these communicative behaviors with his subordinates, but he should be more careful when both are ethnically similar.

Emotionality in the communication of the leader, behaviors that externalize his concern, mood, feelings and the whole range of human emotions, is a positive trait that contributes favorably to the quality of leader-follower relationships (LMX). This effect is intensified when there is ethnic similarity. Figure 3 shows the interaction of the ethnicity variable with emotionality in the leader's communication. It is observed that its effect on LMX is more positive when leader and follower are ethnically similar than when they are different. In other words, when the subordinate is of the same ethnicity, externalizing emotional behaviors further favors the LMX.

Insert Figure 3

When leader and subordinate are ethnically different, a lower or higher level of emotionality does not affect LMX differently. However, when both are of the same ethnicity, a higher level of emotionality in the leader's communication will favor the quality of LMX to a greater extent.

In summary, in line with the literature that defends the vital role of communication in the generation and maintenance of leadership, we have arrived at results that confirm this relationship and add the ethnicity variable in the equation. The ethnic similarity/difference between the leader and the subordinate must be incorporated as a relevant variable in the construction of the leader-follower link. Although all dimensions are present in the leader's communication and must be effectively modulated, verbal aggressiveness and emotionality are sensitive to ethnicity, which intensify its effect if there is an ethnic similarity between leader and subordinate.

LIMITATIONS AND FUTURE LINES OF RESEARCH

We must limit that these results cannot be generalized, due to the characteristics of the sample. This study has been carried out with subjects that are mostly highly

educated and with managerial experience. For this reason, it is advisable to expand the research considering more representative samples of the working population, such as job categories, educational levels, geographical areas, among others.

The model of communication of the leader proposed by de Vries and colleagues (2010, 2013) has been useful to disaggregate the construct “style of communication of the leader”, having specified its dimensions, and therefore it is recommended to continue deepening and perfecting its use in new studies. The model instrument (Communication Styles Inventory, de Vries et al., 2013) has been made in the Netherlands, a culture characterized as individualistic and with low power distance. The communicative behaviors expressed in the items may not be interpreted the same in a culture with different traits. Its adaptation to the context of use would be recommended in order to achieve better levels of reliability.

Since the data in this study comes from a single evaluator, as the instrument has been applied to subordinates, there is a potential risk of bias by common method (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). We have sought to moderate risk by mixing the questions about the leader communication style and the LMX. Furthermore, the instrument was applied to the subordinate and not to the leader, reducing the bias of the self-evaluator. The Harman factor test (Podsakoff et al., 2003) has been run with all the items and 25 factors have been extracted that explain more than 67 percent of the total variance, with the first factor explaining 20.41 percent of variance. The number of 25 factors is consistent with the structure of the instrument, there are 24 facets of the six communication styles, plus the LMX. No single factor has been obtained, nor a single factor explains most of the variance, so these two conditions can be considered to reduce the possibility that bias by common method is a limitation in this study.

CONCLUSIONS

This study is a contribution to the line of research on intercultural communication. Empirical evidence is contributed to understand how ethnicity interacts on the leader-LMX communication relationship. Thanks to the leader's multidimensional communication style model, it has been identified that the interaction of ethnicity is made effective through verbal aggressiveness and emotionality. Both dimensions intensify their negative and positive effect, respectively, when there is ethnic similarity. From a practical perspective, this approach facilitates communication skills training for leaders in business schools, because it simplifies an abstract concept such as “leader communication style” in six dimensions that are known to interact with LMX in a specific way. It is necessary to continue deepening this field of research because in the current and future context, the communication of those who hold hierarchical responsibility will continue to be one of the most important variables for the results they obtain from their leadership.

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TABLES

Table 1. Descriptive Statistics and Correlations

TABLA 3.1
Estadísticos Descriptivos, Correlaciones y Confiabilidad (en la diagonal)

| | <i>Media</i> | <i>d.e.</i> | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
|---------------------------|--------------|-------------|-------------|--------|------------|------------|------------|------------|------------|------------|--------|--------|-----|-----|-----|
| 1. LMX | 3.74 | 0.90 | -.89 | | | | | | | | | | | | |
| 2. Similitud Étnica | 0.56 | 0.50 | -.09 | | | | | | | | | | | | |
| 3. Expresividad | 3.20 | 0.44 | .32 ** | -.01 | .58 | | | | | | | | | | |
| 4. Precisión | 3.56 | 0.66 | .57 ** | -.14 * | .26 ** | .88 | | | | | | | | | |
| 5. Agresividad Verbal | 2.73 | 0.72 | -.58 ** | .09 | -.11 | -.57 ** | .87 | | | | | | | | |
| 6. Cuestionamiento | 2.90 | 0.45 | .25 ** | -.11 | .27 ** | .18 ** | .00 | .61 | | | | | | | |
| 7. Emocionalidad | 2.74 | 0.62 | -.34 ** | .08 | -.10 | -.54 ** | .57 ** | .17 * | .82 | | | | | | |
| 8. Manipulación Impresión | 2.90 | 0.51 | -.17 * | -.10 | .18 ** | -.22 ** | .30 ** | .25 ** | .26 ** | .71 | | | | | |
| 9. Edad Subordinado | 34.24 | 8.47 | -.03 | .12 | -.06 | .06 | -.02 | -.06 | .00 | -.15 * | | | | | |
| 10. Género Subordinado | 1.61 | 0.49 | .11 | -.01 | .00 | .11 | -.14 * | .02 | -.13 | -.05 | .16 * | | | | |
| 11. Edad Líder | 44.94 | 9.78 | .07 | .00 | .07 | .06 | -.01 | .06 | -.05 | -.03 | .43 ** | .05 | | | |
| 12. Género Líder | 1.73 | 0.48 | .05 | .06 | .03 | -.02 | .04 | -.03 | -.05 | .02 | .00 | .30 ** | .11 | | |
| 13. Tamaño Grupo | 14.17 | 19.56 | -.02 | .09 | .04 | -.01 | .04 | .04 | .03 | -.02 | .07 | .07 | .01 | .10 | |
| 14. Estructuración Tarea | 3.70 | 0.89 | .35 ** | -.04 | -.01 | .24 ** | -.27 ** | .04 | -.13 | -.17 * | -.01 | .10 | .03 | .04 | .05 |

** La correlación es significativa al nivel 0,01 (bilateral).

* La correlación es significante al nivel 0,05 (bilateral).

c. N por lista = 215

Table 2. Moderating Effect of Ethnic Similarity on the Relationship between
Leader's Communication Style and LMX

TABLA 3.2
Efecto Moderador de la Similitud Étnica sobre la Relación entre Estilo de Comunicación del Líder y LMX

| Variables | Modelo 1 | | Modelo 2 | | Modelo 3 | | Modelo 4 | | Modelo 5 | | Modelo 6 | | Modelo 7 | | Modelo 8 | |
|----------------------------------|----------|------|----------|------|----------|------|----------|------|----------|------|----------|------|----------|------|----------|------|
| | β | e.s. | β | e.s. | β | e.s. | β | e.s. | β | e.s. | β | e.s. | β | e.s. | β | e.s. |
| 1. Intercepto | | .29 | | .29 | | .29 | | .29 | | .29 | | .29 | | .29 | | .28 |
| 2. Edad subordinado | -.05 | .01 | -.05 | .01 | -.05 | .01 | -.03 | .01 | -.05 | .01 | -.05 | .01 | -.05 | .01 | -.02 | .01 |
| 3. Género subordinado | .00 | .10 | .00 | .10 | .00 | .10 | .00 | .10 | .00 | .10 | .01 | .10 | .01 | .10 | -.01 | .10 |
| 4. Edad líder | .04 | .01 | .04 | .01 | .04 | .01 | .03 | .01 | .04 | .01 | .04 | .01 | .04 | .01 | .02 | .01 |
| 5. Género líder | .06 | .10 | .06 | .10 | .06 | .10 | .05 | .10 | .06 | .10 | .06 | .10 | .05 | .10 | .04 | .10 |
| 6. Tamaño de Grupo | -.04 | .04 | -.04 | .04 | -.04 | .04 | -.04 | .04 | -.04 | .04 | -.04 | .04 | -.04 | .04 | -.04 | .04 |
| 7. Estructuración de la Tarea | .18** | .05 | .19** | .05 | .18*** | .05 | .19*** | .05 | .18*** | .05 | .19*** | .05 | .18*** | .05 | .19*** | .05 |
| 8. Expresividad | .19** | .05 | .19** | .05 | .19*** | .05 | .20*** | .05 | .19*** | .05 | .19*** | .05 | .19*** | .05 | .23*** | .05 |
| 9. Precisión | .24** | .06 | .24** | .06 | .24*** | .06 | .24*** | .06 | .25*** | .06 | .24*** | .06 | .25*** | .06 | .23*** | .06 |
| 10. Agresividad Verbal | -.38** | .06 | -.38** | .06 | -.38*** | .06 | -.37*** | .06 | -.38*** | .06 | -.38*** | .06 | -.38*** | .06 | -.37*** | .06 |
| 11. Cuestionamiento | .15** | .05 | .15** | .05 | .15** | .05 | .14** | .05 | .15** | .05 | .16** | .05 | .15** | .05 | .16** | .05 |
| 12. Emocionalidad | .05 | .06 | .05 | .06 | .05 | .06 | .05 | .06 | .05 | .06 | .04 | .06 | .05 | .06 | .02 | .06 |
| 13. Manipulación de la Impresión | -.06 | .05 | -.06 | .05 | -.06 | .05 | -.07 | .05 | -.06 | .05 | -.06 | .05 | -.06 | .05 | -.07 | .05 |
| 14. Similitud Étnica (SE) | .01 | .05 | .00 | .05 | .01 | .05 | .01 | .05 | .01 | .05 | .00 | .05 | .01 | .05 | .01 | .05 |
| 15. Expresividad x SE | | | .02 | .04 | | | | | | | | | | | .05 | .05 |
| 16. Precisión x SE | | | | | .00 | .05 | | | | | | | | | -.02 | .06 |
| 17. Agresividad Verbal x SE | | | | | | | -.08 | .05 | | | | | | | -.18** | .06 |
| 18. Cuestionamiento x SE | | | | | | | | | -.02 | .05 | | | | | -.06 | .05 |
| 19. Emocionalidad x SE | | | | | | | | | | | .06 | .05 | | | .19** | .06 |
| 20. Manipul. Impresión x SE | | | | | | | | | | | | | -.05 | .05 | -.05 | .05 |
| R ² Ajustado | .49 | | .49 | | .49 | | .49 | | .49 | | .49 | | .49 | | .51 | |
| ΔR^2 | .38 | | .00 | | .00 | | .01 | | .00 | | .00 | | .00 | | .03 | |
| F para ΔR^2 | 22.78*** | | 0.17 | | 0.00 | | 2.65† | | 0.24 | | 1.62 | | 1.14 | | 2.16* | |

† $p < .10$ ** $p < .01$ *** $p < .001$

FIGURES

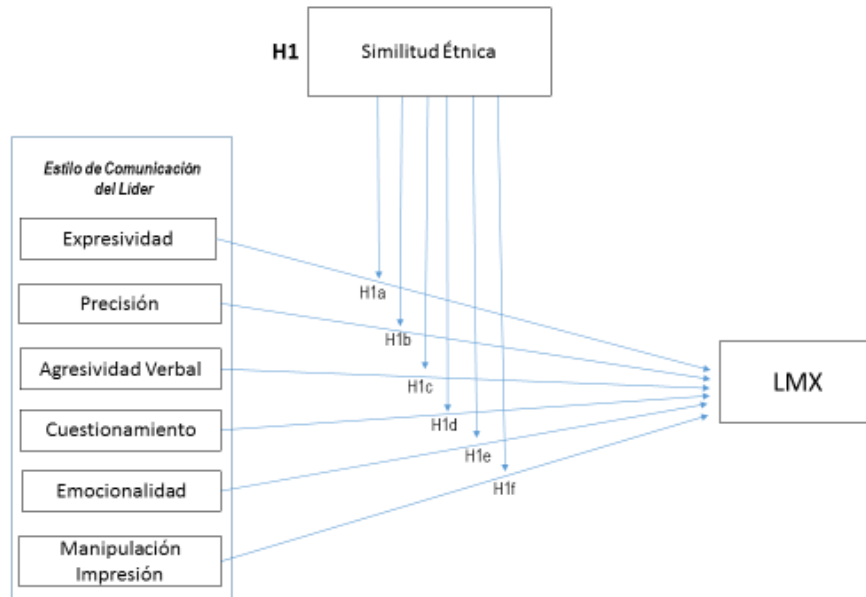


Figure 1: Research Model

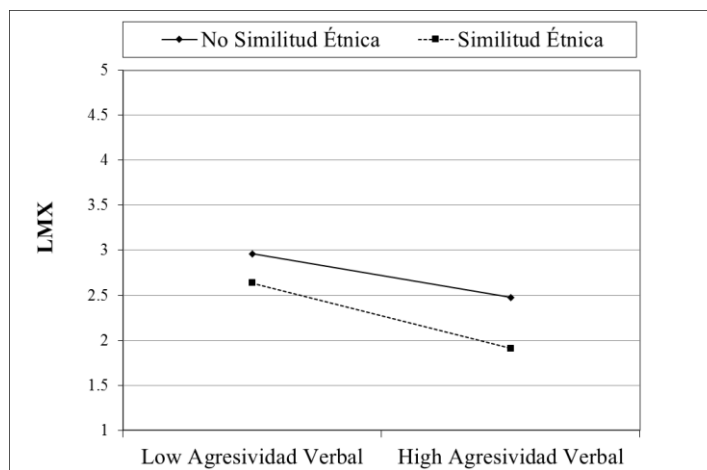


Figure 2: Interaction between Verbal Aggressiveness and Ethnic Similarity on LMX

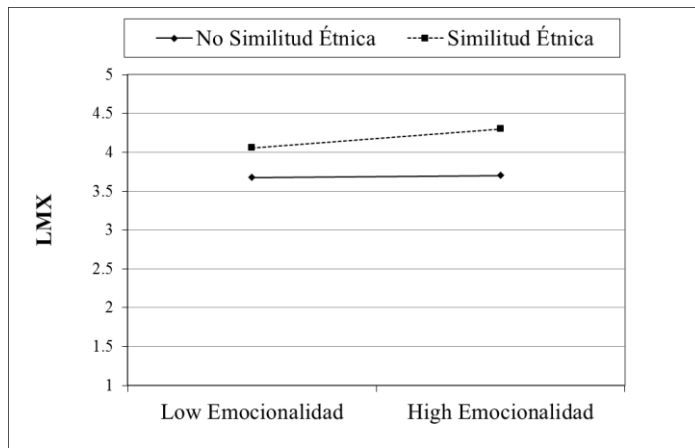


Figure 3: Interaction between Emotionality and Ethnic Similarity on LMX