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심리학석사 학위논문

A Cross-Cultural Exploration of Humility in the Workplace

조직 내 겸손의 비교 문화적 탐색

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심리학과 조직심리학 전공

전미리

A Cross-Cultural Exploration of Humility in the Workplace

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이 논문을 심리학석사 학위논문으로 제출함

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ABSTRACT

Humility is a universal construct that can appear in every culture, but the way in which it is perceived and manifested can vary depending on the culture. The influence of cultural differences on perceptions of humility has largely been neglected. Even studies conducted in the Eastern countries adopted the same definition and methodology as the Western studies did, which could have resulted in inaccurate conclusions. Thus, this study aimed to explore that there are clear cultural differences in perception of humility.

Furthermore, Humility has received increasing attention in organisational studies in recent years. There is the growing realisation that humility of leaders is critical, affecting many organisational outcomes such as organisational learning (Vera & Rodriguez-Lopez, 2004), empowering climate (Ou et al., 2014), job satisfaction and work engagement (Owens, Johnson, & Mitchell, 2013). However, despite the abundance of investigation of leader humility, until recently little attention has paid to follower humility. Hence, to overcome these gap of previous studies, this study explores both leader and follower humility across cultures.

Study 1 developed a scale incorporating the Eastern view into Western humility scale and then investigated cultural differences by collecting and analysing the data from full-time employees in South Korea and the United States. Firstly, the results of exploratory and confirmatory factor analyses indicated that the factor structures were different across cultures, yielding a six-factor model for Western sample and a seven-factor model for Eastern sample. The additional analyses on the

cross-cultural contrasts between means supported that American employees thought the Western view of humility more important, whilst Korean employees perceived the Eastern view of humility more important, and the differences were significant. Lastly, the supplement analyses revealed that the relative importance of the dimensions of humility in determining overall humility was different across cultures (i.e., West vs East) as well as the direction of assessment (i.e., assessing a leader's humility vs assessing a follower's humility).

Further, study 2 used the scenario method to examine how humility is perceived differently according to cultures in more specific organisational contexts, which offer a richer explanation. Study 2 revealed that the research findings were consistent with Study 1, even in the experimental design.

The findings from the current study contribute to a deeper understanding of humility as well as shed lights on the importance of cultural difference in humility research. Finally, the study concludes with theoretical and practical implications, limitations of the current study and future research directions.

Keyword : Leader humility, Follower humility, Organizational virtue, Cross-cultural, Self-construal, Scale development

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INTRODUCTION

There is the growing realisation that humility within organisations is critical. Humility has received increasing attention in organisational studies since Collins (2001) mentioned it. In his bestselling book, humility has been identified as common characteristics of “level 5 leaders,” the essential ingredient for taking a company from good to great. Since then, the importance of humility as a core quality of leaders has been discussed, affecting many organisational outcomes such as organisational learning (Vera & Rodriguez-Lopez, 2004), empowering climate (Ou et al., 2014), job satisfaction and work engagement (Owens, Johnson, & Mitchell, 2013). Abandoning the concept of the “great man” like traditional top-down leadership, humble leaders who inspire cooperation and are willing to learn are better managing at today’s increasingly unpredictable and unknowable organisational environment (Weick, 2001).

Although still limited in amount, scholars have developed various measures and examined the implications of humility (Davis et al., 2011; Exline & Geyer, 2004; Ou et al., 2014; Owens et al., 2013; Rowatt et al., 2006). However, the influence of cultural differences on perceptions of humility has largely been neglected. Even studies conducted in the Eastern countries adopted the same definition and methodology as the Western studies did, which could have resulted in inaccurate conclusions. Also, in a globalised market, organisations are in greater needs of understanding employees’ diverse cultural backgrounds but using a culturally biased measure may undervalue one’s humility. Thus, this study aimed to explore the

possibility that there are clear cultural differences in the concept of humility and to develop a scale in consideration of these differences.

Moreover, researchers often rely on leader humility based on the follower's reports to assess leaders' level of humility (i.e., upward assessment), whilst follower humility (i.e., downward assessment of humility) have been given short shrift. As followers are essential to leadership (Uhl-bien, Riggio, Lowe, & Carsten, 2014), it was pointed out recently that humility is an essential quality of employees too. For example, Google is taking humility into account as one of five qualities they are looking for in a hiring process, which include: learning ability, leadership, humility, ownership, and expertise (Friedman, 2014). More companies have considered humility in hiring and promotion decisions of late and have tried to facilitate humility within organisations through coaching and training programme (Shellenbarger, 2018). In this context, it is necessary to further investigate the humility of not only leaders but also followers. Hence, the present study focuses on both leader and follower humility.

To address this important yet under-researched topic, the present study investigated cultural differences by collecting and analysing the data from full-time employees in the U.S. and South Korea. Specifically, the goal of Study 1 is to develop a comprehensive measure incorporating the Eastern view into Western humility scales. Further, an experimental study (Study 2) were conducted to examine how humility is perceived differently according to cultures in more specific organisational contexts, which offer a richer explanation. Findings from these two studies contribute to a deeper understanding of humility as well as shed lights on the importance of cultural difference in humility research.

CONCEPTUAL BACKGROUND

Cultural Differences of Humility

Humility has deep roots in philosophy, theology, sociology and psychology. Notably, the countries of East Asia (i.e., Korea, China, and Japan) were heavily influenced by the teachings of Confucius going far back into history. In Eastern context with the Confucian habits of the heart (Tu, 1996), interpersonal relationships and harmony are given more weight. To be specific, the Confucian calls for mutual respect that persons should have in relation to one another, beginning with the familial relationship and extending outward to the state and citizen (Park and Peterson, 2003, p. 40). Also, in Eastern countries with a collectivist culture, the core unit of society is the group so individuals try to adjust themselves to maintain harmony (Oyserman & Lee, 2008). Thus, even lowering one's own importance and appreciating others can be framed as a virtue so that the group's or society's harmony is maintained. In this regard, Easterners have emphasised humility as a virtue or strength in social as well as organisational context.

In Western cultures such as the U.S. and European countries, humility is assumed to be rarer or less valued, because it has been mistakenly viewed as a weakness and a sense of unworthiness until the 1980s (Ou et al., 2014). In Western countries with an individualist culture, the basic unit of society is the individual so individual's uniqueness is important (Oyserman & Lee, 2008). Therefore, Westerners might perceive humility as a negative view of the self and low self-esteem (Exline & Geyer, 2004). However, recent conceptualisations of humility in the organisational context offer complementary perspectives. In the wake of recent

movements in positive psychology and positive organisational scholarship, researchers found that organisational virtuousness including humility not only serves as the moral goals of an organisation but also enables positive deviance and human flourishing (K. S. Cameron, Bright, & Caza, 2004; Park & Peterson, 2003; Wang, Owens, Li, & Shi, 2018). Tangney (2000, 2002) demonstrated positive elements embedded in humility, meanwhile in leadership literature, Level 5 Leadership (Collins, 2001) include humility as the essential ingredient for leaders taking a company from good to greatness. Further, recent studies have examined the various positive effects of leader humility on followers, teams, and firms (Ou, Waldman, & Peterson, 2015; Owens & Hekman, 2016; Rego et al., 2017).

How Easterners and Westerners Perceive Humility Differently?

As a fledgeling field of research, our understanding of humility in the organisational context is still limited in fundamental ways, including whether humility is a cross-cultural or a universal construct remains unknown. Hence, the present study attempts to explore cross-cultural differences of humility. In exploring the possibility of differences in humility perception, it can be explained by the differences in self-construals among cultures. Markus and Kitayama (1991) introduced the term “self-construal” as members of each culture have distinctly different construals of the self, of others, and the interdependence of the two. For example, people in Western cultures (e.g., the U.S.) construed self as independent of relationships and separated from others. In contrast, people in collectivist cultures (e.g., Korea and Japan) construe self as interdependent with close others and as defined by important roles and situations (Cross, Bacon, & Morris, 2000). Thus, self-

construals can affect and determine the nature of individual experience (Markus & Kitayama, 1991).

The Concept of Humility

Drawing on recent conceptualisation and measurement work, it was noticeable that humility research has slowly progressed, though the rise of positive psychology has stimulated the study of virtue. Humility research has been stagnant because it has been difficult to define and also it has been difficult to measure (Tangney, 2009). Also, previous studies on humility principally focused on leader humility, by follower's upward assessment on their leaders.

Defining Humility

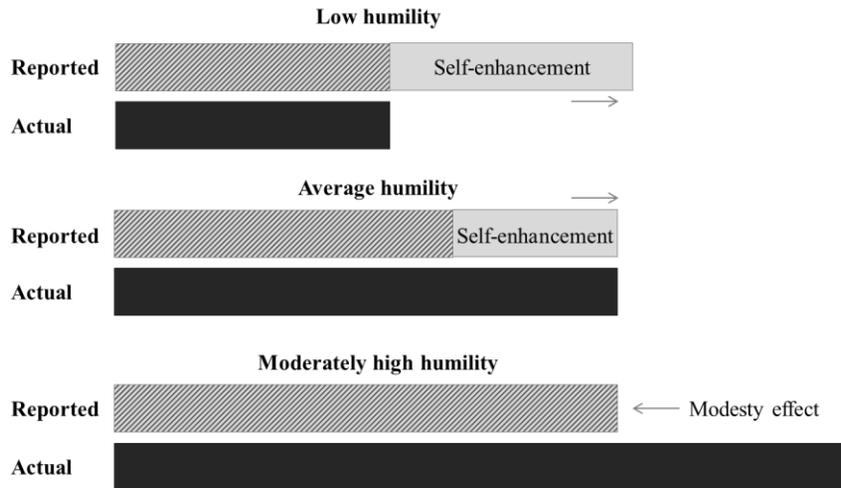
Given the extensive research attention that humility has recently received, a number of books and journals tried to define humility, but it is seldom defined equally. As Owens et al. (2013) noted, one reason why past definitions are so complicated is that humility may have different forms. For example, there are an internal, intrapersonal, and personal focus of humility (i.e., being aware of their strengths and weaknesses, and focusing on goals beyond their self-interest) or there are an external, interpersonal, and manifested aspect of humility (i.e., learning from others, and giving credit to others on achievements). To examine humility in organisational settings, the present study focuses on the manifested, interpersonal nature of humility which 'emerges in social interactions, is behaviour based, and is recognised by others' (Owens et al., 2013, p. 1518).

Measuring Humility

Another reason for the slow pace of research on humility is due to measurement problems. According to a review of empirical literature on humility measurement, the self-report of humility was critiqued as it inherently threatens the validity. For example, as illustrated in Figure 1, three individuals with different levels of humility might self-report the same score on a humility measure (Davis, Worthington, & Hook, 2010). Individuals with low and average humility tend to self-enhance on evaluative traits that are socially desirable, like virtue and humility.

Conversely, individuals who are genuinely humble may not self-enhance at all (Peterson & Seligman, 2004), because they may believe that reporting to be very humble would be immodest or bragging about their humility, so may underestimate their own humility (Davis et al., 2010). Hence, trustworthiness and validity of self-reports of humility were criticised. To avoid the paradox of self-reports of humility, using other-reports to measure humility were suggested. As Davis et al. (2010) argued, a better way to measure of humility would be other-reports, completed by informants assessing a humble person they knew very well, or at least within the context of a specific relationship.

Figure 1. The Modesty Effect with Humility Self-Reports (Source: Davis et al., 2010)



Leader and Follower Humility

Although it is accepted the wisdom that there is no leadership without followers (Uhl-bien et al., 2014), follower humility has received scant research attention compared to leader humility. The differences between the East and the West could explain the possible reasons why followers were often left out of humility research. It might not be necessary to distinguish follower humility from leader humility in Western countries with individualism and relatively low power distance. Power distance refers to the extent to which the less powerful members of organisations accept and expect that power is distributed unequally among people (Hofstede & Bond, 1988). There is a strong positive correlation between power distance and collectivism ($r = 0.67$; Hofstede, 1980). Hence, in Eastern countries with collectivism and fairly high power distance, people behave in generally interdependent ways with selected others (Nisbett, 2003).

As discussed earlier, humility itself involves interpersonal nature as it needs to be recognised by others. Hence, in the East, when assessing co-worker's humility, Easterners might consider their hierarchical relationship and organisational context more importantly. Thus, they might apply a different standard against upward assessment (i.e., assessing a leader's humility) or downward assessment (assessing a follower's humility). For example, there might be a person working in an organisation with a collectivistic culture and high power distance, and he needs to assess his leader's and his follower's humility. Two individuals have the same level of humility, and both are always willing to learn more and is open to others' opinions. In this situation, he may perceive that his leader is more humble because even though the leader is in a more powerful position and he or she might have more experience and better abilities, the leader is still want to learn from others. Hence, it is anticipated that Westerners with individualism and relatively low power distance would not differentiate whether the target person is their leader or follower, whereas Easterners with collectivism and relatively high power distance would expect and perceive one's humility differently depending on who the other person is. Hence, this study explores the possibility of differences in the upward and downward assessment of humility across cultures.

The Dimensions of Humility

Humility is a universal construct that can appear in every culture, but the way in which it is perceived and manifested can vary depending on the culture. Therefore, this chapter suggests the dimensions of humility in a way that integrates extant humility literature as well as considers the possibility of cultural differences.

Drawing on existing humility literature, humility is a multidimensional construct that consists of five dimensions as follows.

A Negative View of the Self

A Western perspective. Firstly, several studies elaborated in common that humility is an interpersonal trait that emerges in social contexts that connotes “a willingness to view oneself accurately” (Davis et al., 2011; Owens et al., 2013). To be specific, humility is expressed by admitting mistakes and limits, not trying to conceal them. However, this dimension shows a clear difference between the cultures.

An Eastern perspective. According to the studies conducted in Korea, contrastively, they described humility as trying to make oneself seem less important, and lowering oneself more than one’s actual abilities or one’s achievements that even includes self-deprecating behaviours (Choi et al., 2000). Moreover, Yoon (2010) was the first study to investigate Korean employees’ cognition and responses toward humble leaders in consideration of a cultural difference. According to the study of Yoon (2010), Korean employees seldom perceived negatively or hardly evaluated their leader as low self-esteem, even though a leader inaccurately described his ability (e.g., overstated weaknesses more than the person actually has) and appreciated the other member’s ability more than his own.

To sum up, Westerners and Easterners showed a difference regarding understanding the self in relation to one’s weaknesses, limitations, or mistakes. Thus, it can be further divided into two sub-dimensions: willingness to view the self “accurately” and “lowly”.

A Positive View of the Self

Regarding one's self-view, the previous studies focused only on the negative side, one's weaknesses, limitations, or something that one does not know well. However, a positive self-view such as one's strengths, achievements, or abilities are also related to humility.

A Western perspective. Akin to the previous dimension, it can be expected that Westerners would think that individuals who are aware of their strengths, achievements, or abilities and describe them accurately without hyperbole, are humble.

An Eastern perspective. According to Yoon (2010), Korean employees assessed their leader as humble when a leader always kept a low profile when talking about their achievements and boosted others up even though she has better abilities and expertise than others. Hence, it is anticipated that Easterners would perceive that people downplay their strengths as humble.

Appreciation of Others' Strengths and Contributions

A Western perspective. Humble people tend to avoid the spotlight and give credit to others. As Tangney (2000) included the constant pursuit of self-transcendence, humility allows one to transcend comparative-competitive response when interacting with others. Thus, the second component of humility is "acknowledging the strengths and contributions of others."

An Eastern perspective. In Eastern countries, Yoon (2010) also mentioned the appreciation of others' abilities as one of the core cognitive conditions of leader humility but emphasising relational aspects. For example, Korean employees rated

their leader as humble when a leader respects the members' abilities even though their leader has better abilities and acknowledges the contributions from others more than his own.

To summarise, in the Western culture with an independent self-construal orientation, humble people would show appreciation for the unique contributions of others and often compliment others on their strengths (Owens et al., 2013), whereas in the Eastern culture with an interdependent self-construal orientation, humble people would recognise others' contributions, more than their own, for an outstanding performance.

Teachability

Humility carries with "teachability," which refers to showing openness to learning, feedback, and new ideas from others (Owens et al., 2013). Humble people are more likely to ask for help and listen to feedback from others. In Eastern culture, Yoon (2010) supported that Korean employees also perceive leader humility when a leader is open to others' opinions and is willing to learn from others. Thus, teachability could be a universal dimension of humility, as in both cultures, humble people would be open to the ideas of others (Owens et al., 2013; Yoon, 2010) and would ask questions when they are uncertain (Hook, Davis, Owen, Worthington, & Utsey, 2013). In today's fast-paced, uncertain, and increasingly interdependent world, organisations are in greater need of employees who are teachable, open and receptive to learning and new ideas.

Lack of Superiority

A Western perspective. Lastly, scholars described humble people as they are not hubris, self-centred, and arrogant, which are the antonyms of humility. Hence, humility is interpersonally other-oriented rather than self-focused, marked by a “lack of superiority” (Davis et al., 2011).

In both culture, for example, people who do not think themselves too highly and do not have a big ego would be perceived as humble people. On the other hand, there is a possibility that it could vary depending on the culture.

An Eastern perspective. In Eastern culture, the sense of hierarchy and complementarity of relations plays an important role (Hofstede & Bond, 1988). Yoon (2010) also emphasised the hierarchical and relational aspects. For instance, Korean employees thought their leader is humble when a leader, even though they are in a high position with power, did not assert his authority as a leader and did not regard himself as an extraordinary man.

In brief, Westerners who have independent self-construal would perceive that humble people do not think themselves as overly important, whereas Easterners who have interdependent self-construal, would describe that humble people do not think of themselves as more important than their colleagues.

STUDY 1

Research Objectives

In previous studies on humility, it is difficult to find the studies that have been conducted in consideration of cultural differences. Therefore, Study 1 aimed at investigating the cross-cultural aspects of humility. Study 1 focused on developing a scale by incorporating the Eastern view (Yoon, 2010) into Western humility scale (Davis et al., 2011; Hook et al., 2013; Owens et al., 2013). To develop a valid and reliable measure, study 1 follows the standard procedures suggested by Hinkin (1998). The procedures mainly involved four steps as follows: Step 1 describes how items were initially created and revised. Step 2 illustrates questionnaire administration. The statistical results from factor analyses in Step 3 and validity assessment in Step 4 were discussed. As a result, we developed a comprehensive measure of humility, called the Western and Eastern Humility Scale (hereafter, WEHS). Then, the series of analyses were conducted in order to explore the differences between cultures (i.e., West vs East) as well as the direction of assessment (i.e. upward vs downward).

Method

Participants and Design

Four samples were used to develop and validate items for WEHS, as shown in Table 1 below. Data were collected from full-time employees in the U.S. and

South Korea. The respondents were employed in a range of different organisations in the U.S. and South Korea respectively.

Table 1. Characteristics of Study 1 Sample

Sample	Country	<i>N</i>	Gender	Mean Age	Ethnicity	Analysis
A	The U.S.	160	43% male	38.72 (SD=10.49)	83.8% Caucasian	Exploratory factor analysis
B	The U.S.	87	49% male	38.36 (SD=10.06)	84.2% Caucasian	Confirmatory factor analysis, Validity assessment
C	South Korea	160	56% male	39.69 (SD=10.51)	100% Asian (Korean)	Exploratory factor analysis
D	South Korea	85	49% male	39.25 (SD=9.98)	100% Asian (Korean)	Confirmatory factor analysis, Validity assessment

On the one hand, the U.S.-based participants were recruited via Amazon Mechanical Turk (MTurk) and were remunerated 1 U.S. dollar for the participation. A total of 247 participants (Sample A and B) fulfilled the study requirements (i.e., full-time employees who have worked with a humble colleague and resided abroad for less than three years). The mean work experience was 8.98 years. They worked in a wide range of industry: IT industry (29 per cent), services industry (12 per cent), financial industry (9 per cent) and so forth. Other demographic characteristics were summarised in Table 1 below.

On the other hand, 300 Korean employees were approached by the researcher and were asked to participate in an online survey. Data were collected via web-based questionnaires similar to MTurk environment. The respondents submitted 245 valid questionnaires that fulfilled the requirements (Sample C and D), yielding a response rate of 81.7 per cent. The mean work experience was 10.36 years, and organisational settings varied from the manufacturing industry (26 per cent), public administration (14 per cent), construction industry (11 per cent), and so on. Details regarding each of these samples and the purposes for using each sample are provided in Table 1.

The sample division involved a random distribution from the total case pool (a total of 247 cases from American participants and 245 cases from Korean participants), minimising overlap. Hence, to conduct an exploratory factor analysis (EFA), 160 cases from each country (Sample A and C in Table 1) were used, allowing for at least 1:4 item-to-response ratio (Hinkin, 1998). Then, Sample B and D were used to conduct a confirmatory factor analysis (CFA).

Procedure

Step 1: Item Generation

A project team, which was composed of a professor and three psychology graduate students including the author of the paper, participated in the initial item pool generating processes. The first step of scale development is the item generation processes which involve researchers' choice of methods (Hinkin, 1998). The first possible method is deductive, also known as "logical partitioning," requires a thorough review of the literature and the concrete theoretical foundation of the

construct under examination. The second method is the inductive approach, often called “grouping,” based on data collected from a sample so that researchers can develop items inductively (Hinkin, 1998). As the existing humility literature offers sufficient theoretical grounding to generate the initial set of items, we elected a deductive approach to begin with.

The review of humility literature resulted in the identification of five dimensions of humility. The initial list of items was created based on the dimensions of humility. These items were generated to measure humility in consideration of cultural differences. On the one hand, for the Western view of humility, we adopted 16-item drawn from the extant humility literature. Firstly, a nine-item expressed humility scale from Owens and colleagues (2013) were adopted. Sample items include, “He/she shows appreciation for the unique contributions of others.” Secondly, 6-item from lack of superiority subscale from relational humility scale developed by Davis et al. (2011) were used for the last dimension, and sample items include, “He/she thinks of him/herself too highly.” Finally, 1-item from cultural humility scale by Hook et al. (2013) were adopted; for example, “He/she asks questions when he/she is uncertain.” For the cross-cultural exploration, data were collected from employees in the U.S. and South Korea. Since these measures were in English, for the South Korean sample, the items were translated and back-translated into Korean (Brislin, 1986), by three bilingual psychology graduate students.

On the other hand, for the Eastern view of humility, a qualitative study (Yoon, 2010) tried to discover the culturally different meaning and perspective of humility through in-depth interviews of Korean employees (For a more detailed review on Korean view of humility were discussed in *The Dimensions of Humility*).

These findings helped generate items representing the Eastern perspective of humility. For instance, items such as “In terms of his/her abilities or achievements, he/she says less than it really is,” and “He/she acknowledges and respects others' abilities more than his/her own” were developed based on Yoon’s (2010) work. Again, these items were invented in Korean, so they were translated and back-translated into English (Brislin, 1986), by three bilingual psychology graduate students.

Step 2: Questionnaire Administration

Data were collected via online questionnaires. Upon opening the link to the study, the respondents learnt that participation was voluntary and anonymous, and they were reassured that data would be handled confidentially. As noted earlier, acknowledging the self-report problem of measuring humility (Davis et al., 2011), humility was measured by observers who know well about a target person. Also, as this study focused on both leader and follower humility at work, we collected data from full-time employees from the U.S. and Korea and asked them to rate their humble leader as well as their humble follower. Therefore, each participant answered the set of questions regarding leader humility and then the set of questions regarding follower humility. The order of the sets (i.e., leader humility and follower humility) were randomised for each participant.

To be specific, on the survey for leader humility, firstly, the participants were asked to take some time to think of a humble leader (i.e., their boss, immediate supervisor, or colleague who is older than them) and type the initials of the person they have met at work and they knew very well. Secondly, they indicated the

person's gender, the current occupation and position, years of experience, and the number of years that they have been acquainted with the person. Finally, they assessed the person on the humility items. They were asked to indicate to what extent they think each of the items was important in order to rate their leader as humble. Items were scaled using a Likert format ranging from "extremely unimportant" to "Extremely important." On the survey for follower humility, the participants were asked to think of a humble follower at work (i.e., their subordinate, team member, or colleague who is younger than them) they knew very well and answered the same questions as leader humility.

Data were screened and cleaned as per procedures recommended by Tabachnick and Fidell (2013), including checking the data entry errors, missing data, prescreening requirements and so on. Specifically, data were prescreened for respondents who are full-time employees (35+ hours per week), and who have worked with the humble leader and follower at work. Then, the responses were excluded from the analyses when they failed to meet these criteria.

Along with the prescreening requirements, the survey included participants' own humility (honest-humility subscale from Ashton & Lee, 2008) and demographic variables (e.g., age, gender, and ethnicity, See Table 1). More importantly, the underlying assumption of the study is that American participants represent the Western culture and Korean participants represent Eastern culture, so their cultural orientation (Triandis & Gelfand, 1998) were measured. The respondents were also asked to answer whether they resided abroad for less than three years which may affect their cultural orientation. Accordingly, each sample comprised participants who can represent the Western or Eastern culture.

Step 3: Scale Refinement

To assess factor structure for scale refinement, an exploratory factor analysis (EFA) were firstly conducted as a hypothesised structure of factors (see The Dimensions of Humility) emerged during literature review. To conduct factor analyses, I adopted two steps with two samples. Firstly, a sample size of 160 observations from each culture (Sample A and C in Table 1) were used to conduct an EFA, allowing for at least 1:4 item-to-response ratio (Hinkin, 1998). Secondly, Sample B and D were used for a confirmatory factor analysis (CFA) to refine the scale further and assess its psychometric properties.

Exploratory Factor Analysis. Sample A and C were used to conduct an EFA, and participants assessed both leader and follower humility. Therefore, there were four sub-samples: (1) West leader humility (Sample A; n = 160); (2) West follower humility (Sample A; n = 160); (3) East leader humility (Sample C; n = 160); and (4) East follower humility (Sample C; n = 160). Moreover, for item reductions, the results of exploratory factor analyses from four sub-samples ((1) to (4)) were compared, because it was assumed that there would be differences between cultures (i.e., West vs East) and the direction (i.e., assessing a leader's humility vs assessing a follower's assessment). Besides, several previous studies which used a translated scale in a sample with a different cultural background found that there are different factor structures for different cultures (Yoo et al., 2004). Hence, the factor structures of each sub-samples might be different.

Confirmatory Factor Analysis. The next step is to validate the 30-item humility scale with a CFA. The CFA was conducted to assess goodness of fit and to confirm the previously hypothesised models. Sample B and D were used to conduct the series of confirmatory factor analyses. Similarly, there were four sub-samples: (1) West leader humility (Sample B; n = 87); (2) West follower humility (Sample B; n = 87); (3) East leader humility (Sample D; n = 85); and (4) East follower humility (Sample D; n = 85). As the final 30-item were developed in consideration of both West and East perspectives, the total sample (n = 344 by combining (1) to (4)) were used for the CFA. Besides, each of four sub-samples and the combined samples of (5) West total (combining (1) with (2); n = 174) and (6) East total (combining (3) with (4); n = 170) were also tested to assess goodness of model fit.

Step 4: Validity Assessment

To further establish construct validity, the researcher examined the extent to which they do not correlate with a similar and a dissimilar construct (convergent and discriminant validity) (Hinkin, 1998). In line with the previous studies, three constructs are related to, but distinct from, humility and were used for assessing construct validity. Humility was expected to relate positively to trait humility (Ashton & Lee, 2008), modesty (Whetstone et al., 1992; also see Cialdini et al., 1998; Kurman & Sriram, 2002), but was expected to have negative or non-significant correlation with narcissism (Ames, Rose, & Anderson, 2006).

Data were collected from the same sample of 87 and 85 employees from each country who participated in the CFA in step 3. As previous research has shown that the other-report approach to rating personality is not only valid but often more

accurate than self-report measures (Owens et al., 2013), all items used in this step also were adjusted to match an observer-report format (i.e. “He/she” was used in each statement).

The participants were reported their own trait humility using Honest-Humility scale (Ashton & Lee, 2008). The observer-report format was available from the authors, and an example item was “He/she thinks that he/she is an ordinary person who is no better than others” ($\alpha=.88$). Also in the other-report format, the target person’s modesty was measured by 9 items from modesty response scale (Whetstone et al., 1992; also see Cialdini et al., 1998; Kurman & Sriram, 2002), and sample items include “Telling people about his/her strengths and successes has always been an embarrassing thing for him/her” ($\alpha=.86$). Narcissism were assessed by NPI-16 (Ames et al., 2006), an example item was “He/she likes to be the center of attention” ($\alpha=.82$).

Results

I. Scale Development

Item Generation

The initial items were developed and reviewed based on the discussion of the researchers and also reworded based on the feedback from a pilot study, prior to this study. As a pilot study, we collected data from both countries ($n=60$ respectively) using the same methods used in this study. At the time we conducted the pilot study, 27 items (16 items from the existing literature and 11 newly developed items) were developed. Due to the small sample size, factor analyses were not conducted, but we

could preliminarily compare means by humility dimensions between West and East sample. The results of two-sample t-test showed that each dimension of humility is perceived differently according to cultures. Thus, we further generated and refined the items.

As a result, we generated 17 additional items that were found to be meaningful, based on thorough reviews of research on humility. Then, the discussion amongst the researchers regarding the wording of each item, theoretical relevance, adequacy. Accordingly, four items were discarded, and five items with ambiguity were reworded, leaving 40 items ready for the next steps. A full measure (both English and Korean version) of 40 items is available in Appendix A.

Scale Refinement

Before conducting factor analyses, the item correlation matrix was foremost examined for any coefficients below .30 and above .70, to review nonrelated items or items that are so highly correlated as to result in multicollinearity (Field, 2009). From all samples, item correlations were moderately high, ranging from .22 to .81, indicating not serious yet mild concerns for multicollinearity problems over a few items.

Exploratory Factor Analysis

As mentioned above, exploratory factor analyses were conducted for each of four sub-samples: (1) West leader humility, (2) West follower humility, (3) East leader humility, and (4) East follower humility. Specifically, exploratory factor analyses were conducted for each of four sub-samples with oblique rotation (Direct

Quartimin method), using maximum likelihood extraction method, as there were no specific grounds to assume that underlying factor constructs should not be correlated (Brown, Treviño, & Harrison, 2005; Fabrigar, MacCallum, Wegener, & Strahan, 1999). For each of four sub-samples, through an iterative process, items were eliminated if their factor loadings were less than .30 or cross-loadings were greater than .30 on more than two factors.

As a result, the rotated pattern matrix of four sub-samples was shown in Table 2 to 5. As expected, the factor structures were different between the cultures as the six-factor models emerged for West whereas seven-factor models emerged for East. The final models of West comprised of 30 items for each on six factors and the retained items of leader and follower humility from West were slightly different (See Table 2 and 3). The final models of East comprised of 30 items for a leader (See Table 4) and 33 items for a follower (See Table 5), but both on the seven-factor model. Different factor structure indicated evidence of cultural differences.

All items significantly loaded on their intended factors. Interestingly, in both cultures, items assessing “a negative view of the self” divided into two factors, so these could be interpreted as reflecting “a negative view of the self (accurately)” and “a negative view of the self (lowly)”. Contrastively, items assessing “a positive view of the self” constituted one factor. In Western models, item assessing “appreciation of others’ strengths and contributions” constituted one factor, whereas, in Eastern models, items were divided into two factors and could be interpreted as reflecting “appreciation of others’ strengths and contributions (independent)” and “appreciation of others’ strengths and contributions (relational)”. Items reflecting “teachability” constituted one factor for both cultures. Finally, items emphasising

relational aspects (item number 35 and 36 in Appendix A) were removed in West but retained in East.

To develop a comprehensive scale including both Western and Eastern perspectives, items further refined based on the following steps. In step 1, by comparing the retained items of leader and follower for each culture, items that were previously survived more than one sample were retained. For example, for “a negative view of the self (lowly)” in Table 2 and 3, item number 5, 6, and 8 were retained for West Leader Humility (See Table 2), and item number 5, 6, 7, and 8 were retained for West Follower Humility (See Table 3). Comparing the result for East Leader and Follower Humility in Table 4 and 5, item number 5, 6, 7, and 8 were retained for East.

In step 2, by comparing step 1 results, items that were included in both cultures were finally retained. For “a negative view of the self (lowly)” as an example, item number 5, 6, and 8 were finally survived. This process resulted in the final 30 items as shown in Table 6 below.

To show adequate internal consistency reliabilities, at least three items per factor needed to be retained (Floyd & Widaman, 1995). Hence, item number 4 in Table 2 that were retained only in West leader humility sample yet contributing to fulfilling the minimum number of constituting items were retained. Additionally, other descriptive statistics and reliabilities of the final 30 items for each of the four sub-samples were shown in Appendix C.

Table 2. EFA Results for West Leader Humility: Rotated Pattern Matrix

	40-Item #	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6
Negative view of the self (Lowly)	5	.35					
	6	.50					
	8	.40					
Negative view of the self (Accurately)	1		.52				
	3		.37				
	4		.37				
Positive view of the self	12			.33			
	13			.40			
	14			.70			
	16			.69			
Lack of superiority (R)	33				.78		
	34				.61		
	37				.75		
	38				.86		
	39				.54		
	40				.65		
Teachability	25					.45	
	26					.62	
	27					.48	
	28					.40	
	29					.30	
	30					.76	
	31					.39	
	32					.36	
Appreciation of others' contribution	17						.83
	18						.73
	19						.59
	21						.40
	22						.48
	24						.46

Note. n=160; See Appendix A for 40-Item #

Extraction method: Maximum Likelihood;

Rotation Method: Oblique rotation (Direct Quartimin)

Table 3. EFA Results for West Follower Humility: Rotated Pattern Matrix

	40-Item #	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6
Negative view of the self (Lowly)	5	.70					
	6	.70					
	7	.33					
	8	.47					
Negative view of the self (Accurately)	1		.39				
	3		.45				
	29		.44				
Positive view of the self	12			.38			
	14			.46			
	15			.40			
	16			.47			
Appreciation of others' contribution	17				.37		
	18				.66		
	19				.52		
	20				.61		
	21				.69		
	22				.72		
	24				.38		
Lack of superiority (R)	33					.76	
	34					.89	
	37					.70	
	38					.71	
	39					.57	
	40					.85	
Teachability	25						.47
	26						.89
	27						.40
	28						.42
	30						.58
	31						.50

Note. n=160; See Appendix A for 40-Item #

Extraction method: Maximum Likelihood;

Rotation Method: Oblique rotation (Direct Quartimin)

Table 4. EFA Results for East Leader Humility: Rotated Pattern Matrix

	40-Item #	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
Negative view of the self (Accurately)	1	.55						
	2	.75						
	3	.45						
	29	.46						
Negative view of the self (Lowly)	5		.40					
	6		.59					
	7		.50					
	8		.62					
Positive view of the self	12			.50				
	14			.44				
	15			.64				
	16			.76				
Lack of superiority (R)	33				.75			
	34				.69			
	35				.79			
	36				.52			
	37				.64			
	38				.66			
	39				.63			
	40				.60			
Appreciation of others' contribution (Independent)	17					.76		
	18					.55		
	20					.50		
Teachability	25						.49	
	28						.45	
	30						.30	
	32						.78	
Appreciation of others' contribution (Relational)	22							.50
	23							.66
	24							.46

Note. n=160; See Appendix A for 40-Item #
 Extraction method: Maximum Likelihood;
 Rotation Method: Oblique rotation (Direct Quartimin)

Table 5. EFA Results for East Follower Humility: Rotated Pattern Matrix

	40-Item #	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
Negative view of the self (Accurately)	1	.68						
	2	.89						
	3	.46						
Negative view of the self (Lowly)	5		.71					
	6		.81					
	7		.40					
	8		.49					
Positive view of the self	12			.47				
	14			.32				
	15			.60				
	16			.44				
Appreciation of others' contribution (Independent)	17				.66			
	18				.71			
	19				.47			
	20				.37			
Lack of superiority (R)	33					.63		
	34					.75		
	35					.62		
	36					.73		
	37					.47		
	38					.60		
	39					.69		
	40					.62		
Appreciation of others' contribution (Relational)	21						.42	
	22						.46	
	23						.62	
	24						.58	
Teachability	25							.62
	26							.84
	28							.53
	29							.36
	30							.57
	32							.55

Note. n=160; See Appendix A for 40-Item #
 Extraction method: Maximum Likelihood;
 Rotation Method: Oblique rotation (Direct Quartimin)

Table 6. The WEHS Scale Items

Negative view of the self	
Accurately	1. He/she admits it when they don't know how to do something (Owens et al., 2013)
	2. He/she admits to any mistake, not trying to conceal it.
	3. He/she acknowledges his/her weaknesses, instead of hiding them.
Negative view of the self	
Lowly	4. Regarding topics he/she is unsure of, he/she says that he/she knows absolutely nothing about them.
	5. When someone else has more knowledge or skills than he/she does, he/she describes him-/herself as a person who lacks skills or abilities.
	6. He/she apologizes sincerely as if he/she has made a big mistake, even if it is a small mistake.
	7. He/she overstates his/her weaknesses more than he/she actually has.
Positive view of the self	
	8. He/she does not try to show off their abilities or achievements.
	9. He/she intentionally undervalues what he/she has accomplished or achieved, when talking to others.
	10. He/she has extraordinary abilities in some areas, but he/she keeps a low profile.
	11. In terms of his/her abilities or achievements, he/she says less than it really is.
Appreciation of others' strengths and contributions	
Independent	12. He/she often compliments others on their strengths. (Owens et al., 2013)
	13. He/she shows appreciation for the unique contributions of others.(Owens et al., 2013)
	14. He/she takes notice of others' strengths. (Owens et al., 2013)
	15. He/she acknowledges and respects others' abilities.
Relational	16. He/she evaluates about others' strengths higher than his/her own.
	17. He/she recognizes others' contributions, more than his/her own, for an outstanding performance they make together.
	18. He/she acknowledges and respects others' abilities more than his/her own.
Teachability	
	19. He/she is willing to learn from others. (Owens et al., 2013)
	20. He/she is open to the ideas of others. (Owens et al., 2013)
	21. He/she asks questions when he/she is uncertain. (Hook et al., 2013)
	22. He/she actively seeks feedback, even if it is critical. (Owens et al.,2013)
	23. He/she respects others' opinion even though it is not very helpful.
	24. He/she tries to find something that he/she can learn from the opposite opinions.
Lack of superiority (Reverse coded)	
	25. He/she thinks of him/herself too highly.(Davis et al., 2011) (R)
	26. He/she thinks of him/herself as overly important.(Davis et al., 2011) (R)
	27. He/she strikes me as self-righteous. (Davis et al., 2011) (R)
	28. I feel inferior when I am with him/her. (Davis et al., 2011) (R)
	29. He/she does not like doing menial tasks for others.(Davis et al., 2011) (R)
	30. He/she has a big ego. (Davis et al., 2011) (R)

Confirmatory Factor Analysis

Previously, six-factor models for Western sample and seven-factor models for Eastern sample were obtained. Thus, both six and seven-factor models for those samples were tested. Additionally, a single-factor model with all items loading on one global factor was tested to compare with the hypothesised models. Thus, for each sample, alternative models were compared to the 7-factor model (i.e., a six-factor model combining “Appreciation of others' contribution (independent)” and “Appreciation of others' contribution (relational),” and a single-factor model).

To compare the models, fit indices under consideration were as follows: root mean square error of approximation (RMSEA), comparative fit index (CFI), and non-normed fit index (NNFI, also referred to as TLI) and the chi-square (χ^2) tests. To assess overall model fit, the following three criteria were used: TLI and CFI higher than .90; RMSEA lower than .06; and SRMR lower than .10 (Hu & Bentler, 1999).

The CFA results for the total group ($n = 344$) were shown in Table 7 below. The results revealed that both six-factor and seven-factor models indicated a good overall fit, which confirms the hypothesised models. A seven-factor model is slightly better than other alternative models ($\chi^2 = 814.35$, $df = 384$, $p < .01$; CFI = .94; RMSEA = .05; SRMR = .07). As noted earlier, the series of confirmatory factor analyses were conducted for each of sub-samples and the results were shown in Appendix D.

As a consequence, the results of the EFA and CFA supports that humility is a multidimensional construct. Although five dimensions were originally identified, all of seven factors were all included in the original five dimensions (e.g., Negative

view of the self were subdivided into two factors: “Negative view of the self (accurately)” and “Negative view of the self (lowly)”.

Table 7. CFA Results for the WEHS

Sample	N	CFI	TLI	RMSEA	SRMR	Chi-square	df	p value	Model
Total	344	.94	.93	.05	.07	814.35	384	.00	7-factor
	344	.92	.89	.06	.09	1104.80	390	.00	6-factor
	344	.69	.63	.12	.14	2693.63	405	.00	1-factor

Note. CFI = comparative fit index; and NNFI (also referred to as TLI) = non-normed fit index; RMSEA = root mean square error of approximation; SRMR = standardised root-mean-square residual

Validity Assessment

The descriptive statistics and correlations of the variables collected from the total group of Sample B and D (n = 344) were shown in Table 8. As expected, all humility dimensions, except for “Lack of superiority,” correlated moderately to strongly with trait humility (.48 to .58) and modesty (.40 to .79). The results also supported that humility dimensions had negative and non-significant correlations with narcissism (-.22 to .00). Hence, the validity assessment results provided that humility dimensions were not redundant with trait humility and modesty, supporting construct validity. Moreover, the analyses for each sub-samples and combined samples ((1) to (6)) were also conducted and summarised in Appendix E.

Table 8. Descriptive Statistics and correlations

Variable	Mean	SD	1	2	3	4	5	6	7	8	9	10
1 Negative Self (Accurately)	3.86	.42	1									
2 Negative Self (Lowly)	3.24	.43	.26*	1								
3 Positive Self	3.48	.49	.31**	.56**	1							
4 Appreciation (Independent)	4.02	.44	.48**	0.21	0.21	1						
5 Appreciation (Relational)	3.69	.41	.39**	.52**	.59**	.43**	1					
6 Teachability	4.14	.42	.55**	0.06	0.19	.57**	.29**	1				
7 Lack of Superiority	3.88	.59	.33**	-0.19	0.11	.24*	0.10	.39**	1			
8 Trait Humility ^a	3.62	.36	.53**	.52**	.58**	.50**	.59**	.48**	0.06	1		
9 Modesty ^a	3.66	.35	.49**	.65**	.79**	.46**	.67**	.40**	0.11	.69**	1	
10 Narcissism ^a	1.69	.15	-0.21	-0.03	0.00	-0.17	-.22*	-.27*	-0.02	-0.04	-0.06	1

Note. N = 344;

^a Aggregated scores

* $p < 0.05$; ** $p < 0.01$

II. The Cross-Cultural Contrasts between Means

The cross-national contrast between means and standard deviations for each of the 30 items were additionally investigated. As this study collected data from two cultures and each participant assessed both leader and follower humility, the contrasts were made as follows: (1) the differences between a leader and follower humility in West and East respectively; (2) leader humility between cultures; (3) follower humility between cultures; and then (4) combining leader and follower humility between cultures.

The Differences between a Leader and Follower Humility

As each of leader humility and follower humility was measured by the same items as shown in Table 6, it can be paired to compare means. As the items were not normally distributed, Wilcoxon signed rank test was used to comparing leader and follower humility from West sample (combining Sample A and B; $n = 247$). In the U.S. where people have independent self-construal, it was assumed that Americans would perceive one's humility regardless of their hierarchical positions. Specifically, whether a humble person is their leader or follower would not significantly affect their humility perception. As anticipated, it was found that only five items (pair 14, 19, 21, 23 and 24) out of thirty items showed significant differences (See Table 9). Among these five items, pair 19, 21, 23 and 24 were developed as "teachability" dimension of humility.

Table 9. Leader vs. Follower (Related-Samples Wilcoxon Signed Rank Test)

		U.S.	KOREA
items		Standardised Test Statistic	Standardised Test Statistic
Pair 1	He/she admits it when they don't know how to do something.	-.31 ^a	-6.18^{a***}
Pair 2	He/she admits to any mistake, not trying to conceal it.	-.19 ^a	-5.05^{a***}
Pair 3	He/she acknowledges his/her weaknesses, instead of hiding them.	.00 ^b	-5.21^{a***}
Pair 4	Regarding topics he/she is unsure of, he/she says that he/she knows absolutely nothing about them.	-.36 ^a	-3.83^{b***}
Pair 5	When someone else has more knowledge or skills than he/she does, he/she describes him-/herself as a person who lacks skills or abilities.	-1.20 ^a	-1.14 ^b
Pair 6	He/she apologizes sincerely as if he/she has made a big mistake, even if it is a small mistake.	-.93 ^a	-.78 ^b
Pair 7	He/she overstates his/her weaknesses more than he/she actually has.	-.87 ^c	-1.52 ^b
Pair 8	He/she does not try to show off their abilities or achievements.	-.42 ^a	-1.95 ^a
Pair 9	He/she intentionally undervalues what he/she has accomplished or achieved, when talking to others.	-.52 ^a	-.49 ^b
Pair 10	He/she has extraordinary abilities in some areas, but he/she keeps a low profile.	-.33 ^c	-2.26^{a*}
Pair 11	In terms of his/her abilities or achievements, he/she says less than it really is.	-1.04 ^a	-1.57 ^a
Pair 12	He/she often compliments others on their strengths.	-1.67 ^a	-1.61 ^a
Pair 13	He/she shows appreciation for the unique contributions of others.	-.96 ^a	-1.79 ^b
Pair 14	He/she takes notice of others' strengths.	-2.69^{a***}	-.92 ^a
Pair 15	He/she acknowledges and respects others' abilities.	-1.46 ^a	-2.21^{a*}
Pair 16	He/she evaluates about others' strengths higher than his/her own.	-.13 ^c	-.85 ^a
Pair 17	He/she recognizes others' contributions, more than his/her own, for an outstanding performance they make together.	-.12 ^a	-5.26^{a***}
Pair 18	He/she acknowledges and respects others' abilities more than his/her own.	-.82 ^a	-2.65^{b***}
Pair 19	He/she is willing to learn from others.	-2.29^{c*}	-1.98^{b*}
Pair 20	He/she is open to the ideas of others.	-.47 ^a	-.29 ^b
Pair 21	He/she asks questions when he/she is uncertain.	-3.63^{c***}	-1.00 ^b
Pair 22	He/she actively seeks feedback, even if it is critical.	-.93 ^a	-1.56 ^b
Pair 23	He/she respects others' opinion even though it is not very helpful.	-3.76^{a***}	-1.74 ^a
Pair 24	He/she tries to find something that he/she can learn from the opposite opinions.	-4.29^{a***}	-.26 ^a
Pair 25	He/she thinks of him/herself too highly.	-.45 ^c	-.11 ^b
Pair 26	He/she thinks of him/herself as overly important.	-.47 ^a	-.55 ^b
Pair 27	He/she strikes me as self-righteous.	-1.25 ^a	-2.69^{b**}
Pair 28	I feel inferior when I am with him/her.	-1.13 ^c	-1.88 ^b
Pair 29	He/she does not like doing menial tasks for others.	-.03 ^c	-2.25^{b*}
Pair 30	He/she has a big ego.	-.89 ^a	-1.32 ^b

Note. $p < .05$ are highlighted;

^a Based on positive ranks; ^b Based on negative ranks;

^c The sum of negative ranks equals the sum of positive ranks.

Meanwhile, Wilcoxon signed rank test was used to compare leader and follower humility from East sample (combining Sample C and D; $n = 245$) as the items were also not normally distributed. In Eastern countries where people are interdependent of relations and all action is in the concern of others (Nisbett, 2003), it was expected that South Korean would differently perceive leader and follower humility. As shown in Table 9, eleven items out of thirty (item number 1, 2, 3, 4, 10, 15, 17, 18, 19, 27, and 29) were significantly different ($p < .05$) and two items (item number 8 and 28) were marginally significantly different ($p < .06$). Overall, these results indicated that Easterners were more likely to perceive leader and follower humility differently, whereas Westerners were relatively less likely to differentiate leader and follower humility.

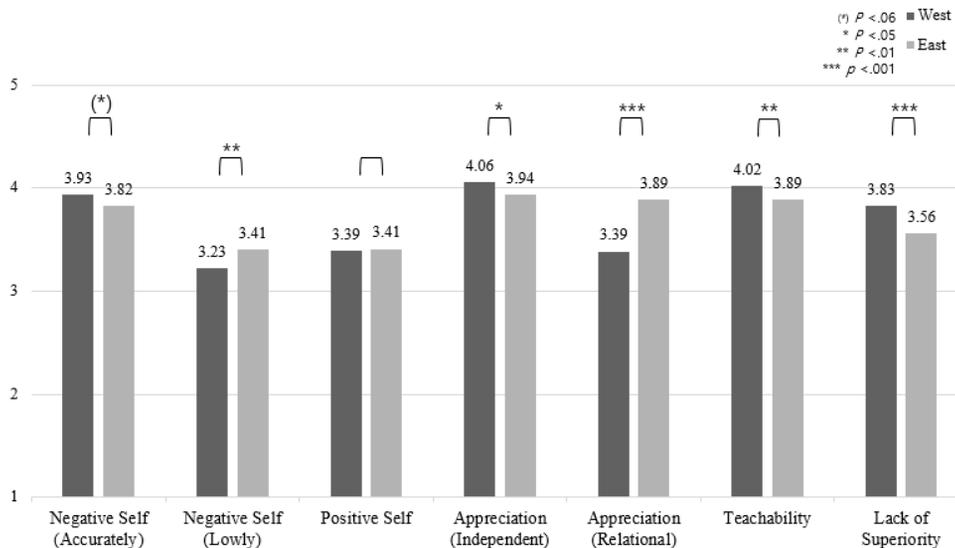
Leader Humility between Cultures

As the items were not normally distributed, the Independent Samples Mann-Whitney U test was used in order to explore the cross-cultural aspects of leader humility. Table 10 (“Leader Humility” on the left) highlighted which comparisons were significant and a 5 per cent significance level was used. The results revealed that more than a half, 19 out of 30 items, reported significant differences between cultures.

Also, as the scale was developed based on the dimensions of humility in consideration of Western and Eastern views, the results were averaged together to compare overall leader humility by dimensions across cultures. Figure 2 shows that Korean employees considered the Eastern view of humility more critical in all Eastern dimensions, and the differences of the Eastern view of “a negative view of

the self (lowly)” and “appreciation of others’ strengths and contributions (relational)” were significant ($p < .01$). For American participants, the mean differences of the Western perspective on “a negative view of the self (accurately),” “appreciation of others’ strengths and contributions (independent)” were significant. Only one dimension, “a positive view of the self,” which is composed of both Western (i.e., accurately) and Eastern (i.e., lowly) perspective was not significantly different across cultures.

Figure 2. Leader Humility, by Culture



Follower Humility between Cultures

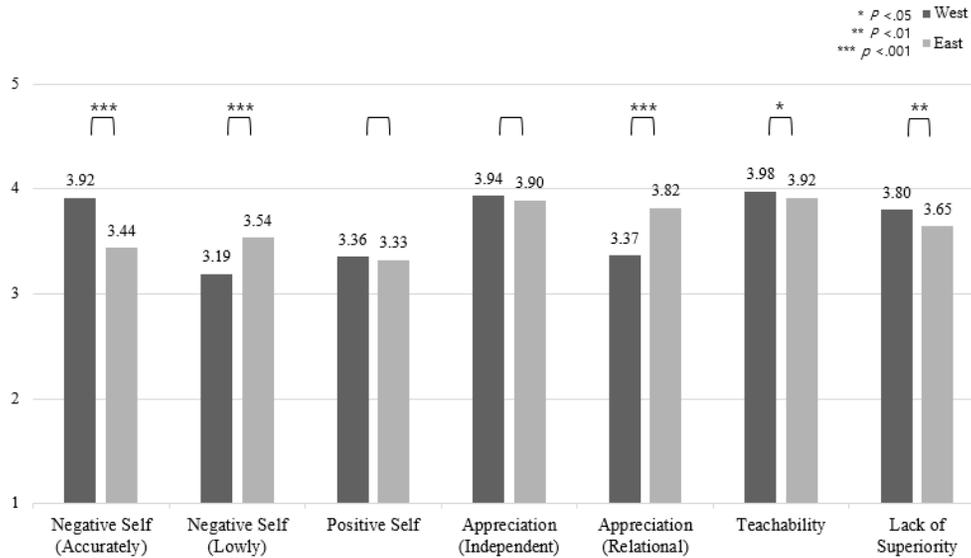
Again, the results of the Mann-Whitney U test for follower humility between countries were reported in Table 10 (“Follower Humility” in the middle) and 63.33 per cent of items, 19 out of 30 items, reported significant differences between cultures.

Table 10. Humility between countries (Independent Samples Mann-Whitney U Test)

Item number	Leader Humility	Follower Humility	Combined
	Mann-Whitney U Statistic	Mann-Whitney U Statistic	Mann-Whitney U Statistic
1	29233.50	20520.00***	23431.00***
2	27889.00	21473.00***	23515.00***
3	26169.50**	19744.50***	21415.50***
4	27600.00	23317.50***	23853.00***
5	25314.00**	22215.00***	21405.00***
6	24129.50***	26860.00*	25185.00**
7	22001.50***	21444.50***	19182.00***
8	26892.50*	25055.00***	25603.50**
9	26385.00**	25283.00**	24311.50***
10	28694.50	26672.50*	27831.50
11	29904.50	30140.00	30109.00
12	27618.00	28313.00	27101.00*
13	25844.00**	28906.00	26957.50*
14	27767.50	29802.00	29616.00
15	25300.50**	25809.50**	24783.50***
16	18623.50***	20232.00***	16505.50***
17	24724.50***	29297.50	25568.00**
18	25016.00***	20492.50***	20448.50***
19	26001.50**	24704.00***	24668.50***
20	26878.00*	27520.50	27446.00
21	28753.50	24195.50***	26369.50*
22	27374.50*	30017.00	28798.00
23	28128.50	29075.00	30038.50
24	23447.50***	28226.50	25743.00**
25	20983.00***	19733.50***	19135.50***
26	19198.50***	20404.00***	18409.00***
27	27146.00*	24730.50***	24971.50**
28	28638.50	28453.50	28058.50
29	27688.50	29744.50	28550.50
30	21993.00***	23391.00***	21351.00***

Note. $p < .05$ are highlighted.

Figure 3. Follower Humility, by Culture

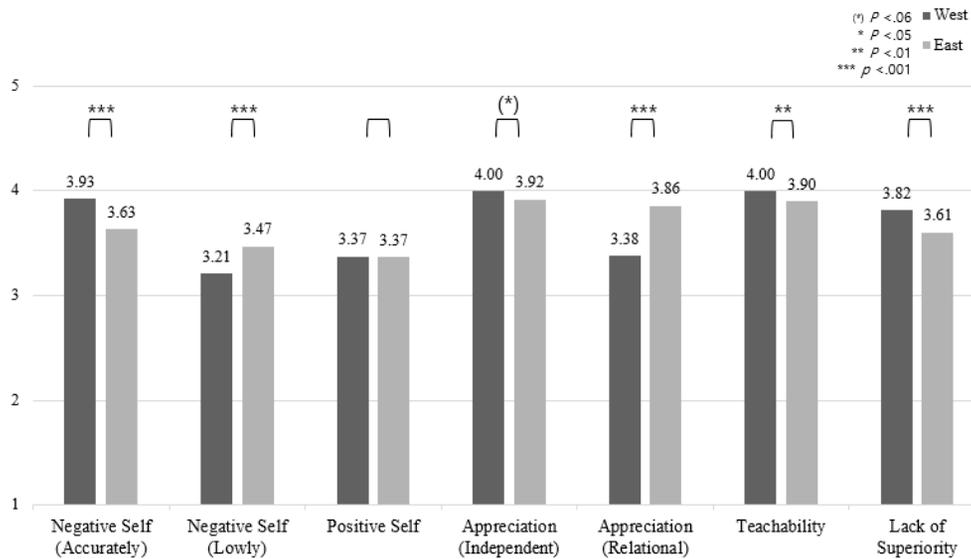


In Figure 3, the results were averaged by dimensions to show the cross-national comparisons. As shown in figure 3, American employees thought the Western view of humility more important, and the differences of “a negative view of the self (accurately)” were significant. Although the differences were not statistically significant, Westerners still showed a slightly higher score on “appreciation of others’ strengths and contributions (independent)” than Easterners. Further, Korean employees perceived the Eastern view of humility more important, and the differences were significant on all Eastern dimensions (i.e., “a negative view of the self (lowly)” and “appreciation of others’ strengths and contributions (relational)”). Again, “a positive view of the self”, which is composed of both Western (i.e., accurately) and Eastern (i.e., lowly) perspective was not significantly different across cultures.

Combining Leader and Follower Humility between Cultures

By integrating leader and follower humility for West and East respectively, it shows more clear differences between cultures. As shown in the results of the Mann-Whitney U test in Table 10 (“Combined” on the right), 73.33 per cent of items, 22 out of 30 items, reported significant differences.

Figure 4. Combining Leader and Follower Humility, by Culture



Moreover, most of the humility dimensions showed significant differences between countries, besides “a positive view of the self” as illustrated in Figure 4. American respondents considered the Western view of humility more important in all Western dimensions (i.e., “a negative view of the self (accurately)” and “appreciation of others’ strengths and contributions (independent)”), whilst Korean respondents considered the Eastern view of humility more significant in all of the Eastern dimensions (i.e., “a negative view of the self (lowly)” and “appreciation of others’ strengths and contributions (relational)”). In addition, “teachability” and

“lack of superiority”, universal dimensions, showed the significant differences between the countries in Figure 2, 3, and 4. For both leader and follower humility, and even combining leader and follower humility, Westerners emphasise “teachability” and “lack of superiority” more than Easterners.

III. Supplement Regression Analysis

During the data collection, concerns had arisen regarding whether people actually think each dimension importantly when assessing one’s humility. Rating one’s humility on the scale, the respondents might read each of the items and then judge whether each item was important to rate the person as humble. In reality, people might not think of all dimensions when perceiving someone as humble. Thus, we added a question, asking to rate the person’s overall humility ranging from one (lowest) to seven (highest) before assessing humility on the WEHS, for a refutation of possible counterarguments. Then, to determine the relative importance of the dimensions of humility in determining overall humility, multiple regression analysis was used.

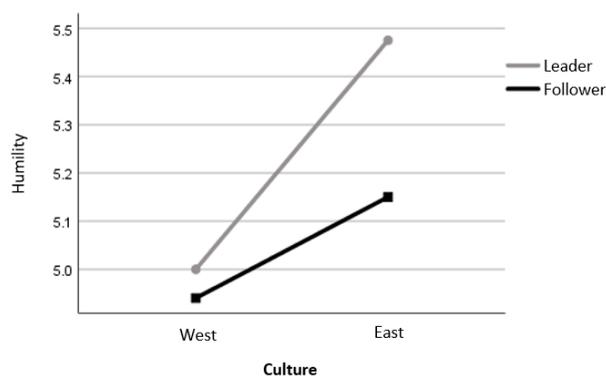
The respondents who participated in the later phase of the data collection answered this question, so data from 84 American employees (42 per cent male; mean age = 35.13, SD = 10.04) and 80 Korean employees (50 per cent male; mean age = 31.10, SD = 9.83) were collected. Again, the participants answered the questions regarding leader and follower humility respectively.

Hence, correlations and multiple regression analysis were conducted to compare four sub-samples. As expected, overall humility and humility dimensions correlated moderately to strongly in all four sub-samples, as shown in Table 11, 13,

15, and 17. From the results of multiple regression analyses, the standardised regression coefficients, also known as the beta coefficients, were used to compare the relative strength of the predictors in the model to see which is more important. For instance, “Appreciation of others’ strengths and contributions” has the largest Beta coefficient, .42 and .31, in West leader and follower samples respectively. “Superiority” has the largest Beta coefficient, .35, in East leader, whilst “a negative view of the self (lowly)” has the largest Beta coefficient, .41, in East follower sample. For each sub-sample, there were structural differences between the multiple regression models, supporting the clear differences between cultures and the direction of assessment as shown in table 12, 14, 16, and 18.

Furthermore, two-way ANOVA were conducted for culture (i.e., West vs East) and the direction of assessment (i.e., assessing a leader’s humility vs assessing a follower’s humility) on overall humility. This analysis yielded the expected significant main effect of culture ($F_{(1,324)} = 26.17, p < 0.001, \eta^2 = .08$) and also significant main effect of the direction ($F_{(1,324)} = 8.26, p < 0.01, \eta^2 = .03$). The interaction effects between culture and the direction of assessment on humility were significant ($F_{(1,324)} = 1.44, p < 0.05, \eta^2 = .01$) as illustrated in Figure 5.

Figure 5. The Interaction Effect between Culture and the Target



Note. Values in the y-axis represent mean group scores

West Leader

Table 11. Descriptive Statistics and Correlations

Variable	Mean	SD	1	2	3	4	5	6	7
1. Humility	5.00	.69	1						
2. Negative Self (Accurately)	3.94	.75	.73**	1					
3. Negative Self (Lowly)	3.22	.72	.34**	.17	1				
4. Positive Self	3.36	.80	.45**	.33**	.58**	1			
5. Appreciation	3.81	.66	.79**	.70**	.39**	.53**	1		
6. Teachability	3.90	.70	.68**	.79**	.15	.20	.72**	1	
7. Lack of Superiority	3.83	.92	.41**	.38**	-.27*	-.11	.19	.32**	1

Note. N = 84

* $p < 0.05$; ** $p < 0.01$

Table 12. Results of Regression Analysis

Dependent Variable	Independent Variable	Unstandardized Coefficients		Standardized Coefficients		t	F	Adjusted R ²
		B	Std. Error	β				
Humility	(Constant)	.65	.32			2.05*		
	Negative Self (Accurately)	.18	.10	.19		1.85 [†]		
	Negative Self (Lowly)	.15	.07	.16		2.14*		
	Positive Self	.08	.07	.09		1.19	38.23***	.75
	Appreciation	.44	.11	.42		4.11***		
	Teachability	.09	.10	.10		.91		
	Superiority	.22	.05	.29		4.30***		

Note. n = 84.

[†] $p < 0.10$; * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

West Follower

Table 13. Descriptive Statistics and Correlations

Variable	Mean	SD	1	2	3	4	5	6	7
1. Humility	4.94	.59	1						
2. Negative Self (Accurately)	4.06	.69	.53**	1					
3. Negative Self (Lowly)	3.20	.76	.42**	.09	1				
4. Positive Self	3.38	.75	.47**	.24*	.42**	1			
5. Appreciation	3.65	.61	.64**	.34**	.59**	.50**	1		
6. Teachability	3.95	.60	.65**	.71**	.17	.24*	.40**	1	
7. Lack of Superiority	3.91	.92	.41**	.36**	-.15	.00	.10	.54**	1

Note. N = 84

* $p < 0.05$; ** $p < 0.01$

Table 14. Results of Regression Analysis

Dependent Variable	Independent Variable	Unstandardized Coefficients		Standardized Coefficients	t	F	Adjusted R ²
		B	Std. Error	β			
Humility	(Constant)	1.13	.32		3.52***		
	Negative Self (Accurately)	.08	.08	.10	1.02		
	Negative Self (Lowly)	.11	.07	.14	1.63		
	Positive Self	.13	.06	.16	2.07*	24.37***	.63
	Appreciation	.30	.09	.31	3.27**		
	Teachability	.27	.11	.28	2.55*		
	Superiority	.14	.05	.21	2.58*		

Note. n = 84.

† $p < 0.10$; * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

East Leader

Table 15. Descriptive Statistics and Correlations

Variable	Mean	SD	1	2	3	4	5	6	7	8
1. Humility	5.48	.57	1							
2. Negative Self (Accurately)	3.68	.67	.51**	1						
3. Negative Self (Lowly)	3.37	.59	.27*	.06	1					
4. Positive Self	3.29	.61	.30**	.25*	.48**	1				
5. Appreciation (Independent)	3.77	.61	.62**	.75**	.21	.26*	1			
6. Appreciation (Relational)	3.82	.60	.64**	.47**	.29**	.24*	.59**	1		
7. Teachability	3.77	.60	.69**	.65**	.28*	.30**	.68**	.66**	1	
8. Lack of Superiority	3.43	.86	.32**	-.02	-.23*	-.40**	.08	.13	.15	1

Note. N = 80

* $p < 0.05$; ** $p < 0.01$

Table 16. Results of Regression Analysis

Dependent Variable	Independent Variable	Unstandardized Coefficients		Standardized Coefficients		t	F	Adjusted R ²
		B	Std. Error	β				
Humility	(Constant)	1.27	.42			3.05**		
	Negative Self (Accurately)	.06	.10	.07		.59		
	Negative Self (Lowly)	.08	.08	.08		.92		
	Positive Self	.20	.08	.21		2.39*	18.72***	.61
	Appreciation (Independent)	.16	.11	.17		1.37		
	Appreciation (Relational)	.22	.09	.23		2.33*		
	Teachability	.23	.11	.24		2.05*		
	Superiority	.23	.06	.35		4.22***		

Note. n = 80.

† $p < 0.10$; * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

East Follower

Table 17. Descriptive Statistics and Correlations

Variable	Mean	SD	1	2	3	4	5	6	7	8
1. Humility	5.15	.55	1							
2. Negative Self (Accurately)	3.41	.59	.01	1						
3. Negative Self (Lowly)	3.57	.68	.43**	-.18	1					
4. Positive Self	3.38	.69	.34**	.02	.50**	1				
5. Appreciation (Independent)	3.73	.49	.24*	.16	.07	-.15	1			
6. Appreciation (Relational)	3.74	.74	.39**	.07	.27*	.28*	.29**	1		
7. Teachability	3.81	.53	.30**	.09	.02	.00	.47**	.44**	1	
8. Lack of Superiority	3.51	.74	.07	.04	-.46**	-.32**	.16	.05	.28*	1

Note. N = 80

* $p < 0.05$; ** $p < 0.01$

Table 18. Results of Regression Analysis

Dependent Variable	Independent Variable	Unstandardized Coefficients		Standardized Coefficients	t	F	Adjusted R ²
		B	Std. Error	β			
Humility	(Constant)	1.37	.70		1.95 [†]	6.15***	.61
	Negative Self (Accurately)	.03	.09	.04	.38		
	Negative Self (Lowly)	.33	.10	.41	3.31**		
	Positive Self	.16	.09	.20	1.71 [†]		
	Appreciation (Independent)	.12	.13	.11	.99		
	Appreciation (Relational)	.10	.08	.14	1.21		
	Teachability	.10	.12	.10	.86		
	Superiority	.20	.08	.26	2.35*		

Note. n = 80.

[†] $p < 0.10$; * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

Discussion

There is a paucity of research exploring cultural differences in the concept of humility, and despite the abundance of investigation of leader humility, until recently little attention has paid to follower humility. To fill this void in the literature, Study 1 primarily explored the differences between cultures (i.e., West vs East) and the direction of assessment (i.e., leader vs follower) on humility.

First of all, Study 1 developed a comprehensive measure of humility, called WEHS, including both Western and Eastern perspectives. The results of the EFA for each sub-sample were used to refine initial 40-item, yielding the final 30-item. The results of the EFA and CFA indicated that the factor structures were different across cultures, yielding a six-factor model for Western sample and a seven-factor model for Eastern sample. Although five dimensions were initially identified, all of six factors or seven factors were included in the five dimensions (e.g., for the six-factor model, “a negative view of the self” was subdivided into two factors: “accurately” and “lowly”). Moreover, only one factor of the Western 6-factor model, “appreciation of others’ strengths and contributions” were subdivided into two factors in the Eastern 7-factor model (“independent” and “relational”). The factor structure was identical across leader and follower samples, providing evidence of cultural differences.

Second, the results from the cross-cultural contrasts between means offered clear differences between cultures. It was assumed that Easterners with interdependent self-construal might apply a different standard against upward assessment (i.e., assessing a leader’s humility) or downward assessment (assessing a follower’s humility). The results revealed that the differences were more salient in

Eastern sample. The results supported that Westerners with independent self-construal were less likely to perceive leader or follower humility differently. For the cross-cultural contrasts, both leader and follower humility showed clear differences between cultures, as more than half of 30 items were significantly different across cultures as shown in Table 10. Particularly, except for “a positive view of the self”, the rest of dimensions showed significant differences, as illustrated in Figure 2, 3, and 4. “A positive view of the self” has been overlooked by the existing humility literature but the results found that the absolute values for both West and East in Figure 2, 3, and 4 were above three, indicating that both Westerners and Easterners think this dimension was important. Furthermore, the results indicated that American employees thought the Western view of humility more important, whilst Korean employees perceived the Eastern view of humility more important, and the differences were significant.

Third, from regression analysis, the relative importance of the dimensions of humility in determining overall humility was different amongst four sub-samples. Additionally, two-way ANOVA was conducted for culture and the direction of assessment on overall humility, resulting in significant main effects and interaction effects.

STUDY 2

Research Objectives

The extent of attention has paid by researchers to the organisational context, as previous studies found that contextual factors could shape, influence, and constrain leader behaviours, its effectiveness on followers, and work characteristics (Osborn, Hunt, & Jauch, 2002; Parker, 2014; Sharma, 2018). As Study 1 was quantitative in nature, such data is less rich or detailed than what might be collected through qualitative methods. Thus, Study 2 sought to examine the cross-cultural aspects of humility in a more realistic organisational context, whereas Study 1 was conducted with scant regard for context.

Method

Participants and Procedure

In Study 2, American and Korean employees who did not participate in Study 1 were recruited. As with Study 1, individuals who report being full-time employees and living in the U.S. were recruited via Amazon's MTurk and participants were paid 1 U.S. dollar for the participation. For Korean employees, as with Study 1, interested individuals were directed to complete an online experiment. The participants were prescreened by the same study requirements (i.e., full-time employee, residing abroad less than three years, and cultural orientation).

Table 19. Characteristics of Study 2 Sample

Condition	Sample	Country	N	Gender	Mean Age	Direction of Assessment
Treatment	A	The U.S.	56	36 % male	39.40 (SD=9.10)	Leader (n=28) Follower (n=28)
	B	South Korea	58	48% male	34.42 (SD=8.45)	Leader (n=29) Follower (n=29)
Control	C	The U.S.	50	40% male	36.20 (SD=10.91)	Leader (n=24) Follower (n=26)
	D	South Korea	47	43% male	33.69 (SD=7.98)	Leader (n=22) Follower (n=25)

As illustrated in Table 19, each participant was randomly assigned into one of eight experimental conditions of a 2 (treatment, control condition) \times 2 (culture: West, East) \times 2 (the direction of assessment: leader, follower) between-subjects design. Then, participants were provided scenarios. In all scenarios, participants were asked to imagine they were employees of a fictitious company. Participants in the treatment condition were presented with a specific person (leader or follower) who is humble in a hypothetically described situation. The imagined contact hypothesis (Crisp & Turner, 2009) noted that imagined contacts are as influential as actual (i.e., face-to-face) contacts. In both conditions, the same situation was described, but a fictitious leader's or follower's humility was manipulated based on the dimensions of humility. Participants in the control condition were provided with a scenario in which no humble man appeared but in the same situation at the same fictitious company. To reduce order effects, in each condition, the order of scenarios was randomised.

Table 20. Types of scenarios

Leader condition	Humility dimensions	Follower condition	Humility dimensions
L-1	Negative view of the self (Lowly)	F-1	Appreciation of others' strengths and contributions (Relational)
L-2	Positive view of the self (Accurately)	F-2	Teachability
L-3	Lack of superiority (Reversed)	F-3	Positive view of the self (Accurately)
L-4	Appreciation of others' strengths and contributions (Relational)	F-4	Negative view of the self (Accurately)
L-5	Teachability	F-5	Negative view of the self (Lowly)
L-6	Negative view of the self (Accurately)	F-6	Appreciation of others' strengths and contributions
L-7	Positive view of the self (Lowly)	F-7	Lack of superiority (Reversed)
L-8	Lack of superiority (Relational) (Reversed)	F-8	Positive view of the self (Lowly)
L-9	Appreciation of others' strengths and contributions (Independent)	F-9	Lack of superiority (Relational) (Reversed)

Measure

Each of the participants in the treatment condition was instructed to read nine scenarios for each dimension as listed in Table 20. An example scenario (L-1) was provided in Table 21. In addition, the full set of scenarios and measures were demonstrated in Appendix B. All scenarios were available in English or Korean (i.e., the participants' native language). Hence, this example scenario was for American participants (See Appendix B for Korean version).

After participants read scenarios, seven questions were posed. To assess the described character's humility, the following measures were used: for example, "To what extent do you think Sam [the fictitious character in the scenario] is humble?", "To what extent do you agree that people around Sam would think humility as his strengths?", "To what extent do you think Sam is similar to the one you usually think of a humble person?"

Table 21. An example scenario (L-1)

You are Alex from a security camera team at a local security company.

You (Alex) have joined the project to install a security camera on **client A**. As client A has a huge business site, **six members of the security camera team including you (Alex), Sam, and Toby** are currently working together on site.

Over the last few days, **Sam, your team leader**, designed a security system and worked on a floorplan effectively with his abundant experience and attention to detail. This helped the team start installing security cameras sooner than expected. However, a challenging technical problem occurred during the camera installation process, so team members worked together and helped each other to solve the problem. As a result, the installation has been finally completed today.

After a successful installation, a director at client A said, “Thank you so much, you’ve worked so hard! I did not know it would be completed so fast, but you’ve really done it perfectly and much faster than we expected. And we really appreciate Sam’s careful attention to things that we didn’t even think of!” and **raved about Sam’s performance.**

Sam replied, “Oh no, well... when we faced the challenging technical problem, to be honest, I had no idea! I completely don’t know how to deal with it. I could have done absolutely nothing by myself.”

As mentioned earlier, humility has been often mistaken with a negative self-view and lack of confidence in the past in Western countries (Exline & Geyer, 2004). Thus, asking a question such as “to what extent do you think Sam is lack of confidence or do you feel negative about what Sam says?” could be used to see if humility is still perceived negatively.

Moreover, honesty was measured by asking “to what extent do you think Sam is honest?” As previously discussed, people perceived someone who admits his or her own weakness accurately as humble, but some may think the person is just honest, not humble. In this regard, honesty was included as a related construct of humility. Furthermore, in personality psychology, honesty and humility were taken together as the sixth dimension of HEXACO personality inventory (i.e., Honesty-Humility).

Lastly, people may want to work with humble people who inspire teamwork and rapid learning, as recent studies have documented the positive effects of humility on teams and firms (Ou, Waldman, & Peterson, 2015; Owens & Hekman, 2016; Rego et al., 2017). Hence, the following two questions were used to measure member favourability: “to what extent do you think Sam is the person you need in your organisation?” and “to what extent do you think Sam is similar to the one you usually think of a humble person?”

Responses ranged from “strongly disagree” to “strongly agree” on a five-point scale. In line with best practice for conducting online research (Oppenheimer, Meyvis, & Davidenko, 2009), participants read each scenario and then completed the manipulation checks followed by seven questions stated above. Items for the manipulation checks were developed for each of the scenarios and were shown in Appendix B.

Results

Manipulation Checks. In treatment condition, participants completed the manipulation checks followed by each of the nine scenarios. Firstly, participants who failed the manipulation checks, more than three out of nine, were excluded from the analyses. Secondly, for each scenario, each response that failed the manipulation check was removed. As a consequence, responses from thirteen American and seven Korean participants were failed and removed from the analyses. Further, 71.79 per cent of American participants and 89.23 per cent of Korean participants well understand the given scenarios in their condition, yielding the remaining participants of 56 American (Sample A) and 58 Korean (Sample B), as shown in Table 19. In the control condition, two items for manipulation checks were used, and responses that failed any of these two were eliminated from the analyses. Consequently, 83.33 per cent of American participants and 85.45 per cent of Korean participants correctly identified the target answers, yielding 50 American (Sample C) and 47 Korean (Sample D). Thus, it can be interpreted as the majority of the participants understood the conditions and humility manipulation was deemed effective.

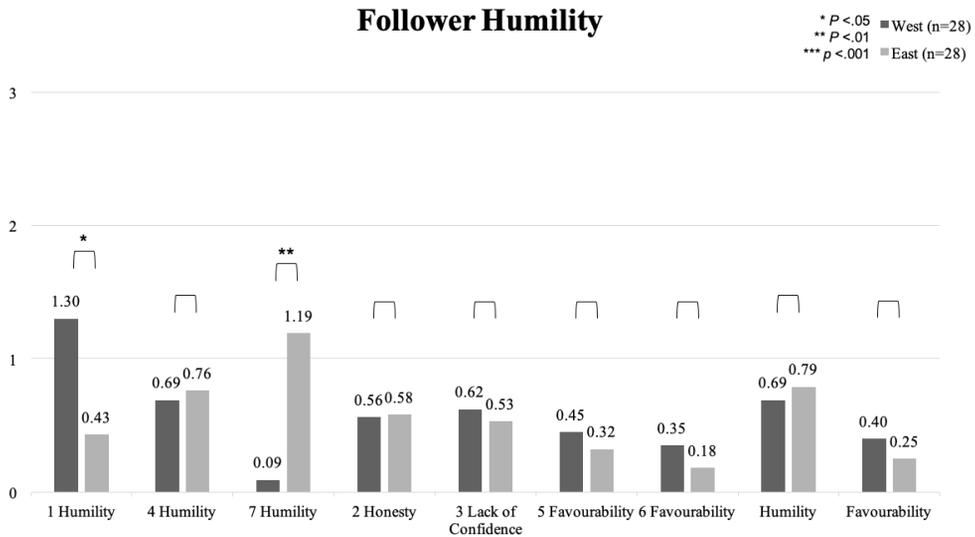
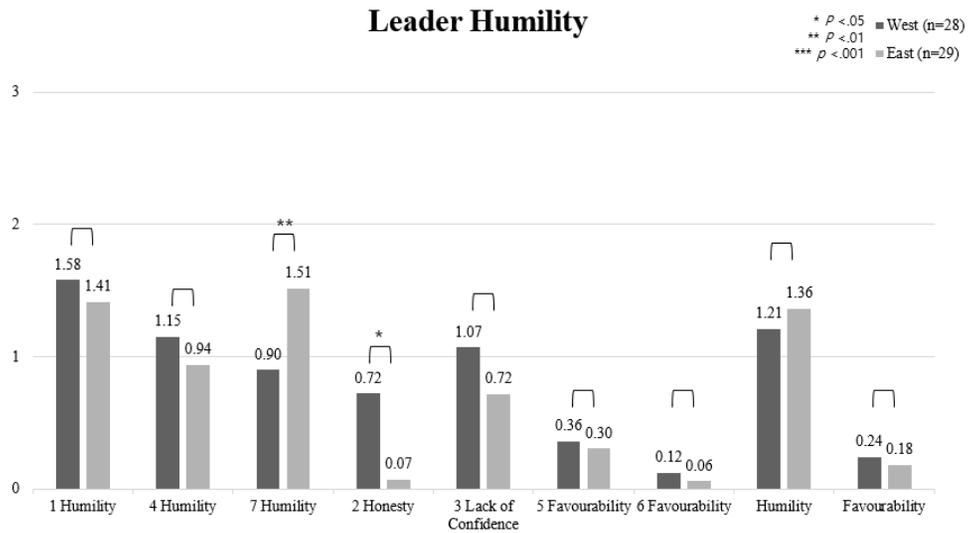
Given the aforementioned study design, participants in the treatment condition were further randomly assigned to one of two conditions (leader or follower). To be specific, for each country, half of them (28 participants for the U.S. and 29 participants for South Korea) read scenarios in regard with a humble leader and the rest read scenarios in regard with a humble follower. Similarly, participants in the control condition were randomly assigned to one of two conditions (leader or follower), as shown in Table 19.

As the data were not normally distributed and the size of each sub-sample was under 30, I conducted the series of the Independent Samples Mann-Whitney U test to compare across cultures (West vs East) and the direction of assessment (leader vs follower). For each of humility dimensions, the results were summarised in the figures below. In the following figures, leader humility represented the results from leader condition, and follower humility represented the results from follower condition. On the x-axis in following figures, item 1, 4, and 7 were developed to assess humility, and the mean of the average scores of three items was calculated, as “humility.” Item 2 was to assess honesty and item 3 were to assess lack of confidence. Item 5 and 6 represented member favourability, and “favourability” indicated the mean of the average scores of two items. Also, the full version of items were shown in Appendix B.

Given the inclusion of a control condition, differences in average scores of participants in treatment condition compared to scores of participants in the control condition for each item in each dimension of humility were calculated for comparisons. For example, a scenario L-6 was about “a negative view of the self (accurately)” in leader condition, as shown in Table 20. As the results for the scenario L-6, the mean of item number 1 (humility) from American participants in treatment condition were 3.96, whereas the mean of item 1 from American participants in the control condition was 2.38. The difference between means was 1.58 which indicated the actual treatment effect.

Akin to Study 1, through experimental manipulation of humility dimensions in each of leader and follower condition, a 2 (culture: West, East) \times 2 (direction of assessment: leader, follower) comparison were conducted. Hence, the differences were illustrated in the figures below.

(1) A Negative View of the Self (Accurately)



First of all, this dimension, “a negative view of the self (accurately)” was based on a Westerner perspective on humility, but by comparing humility items Westerners’ humility were higher than Easterners’ only in item 1 (and it was significantly different only in follower condition). There was no significant difference between cultures on item 4. Moreover, in item 7, East was significantly higher in both leader and follower conditions ($p < .01$), which resulted in a higher overall score, although the difference was not significant.

For item 2 (honesty) and item 3 (lack of confidence), the treatment group showed neutral, around 3 in both leader and follower condition, whilst the control group showed a neutral level of 2.5 to 3.0 in these items.

For member favourability (item 5 and 6), it was not a significant difference, but Westerners' favourability was slightly higher. In the tables of correlations below, humility and member favourability showed strong positive correlations.

◆ *West*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	.37**	1							
7. Humility	.47**	.33*	1						
2. Honesty	.01	.14	.25	1					
3. Lack of Confidence	.26*	0.13	.10	-.161	1				
5. Favourability	.47**	.28*	.49**	.04	-.01	1			
6. Favourability	.46**	.39**	.53**	.06	.06	.82**	1		
Humility	.75**	.72**	.80**	.21	.17	.52**	.57**	1	
Favourability	.47**	.33*	.53**	.06	.05	.95**	.94**	.56**	1

Note. n=56

* $p < 0.05$; ** $p < 0.01$

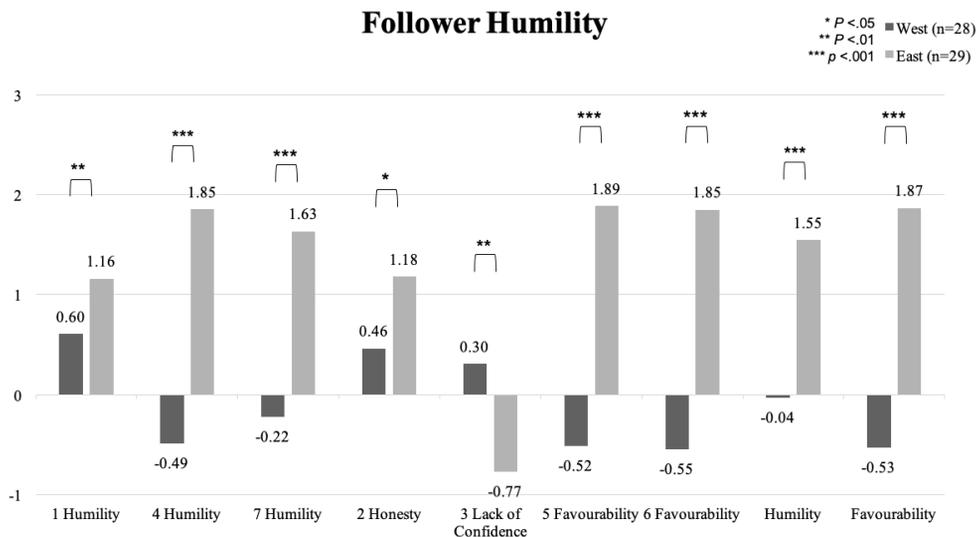
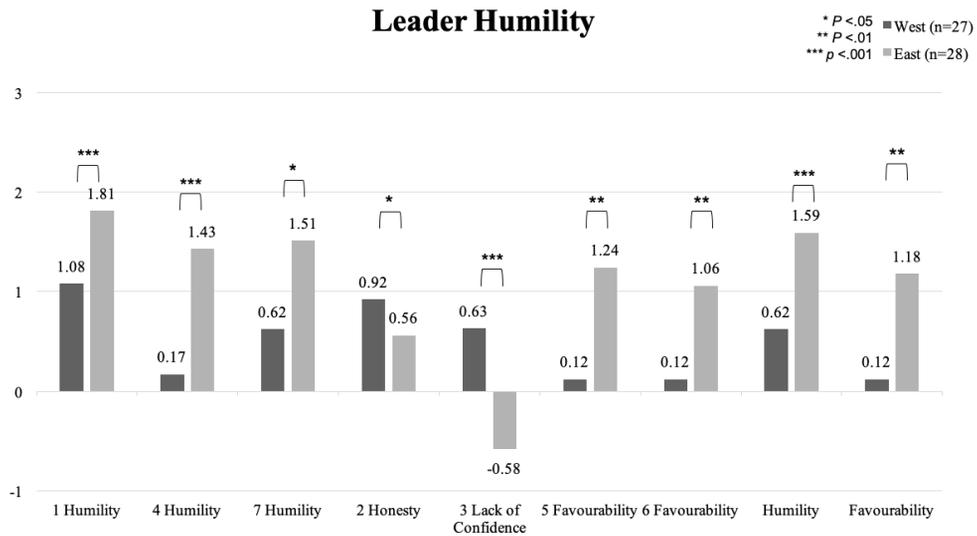
◆ *East*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	.08	1							
7. Humility	.23	.33*	1						
2. Honesty	-.16	-.42**	-.06	1					
3. Lack of Confidence	.09	.40**	.11	-.30*	1				
5. Favourability	.21	.83**	.45**	.42**	.41**	1			
6. Favourability	.23	.70**	.48**	.31*	.37**	.88**	1		
Humility	.70**	.60**	.72**	.30*	.24	.65**	.61**	1	
Favourability	.25	.77**	.48**	.37**	.38**	.97**	.95**	.66**	1

Note. n=57

* $p < 0.05$; ** $p < 0.01$

(2) A Negative View of the Self (Lowly)



The second dimension was based on an Eastern perspective, such as exaggerating one's weaknesses. In items on humility (item 1, 4, 7 and aggregated humility), Easterners showed significantly higher scores.

In item 3 (lack of confidence), the difference between West and East was significant in both leader and follower condition. Remarkably, in the East, it showed the lowest score, which indicated that Korean employees seldom perceived lowering oneself lacked confidence. Although the differences were significant in item 3 in

both leader and follower condition, before subtracting the control group score, the absolute scores were below 3 in the West. Thus, Westerners also hardly think someone who overstates one's weaknesses as lack of confidence.

Interestingly, American employees in follower condition showed an even lower score than the control group in item 4, 7 (humility) and 5, 6 (member favourability). These results support that there are the clear cultural differences in perception of humility. Also, in the tables below, humility items (item 4 and 7, except for item 1) and member favourability (item 5 and 6) were significantly correlated.

♦ *West*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	-.04	1							
7. Humility	.16	.32*	1						
2. Honesty	.04	.34*	.26	1					
3. Lack of Confidence	.02	.14	-.17	.13	1				
5. Favourability	-.03	.35**	.66**	.32*	-.15	1			
6. Favourability	.14	.40**	.74**	.41**	-.14	.87**	1		
Humility	.53**	.57**	.77**	.27*	.00	.48**	.62**	1	
Favourability	.07	.41**	.72**	.39**	-.13	.95**	.97**	.58**	1

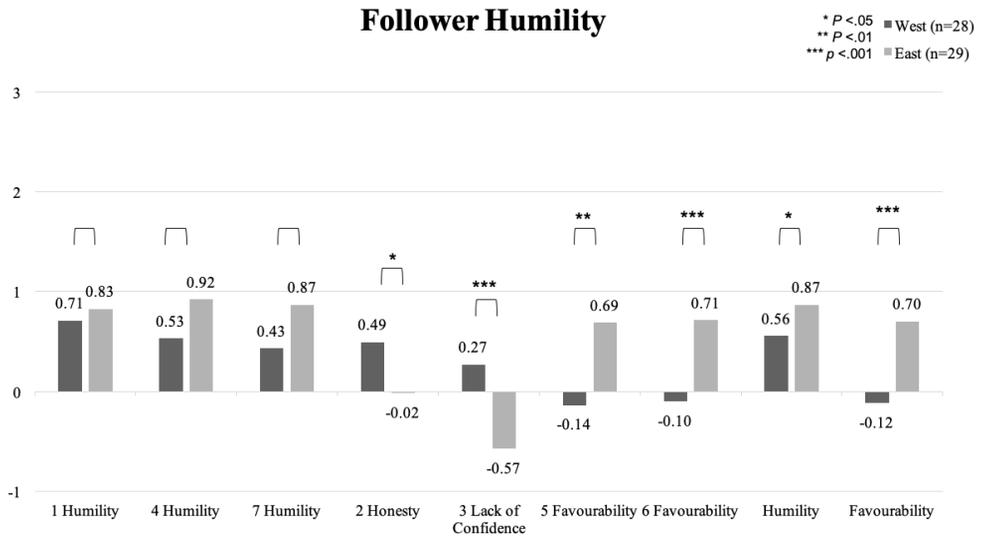
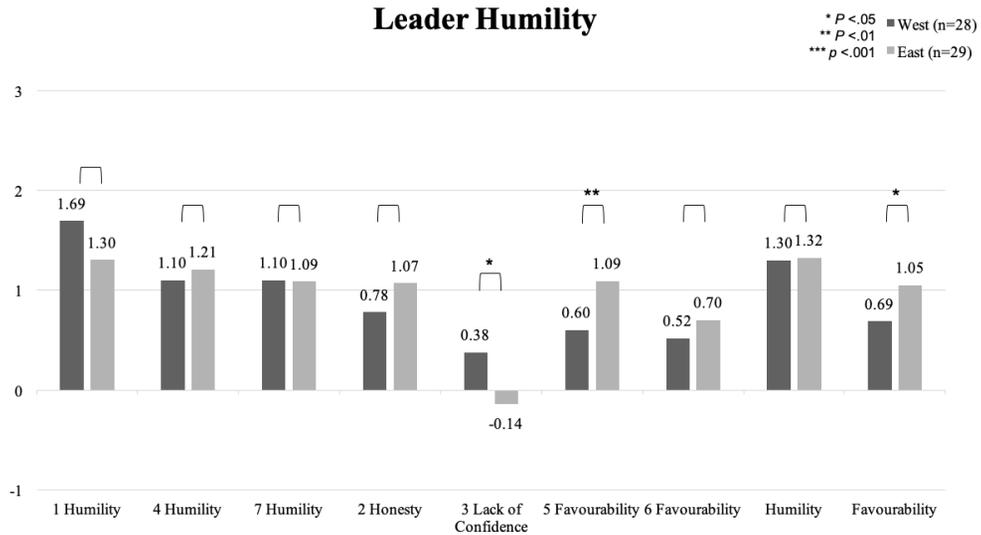
Note. n=55
* $p < 0.05$; ** $p < 0.01$

♦ *East*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	.13	1							
7. Humility	.32*	.51**	1						
2. Honesty	.14	.14	.40**	1					
3. Lack of Confidence	-.13	-.23	-.31*	.02	1				
5. Favourability	.18	.44**	.53**	.35**	-.26	1			
6. Favourability	.22	.46**	.58**	.36**	-.04	.71**	1		
Humility	.57**	.72**	.84**	.33*	-.30*	.51**	.58**	1	
Favourability	.22	.49**	.58**	.36**	-.018	.89**	.91**	.56**	1

Note. n=57
* $p < 0.05$; ** $p < 0.01$

(3) A Positive View of the Self



Although two separate scenarios regarding Western (accurately) and Eastern (lowly) perspectives were developed, the consistent findings with Study 1 were found that revealed “positive view of the self” as one dimension. By conducting a Wilcoxon Signed Ranks Test on a positive view of the self (accurately) and a positive view of the self (lowly), there were no significant differences. Thus, it could be combined into one dimension.

In both West and East, leader humility is higher than follower humility in all humility items. It can be seen that people are more impressed by leaders who do not overstate their strengths or abilities than by followers. Contrastively, the difference between cultures in humility items was not significant. Moreover, item 3 (lack of confidence) was lower in East than in West. Whilst item 5 and 6 (member favourability) were higher in East than in West, moderately significant correlations were shown in both cultures.

◆ *West*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	.48**	1							
7. Humility	.23	.39**	1						
2. Honesty	.52**	.15	.22	1					
3. Lack of Confidence	-.12	.12	.37**	-.04	1				
5. Favourability	.50**	.59**	.45**	.44**	.02	1			
6. Favourability	.46**	.32*	.52**	.19	.05	.45**	1		
Humility	.74**	.85**	.65**	.37**	.15	.65**	.52**	1	
Favourability	.57**	.51**	.54**	.37**	.05	.84**	.85**	.68**	1

Note. n=56

* $p < 0.05$; ** $p < 0.01$

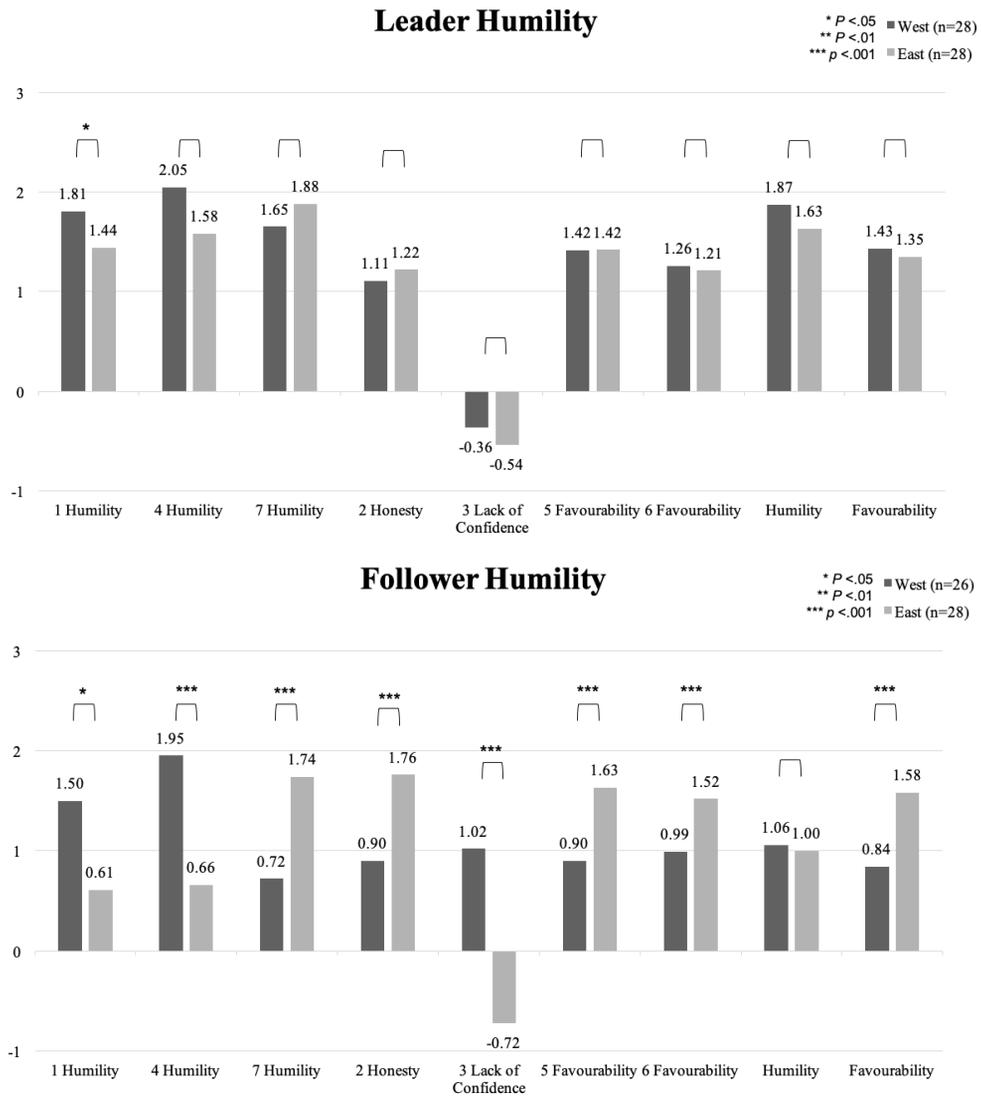
◆ *East*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	.43**	1							
7. Humility	.61**	.58**	1						
2. Honesty	-.07	-.15	-.09	1					
3. Lack of Confidence	-.01	-.09	-.08	.10	1				
5. Favourability	.18	.59**	.56**	.21	.02	1			
6. Favourability	.37**	.47**	.67**	.05	.04	.59**	1		
Humility	.78**	.74**	.88**	.03	-.02	.58**	.55**	1	
Favourability	.26*	.57**	.63**	.23	.05	.91**	.86**	.59**	1

Note. n=58

* $p < 0.05$; ** $p < 0.01$

(4) *Appreciation of others' strength and contributions (Independent)*



In item 1 and 4, American respondents in both leader and follower condition showed higher scores than Korean respondents, whereas, in item 7 and 2, Korean showed higher scores in both leader and follower conditions than American (significant differences only in follower condition). However, before subtracting the control group score, the absolute scores in item 7 and 2 were above 3 in both West and East.

Notably, in West, item 3 in follower condition were too high (mean = 3.31) which indicated significant difference with East (Mann-Whitney U = 621, $p < 0.01$) and significant difference with leader condition (Mann-Whitney U = 557.5, $p < 0.01$). Hence, appreciating others' strengths and contribution was perceived as humility and made a favourable impression in leader condition in both West and East, but not in follower condition in the West.

The tables below revealed that the aggregated humility and member favourability had a significant positive correlation, but each of item (item 1 in West; item 1 and 4 in East) had non-significant correlations.

◆ *West*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	.10	1							
7. Humility	.36**	.56**	1						
2. Honesty	.50**	.41**	.54**	1					
3. Lack of Confidence	-.04	-.22	-.23	-.42**	1				
5. Favourability	.20	.53**	.69**	.50**	-.31*	1			
6. Favourability	.23	.62**	.73**	.41**	-.24	.86**	1		
Humility	.57**	.75**	.85**	.63**	-.26	.65**	.70**	1	
Favourability	.19	.61**	.71**	.43**	-.30*	.95**	.96**	.69**	1

Note. n=54

* $p < 0.05$; ** $p < 0.01$

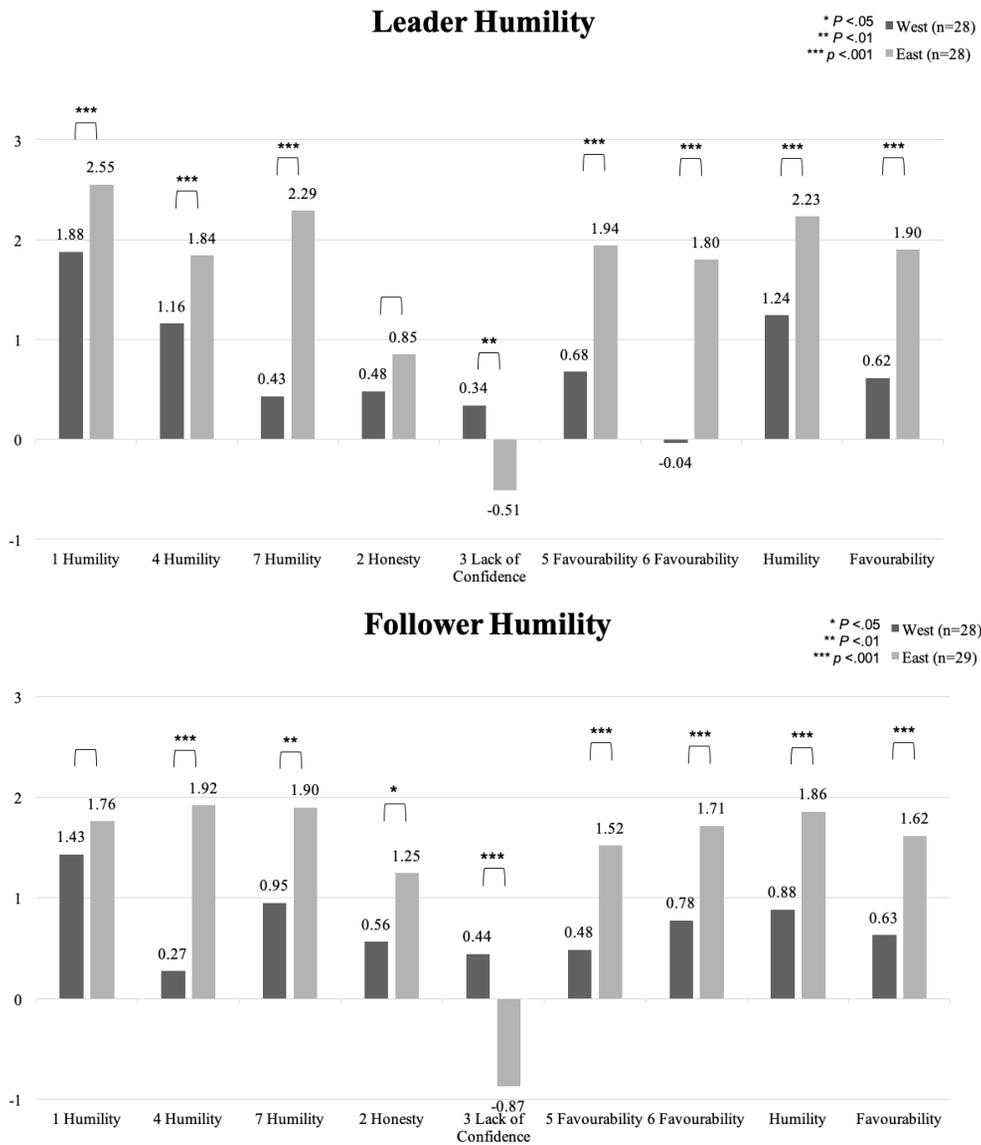
◆ *East*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	-.18	1							
7. Humility	.02	.11	1						
2. Honesty	-.33*	.28*	-.07	1					
3. Lack of Confidence	-.07	-.24	-.48**	-.10	1				
5. Favourability	-.01	.26*	.63**	.03	-.53**	1			
6. Favourability	.14	.26*	.58**	.10	-.49**	.76**	1		
Humility	.58**	.54**	.42**	.03	-.31*	.37**	.44**	1	
Favourability	.07	.23	.63**	.03	-.54**	.95**	.90**	.40**	1

Note. n=56

* $p < 0.05$; ** $p < 0.01$

(5) *Appreciation of others' strength and contributions (Relational)*



Compared with the above-mentioned Western perspective (i.e., Appreciation of others' strength and contributions (Independent)), Westerners showed higher scores than Easterners in the Western viewpoint, whereas Easterners showed higher scores than Westerners, and the difference was more substantial in this Eastern view, emphasising relational aspects.

In both perspectives, Korean participants thought the characters in the scenario were humble with a score of 4 or higher in humility items (item 1, 4, 7), and were not lack confidence (item 3), and they thought the characters were the one who wanted to work with (item 5, 6).

In East, there were strong and significant correlations between humility and member favourability, whereas, in the West, there were weaker yet positive correlations between humility and member favourability.

◆ *West*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	.10	1							
7. Humility	.21	-.04	1						
2. Honesty	.06	.42**	-.39**	1					
3. Lack of Confidence	.19	.04	.21	-.11	1				
5. Favourability	.40**	.07	.02	-.12	.05	1			
6. Favourability	.01	.11	.17	.39**	.19	.29*	1		
Humility	.65**	.55**	.61**	.08	.23	.28*	.05	1	
Favourability	.38**	.35**	-.13	.26	-.14	.75**	.34*	.34*	1

Note. n=56

* $p < 0.05$; ** $p < 0.01$

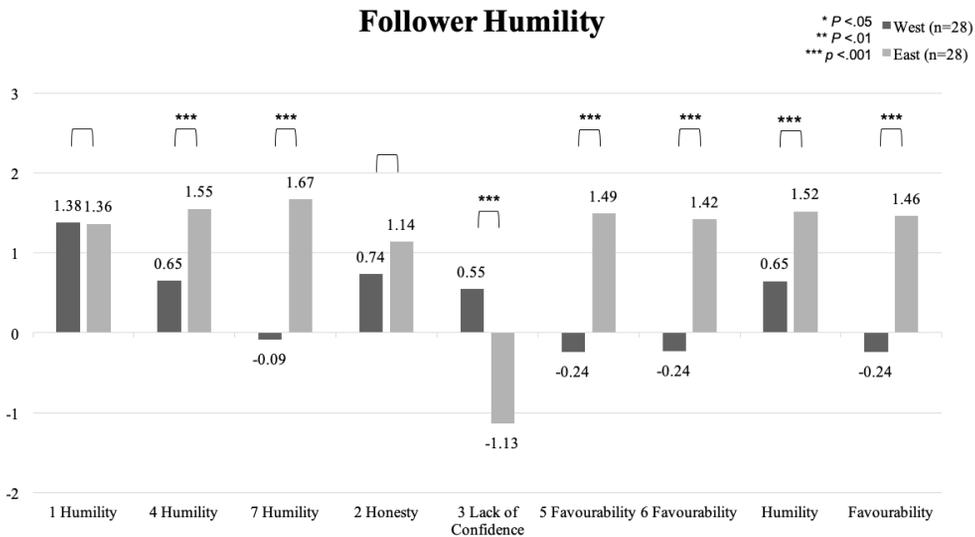
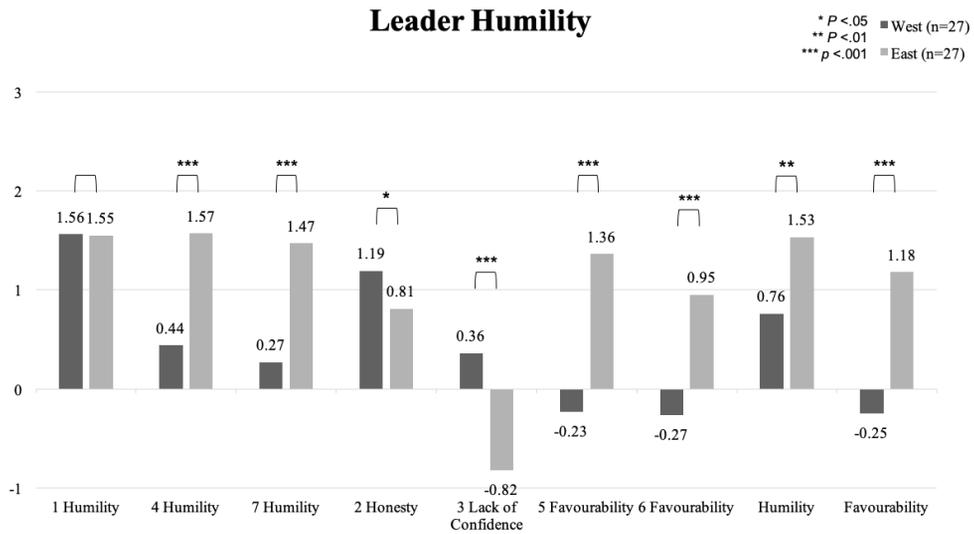
◆ *East*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	.21	1							
7. Humility	.35**	.30*	1						
2. Honesty	.13	.36**	.25	1					
3. Lack of Confidence	-.30*	-.24	-.09	-.02	1				
5. Favourability	.42**	.32*	.56**	.48**	-.12	1			
6. Favourability	.42**	.52**	.58**	.36**	-.21	.79**	1		
Humility	.71**	.53**	.78**	.22	-.24	.59**	.65**	1	
Favourability	.44**	.43**	.61**	.44**	-.16	.95**	.94**	.65**	1

Note. n=57

* $p < 0.05$; ** $p < 0.01$

(6) Teachability



In both leader and follower conditions, Easterners showed higher scores on humility items (item 1, 4, 7, and the aggregated humility) than Westerners, and especially the difference between item 4 and 7 was significant ($p < .001$).

In item 3, there were significantly lower scores in the East, but the absolute score before subtracting the control group score were all above 3 in both cultures. The results indicated that both Westerners and Easterners did not perceive that the teachable person lacked confidence.

Additionally, in item 5 and 6, it turned out that Easterners were more favourable to both leader and follower who are willing to learn from others and are open to new ideas than Westerners.

Humility and member favourability were strongly and significantly correlated in the East. However, in the West, only item 7 showed a strong positive correlation with favourability, and the remaining items on humility (item 1, 4, and the aggregated humility) had non-significant correlations with member favourability.

◆ *West*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	.03	1							
7. Humility	.15	.18	1						
2. Honesty	.23	.18	.04	1					
3. Lack of Confidence	.17	-.05	.06	-.04	1				
5. Favourability	.13	.09	.59**	.24	-.09	1			
6. Favourability	.26	.15	.60**	.03	-.03	.59**	1		
Humility	.65**	.57**	.41**	.23	.07	.25	.12	1	
Favourability	.25	.09	.66**	.09	-.11	.83**	.88**	.15	1

Note. n=55

* $p < 0.05$; ** $p < 0.01$

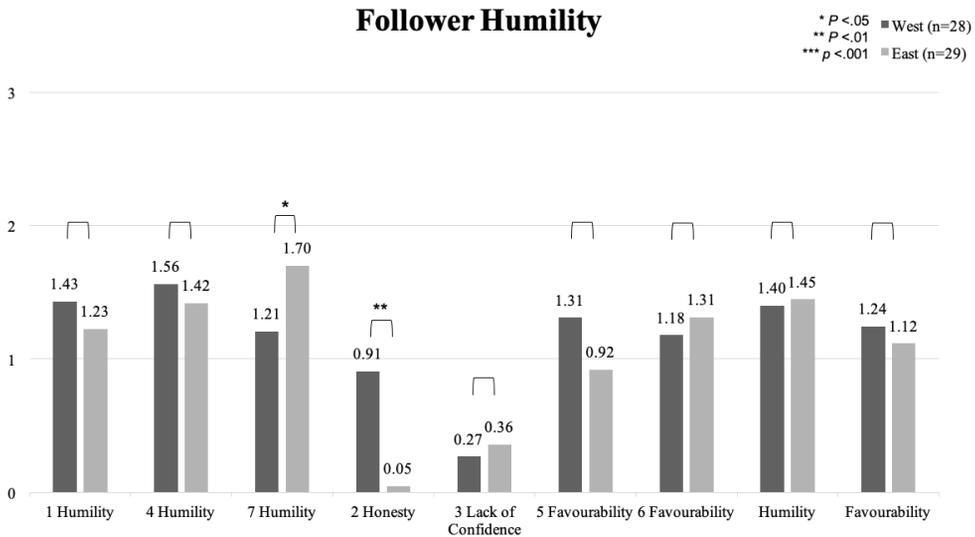
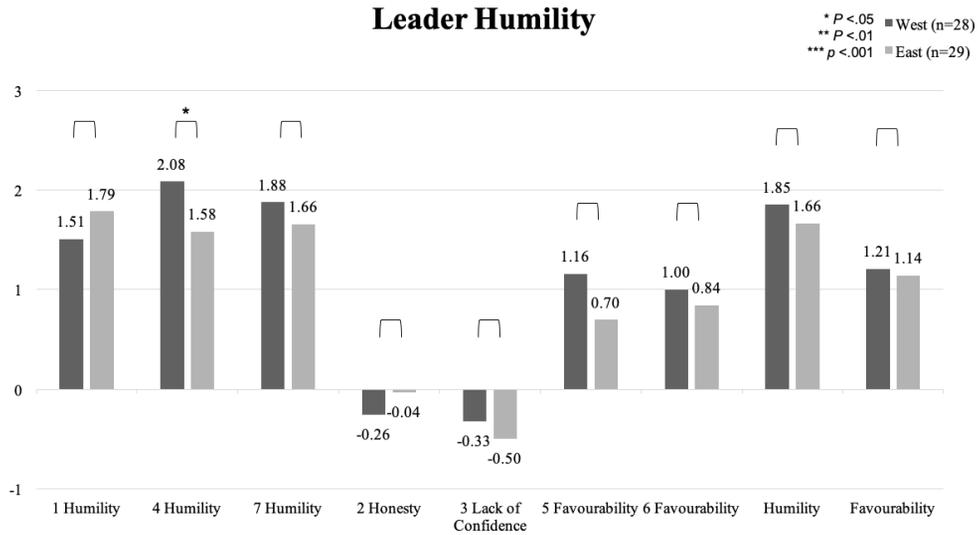
◆ *East*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	.49**	1							
7. Humility	.58**	.79**	1						
2. Honesty	.24	.47**	.29*	1					
3. Lack of Confidence	.03	.13	.12	-.15	1				
5. Favourability	.42**	.73**	.60**	.27*	-.10	1			
6. Favourability	.55**	.69**	.85**	.19	-.08	.67**	1		
Humility	.71**	.90**	.92**	.39**	.15	.67**	.81**	1	
Favourability	.56**	.74**	.79**	.25	-.13	.89**	.88**	.81**	1

Note. n=55

* $p < 0.05$; ** $p < 0.01$

(7) Lack of Superiority



All responses were reverse coded. Initially, two scenarios were developed, adding the relational aspects of humility (See Appendix B). The results from Wilcoxon Signed Ranks Test suggested that there were no significant differences, so combining these two into one dimension. These findings are consistent with Study 1, as relational perspective were excluded in the final 30-item.

Before subtracting the control group value, in both leader and follower conditions, respondents from both cultures reported scores above 3.50 in humility items. Thus, they perceived a lack of superiority as one of the humility dimensions.

In item 3, both Westerners and Easterners did not perceive that the person described in the scenario was lacking confidence, and in item 5 and 6, they wanted to work with this kind of person.

The statistical differences were found significant in item 4 in leader condition, and item 2 and 7 in follower condition. In the remaining items, differences between cultures were not significant.

The following correlation tables supported that there was a significant positive correlation between humility and favourability, but the correlation was weaker than other dimensions of humility, and the correlation between item 1 and favourability was not significant.

◆ *West*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	.29*	1							
7. Humility	.15	.75**	1						
2. Honesty	.32*	-.03	.04	1					
3. Lack of Confidence	.30*	-.02	-.22	.18	1				
5. Favourability	.24	.48**	.44**	.12	-.07	1			
6. Favourability	.15	.53**	.56**	.11	-.10	.52**	1		
Humility	.63**	.86**	.77**	.10	.04	.42**	.48**	1	
Favourability	.24	.59**	.60**	.06	-.16	.86**	.85**	.55**	1

Note. n=56

* $p < 0.05$; ** $p < 0.01$

◆ *East*

Variable	1	4	7	2	3	5	6	Humility	Favourability
1. Humility	1								
4. Humility	.32*	1							
7. Humility	-.03	.42**	1						
2. Honesty	.24	.05	-.00	1					
3. Lack of Confidence	.05	.04	-.08	.28*	1				
5. Favourability	.10	.04	.17	.08	.25	1			
6. Favourability	.13	.47**	.52**	.07	.12	.40**	1		
Humility	.67**	.78**	.54**	.19	.00	.18	.48**	1	
Favourability	.25	.34**	.37**	.11	.04	.78**	.71**	.46**	1

Note. n=58

* $p < 0.05$; ** $p < 0.01$

Discussion

Study 2 was conducted to see if the research findings were consistent with Study 1, even in the experimental design. Firstly, Study 1 found that the respondents from the U.S. considered the Western perspective more importantly whereas Korean respondents perceived the Eastern view more significantly. For “appreciation of others’ strengths and contributions,” the result of Study 2 were consistent with the findings of Study 1, but the differences were not significant. Moreover, for “a negative view of the self (lowly)” which was based on the Eastern perspective, Easterners showed significantly higher scores. Contrastively, for “a negative view of the self (accurately),” it was based on the Western perspective. However, by comparing humility items, Easterners showed higher scores in both leader and follower conditions. Similarly, from the results of supplement analysis in Study 1, humility mean values of Eastern samples were higher than Western samples as shown in Table 11, 13, 15, and 17. These findings indicated that Easterners considered not only an Eastern perspective but also a Western perspective importantly when assessing someone’s humility. Even for teachability, a universal dimension of humility, Easterners showed higher scores for humility items.

Secondly, “a positive view of the self” and “lack of superiority” were divided into Western and Eastern perspectives in the beginning but Study 1 revealed that “a positive view of the self (accurately)” and “a positive view of the self (lowly)” as one factor, and “lack of superiority (independent)” and “lack of superiority (relational)” as one factor. In line with the Study 1 findings, the Wilcoxon Signed Ranks Tests supported that there were no significant differences on “a positive view

of the self (accurately vs lowly)” and “lack of superiority (independent vs relational)” respectively. Thus, each could be combined into one universal dimension.

Thirdly, in the Eastern culture with an interdependent self-construal orientation (Markus & Kitayama, 1991), people view maintaining a low profile as humility and virtue, but the Eastern view of humility has been negatively perceived as a weakness and lack of confidence in Western culture (Exline & Geyer, 2004). Nonetheless, there has been a lot of improvement in humility perception in recent years. For example, from the results of “a negative view of the self (lowly),” American employees had a significantly higher propensity than Korean employees to view the target person’s humble behaviour as a lack of confidence. However, the absolute scores of lack of confidence item were below three, indicating that Westerners also seldom perceived this dimension (e.g., someone overstates one’s weaknesses more than the person actually has) as lack of confidence.

GENERAL DISCUSSION

Theoretical and Practical Implications

Aforementioned findings from Study 1 and 2 indicated that this study contributed to the research of humility in several ways. First, the current study is the first to explicitly examine the cross-cultural differences of humility perception in the workplace. Humility has been defined and perceived differently depending on the culture. Even studies conducted in the Eastern countries adopted the same definition and methodology as the Western studies did, which could have resulted in inaccurate conclusions. Through the literature review, the dimensions of humility were identified, and data from the U.S. and Korea were analysed to explore the cultural differences by dimensions.

Second, although scholars have argued for the importance of humility within leadership and organisational context, this research topic has stymied because of the difficulty of defining and measuring humility. As humility is inevitably a multi-dimensional construct (Ou et al., 2014), the study has explored the cross-cultural aspects of humility by each dimension and the relative importance of the dimensions of humility in determining overall humility, suggesting a comprehensive approach to defining and measuring humility. In particular, when defining humility “a positive view of the self” has been overlooked by the humility literature, but the study findings suggested that it is an important component in both Western and Eastern cultures.

Third, this study helped further our understanding of humility in the organisational context. To date, researchers rely on studying humility of leaders, and

follower humility is the untouched area of research. By examining both leader and follower humility, this paper hopefully extends on humility research by detailing the interpersonal process of how this construct operates within organisations.

For the practical implication, being aware that humility might make a significant impact on organisational outcomes, an increasing number of companies, including Google, consider humility in selection and promotion processes. It is important to note that people, especially Easterners, may apply different standards when assessing a leader's humility or assessing a follower's humility. Thus, using a culturally biased measure may undervalue one's humility. It was necessary to develop a comprehensive measure like WEHS that can help organisations accurately understand their employees' humility. Leveraging the insights gained from this study, organisations can provide different training programmes for leader and follower to facilitate humility.

Limitations and Future Research Directions

Despite its contributions and implications, it is not without limitations. First, this study focused on scale development, but it still resides in the early stage. Thus, the measure developed in this study is needed to be further validated and replicated in other study settings to be a valid and reliable measure.

Second, the samples of this study may not be enough to generalise its findings. The current study collected data from the United States and South Korea, representing Western and Eastern culture. Further investigation of cross-cultural aspects of humility from other countries including European countries and other East

Asian countries would be necessary to support the generalisability of the result of this study.

Third, future research is necessary to further seek more outcome variables related to humility in the workplace. Particularly, more needs to be done on follower humility on the organisational outcomes. Additionally, this study focused only on leader and follower and suggests research on fellow employees for future studies.

CONCLUSION

To date, evidence from various fields of research suggests that humility has become increasingly important in organisational studies as a humble leader can inspire close teamwork, rapid learning and high performance in teams. This study using both quantitative and qualitative data demonstrate the cross-cultural differences of humility perception in the workplace. By examining both leader and follower humility, this paper contributes to a deeper understanding of the differences in the upward and downward assessment. Also, findings from both Study 1 and 2 showed evidence of cultural differences in perception of humility. Given the global nature of business, this cross-cultural study of humility would represent a step forward in being able to begin an in-depth exploration of humility in the organisational context.

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(Appendices follow)

APPENDICES

Appendix A. The Full Version of the Initial List of Items

He/she...

그는/그녀는...

Negative view of the self

Accurately	1. 어떻게 해야 할지 모를 경우에는 모른다고 솔직히 인정한다. He/she admits it when they don't know how to do something (Owens et al., 2013)
	2. 다른 사람이 자신보다 더 많은 지식이나 능력을 가지고 있을 경우 그 사실을 솔직히 시인한다. He/she acknowledges when others have more knowledge and skills than him- or herself. (Owens et al., 2013)
	3. 자신이 어떤 실수를 저질렀다면 그것을 덮으려 하지 않고 인정한다. He/she admits to any mistake, not trying to conceal it.
	4. 자신의 단점을 숨기지 않고 인정한다. He/she acknowledges his/her weaknesses, instead of hiding them.
Lowly	5. 어느 정도는 알지만 잘 알지는 못하는 분야에 대해서 자신은 전혀 알지 못한다고 낮추어 말한다. Regarding topics he/she is unsure of, he/she says that he/she knows absolutely nothing about them.
	6. 다른 사람이 자신보다 더 많은 지식이나 능력을 가지고 있을 경우, 자신을 많이 부족한 사람이라고 말한다. When someone else has more knowledge or skills than he/she does, he/she describes him-/herself as a person who lacks skills or abilities.
	7. 사소한 실수를 했을 경우에도 큰 실수를 했다고 사과한다. He/she apologizes sincerely as if he/she has made a big mistake, even if it is a small mistake.
	8. 실제로 자신이 갖고 있는 단점보다 더 많은 단점을 가진 사람이라고 말한다. He/she overstates his/her weaknesses more than he/she actually has.

Positive view of the self

Accurately	9. 자신이 가지고 있는 지식이나 능력을 정확하게 알고 있다. He/she is fully aware of his/her skills and abilities.
	10. 남들이 자신에 대해 과대평가할 경우에, 실제 자신이 가진 만큼만 인정해 줄 것을 기대한다. When others overestimate his/her abilities, he/she wants others to recognize only as much as he actually has.
	11. 다른 사람들이 자신이 실제로 가진 능력이나 지식 이상으로 평가할 때 그렇지 않다고 말한다. When others overestimate his/her knowledge or abilities, he/she says it is not.
	12. 자신의 능력이나 실적을 애써 드러내려고 하지 않는다. He/she does not try to show off their abilities or achievements.
Lowly	13. 자신이 가지고 있는 지식이나 능력을 다른 사람도 쉽게 가질 수 있다고 생각한다. He/she thinks that others can easily have the abilities that he/she has.
	14. 자신이 이루어낸 실적이나 업적을 남들에게 과소평가하여 말한다. He/she intentionally undervalues what he/she has accomplished or achieved, when talking to others.

15. 어떤 특정 분야에서는 남다른 능력을 가졌음에도 불구하고, 자신을 그렇지 않다고 낮추어 말한다.
He/she has extraordinary abilities in some areas, but he/she keeps a low profile.
16. 자신의 능력이나 실적을 실제보다 적게 말한다.
In terms of his/her abilities or achievements, he/she says less than it really is.

Appreciation of others' strengths and contributions

- | | |
|-------------|---|
| Independent | <ol style="list-style-type: none"> 17. 다른 사람들의 장점에 대해 자주 칭찬한다.
He/she often compliments others on their strengths. (Owens et al., 2013) 18. 다른 사람들의 남다른 공헌에 대해 가치를 인정한다.
He/she shows appreciation for the unique contributions of others.(Owens et al., 2013) 19. 다른 사람들의 장점을 알아준다.
He/she takes notice of others' strengths. (Owens et al., 2013) 20. 다른 사람들의 능력을 인정하고 높이 산다.
He/she acknowledges and respects others' abilities. |
| Relational | <ol style="list-style-type: none"> 21. 자신의 장점보다 다른 사람들이 가지고 있는 장점을 더 높게 인정한다.
He/she evaluates about others' strengths higher than his/her own. 22. 다른 사람들과 함께 좋은 성과를 만들어 냈을 경우, 자신보다 다른 사람들의 기여도를 더 크게 인정한다.
He/she recognizes others' contributions, more than his/her own, for an outstanding performance they make together. 23. 자신이 도움을 준 것보다 다른 사람들에게 받은 도움을 더 크게 인정한다.
He/she appreciates others' help much more than he/she helps others. 24. 자신이 가지고 있는 능력보다 다른 사람들의 능력을 더 인정하고 높이 산다.
He/she acknowledges and respects others' abilities more than his/her own. |

Teachability

25. 매사에 다른 사람에게서 배우려는 태도를 가지고 있다.
He/she is willing to learn from others. (Owens et al., 2013)
 26. 다른 사람의 아이디어에 대해 열린 마음을 가지고 있다.
He/she is open to the ideas of others. (Owens et al., 2013)
 27. 다른 사람의 조언에 대해 경청하는 모습을 보인다.
He/she is open to the advice of others. (Owens et al., 2013)
 28. 자신이 모르는 것이 있으면 다른 사람에게 물어보고 배우려고 한다.
He/she asks questions when he/she is uncertain. (Hook et al., 2013)
 29. 모르는 게 있으면 창피함을 무릅쓰고라도 다른 사람에게 망설이지 않고 물어보고 배우려고 한다.
He/she actively seeks feedback, even if it is critical. (Owens et al.,2013)
 30. 크게 도움이 되지 않더라도 다른 사람이 제시한 의견을 존중해준다.
He/she respects others' opinion even though it is not very helpful.
 31. 다른 사람들이 제시하는 사소한 의견에서조차 무언가 유용한 점을 찾으려고 노력한다.
He/she tries to find something useful even in the trivial opinions that others present.
 32. 자신과 반대되는 의견에서도 자신이 생각하지 못한 무언가가 있는지 찾아보려고 노력한다.
He/she tries to find something that he/she can learn from the opposite opinions.
-

Lack of superiority (Reverse coded)

33. 자신을 매우 높게 평가한다. (R)
He/she thinks of him/herself too highly.(Davis et al., 2011) (R)
34. 자신을 매우 중요한 사람으로 간주한다. (R)
He/she thinks of him/herself as overly important.(Davis et al., 2011) (R)
-
- (Relational) 35. 다른 사람들보다 자신을 매우 높게 평가한다. (R)
He/she thinks of him/herself better than others. (R)
36. 자신을 다른 사람들보다 매우 중요한 사람으로 간주한다. (R)
He/she thinks that he/she is much more important than others. (R)
-
37. 매사에 독선적이며 자신이 옳다고 생각한다. (R)
He/she strikes me as self-righteous. (Davis et al., 2011) (R)
38. 그 사람과 함께 있으면 열등감을 느끼게 만든다. (R)
I feel inferior when I am with him/her. (Davis et al., 2011) (R)
39. 다른 사람을 대신해서 단순하고 시시한 일을 하는 것을 좋아하지 않는다. (R)
He/she does not like doing menial tasks for others.(Davis et al., 2011) (R)
40. 개성이 아주 강한 사람이다. (R)
He/she has a big ego. (Davis et al., 2011) (R)
-

(Appendices continue)

Appendix A-1. The Shorten Version of 21 Items

He/she...

그는/그녀는...

Negative view of the self

- Accurately
- 어떻게 해야 할지 모를 경우에는 모른다고 솔직히 인정한다.
He/she admits it when they don't know how to do something (Owens et al., 2013)
 - 자신이 어떤 실수를 저질렀다면 그것을 덮으려 하지 않고 인정한다.
He/she admits to any mistake, not trying to conceal it.
 - 자신의 단점을 숨기지 않고 인정한다.
He/she acknowledges his/her weaknesses, instead of hiding them.

Negative view of the self

- Lowly
- 어느 정도는 알지만 잘 알지는 못하는 분야에 대해서 자신은 전혀 알지 못한다고 낮추어 말한다.
Regarding topics he/she is unsure of, he/she says that he/she knows absolutely nothing about them.
 - 다른 사람이 자신보다 더 많은 지식이나 능력을 가지고 있을 경우, 자신을 많이 부족한 사람이라고 말한다.
When someone else has more knowledge or skills than he/she does, he/she describes him-/herself as a person who lacks skills or abilities.
 - 실제로 자신이 갖고 있는 단점보다 더 많은 단점을 가진 사람이라고 말한다.
He/she overstates his/her weaknesses more than he/she actually has.

Positive view of the self

- 자신의 능력이나 실적을 애써 드러내려고 하지 않는다.
He/she does not try to show off their abilities or achievements.
- 자신이 이루어낸 실적이나 업적을 남들에게 과소평가하여 말한다.
He/she intentionally undervalues what he/she has accomplished or achieved, when talking to others.
- 어떤 특정 분야에서는 남다른 능력을 가졌음에도 불구하고, 자신을 그렇지 않다고 낮추어 말한다.
He/she has extraordinary abilities in some areas, but he/she keeps a low profile.

Appreciation of others' strengths and contributions

- Independent
- 다른 사람들의 장점에 대해 자주 칭찬한다.
He/she often compliments others on their strengths. (Owens et al., 2013)
 - 다른 사람들의 남다른 공헌에 대해 가치를 인정한다.
He/she shows appreciation for the unique contributions of others.(Owens et al., 2013)
 - 다른 사람들의 장점을 알아준다.
He/she takes notice of others' strengths. (Owens et al., 2013)
- Relational
- 자신의 장점보다 다른 사람들이 가지고 있는 장점을 더 높게 인정한다.
He/she evaluates about others' strengths higher than his/her own.
 - 다른 사람들과 함께 좋은 성과를 만들어 냈을 경우, 자신보다 다른 사람들의 기여도를 더 크게 인정한다.
He/she recognizes others' contributions, more than his/her own, for an outstanding performance they make together.
 - 자신이 가지고 있는 능력보다 다른 사람들의 능력을 더 인정하고 높이 산다.
He/she acknowledges and respects others' abilities more than his/her own.

Teachability

16. 매사에 다른 사람에게서 배우려는 태도를 가지고 있다.
He/she is willing to learn from others. (Owens et al., 2013)
17. 다른 사람의 아이디어에 대해 열린 마음을 가지고 있다.
He/she is open to the ideas of others. (Owens et al., 2013)
18. 크게 도움이 되지 않더라도 다른 사람이 제시한 의견을 존중해준다.
He/she respects others' opinion even though it is not very helpful.

Lack of superiority (Reverse coded)

19. 자신을 매우 높게 평가한다. (R)
He/she thinks of him/herself too highly.(Davis et al., 2011) (R)
 20. 자신을 매우 중요한 사람으로 간주한다. (R)
He/she thinks of him/herself as overly important.(Davis et al., 2011) (R)
 21. 그 사람과 함께 있으면 열등감을 느끼게 만든다. (R)
I feel inferior when I am with him/her. (Davis et al., 2011) (R)
-

(Appendices continue)

Appendix B. Scenarios used in Study 2

Instruction (*Following examples were used in leader condition*)

From now you are going to read **a hypothetical scenario that can happen in the workplace.**

Please read the scenarios on the following page carefully, **imagine that you are Alex** the character in the scenario and answer the questions about **your immediate supervisor Sam** who works with you.

Leader condition

You are Alex from a security camera team at a local security company.

You (Alex) have joined the project to install a security camera on **client A**. As client A has a huge business site, **six members of the security camera team including you (Alex), Sam, and Toby** are currently working together on site.

Over the last few days, **Sam, your team leader**, designed a security system and worked on a floorplan effectively with his abundant experience and attention to detail. This helped the team start installing security cameras sooner than expected. However, a challenging technical problem occurred during the camera installation process, so team members worked together and helped each other to solve the problem. As a result, the installation has been finally completed today.

After a successful installation, a director at client A said, “Thank you so much, you’ve worked so hard! I did not know it would be completed so fast, but you’ve really done it perfectly and much faster than we expected. And we really appreciate Sam’s careful attention to things that we didn’t even think of!” and **raved about Sam’s performance.**

Humility dimensions and questions (*Following examples were used in leader condition*)

[L-6] West _ Negative view of the self

Sam replied, “Oh no, well... when we faced the challenging technical problem, to be honest, I had no idea how to deal with it.”

Please read the following scenario carefully and answer each question.

In the last sentence,

1. To what extent do you think Sam is humble?
 2. To what extent do you think Sam is honest?
 3. To what extent do you think Sam is lack of confidence or do you feel negative about what Sam says?
 4. To what extent do you agree that people around Sam would think humility as his strengths?
 5. To what extent do you want to work with a boss like Sam?
 6. To what extent do you think Sam is the person you need in your organization?
 7. To what extent do you think Sam is similar to the one you usually think of a humble person?
 8. **[Manipulation check]** In this situation, how did Sam describe himself differently regarding topics he is unsure of?
 - Far less than he really is
 - Slightly less than he really is
 - Not that differently
 - Slightly more than he really is
 - Far more than he really is
-

[L-1] East _ Negative view of the self

Sam replied, “Oh no, well... when we faced the challenging technical problem, to be honest, I had no idea! I completely don’t know how to deal with it. I could have done absolutely nothing by myself.”

Please read the following scenario carefully and answer each question.

In the last sentence,

1. To what extent do you think Sam is humble?
 2. To what extent do you think Sam is honest?
 3. To what extent do you think Sam is lack of confidence or do you feel negative about what Sam says?
 4. To what extent do you agree that people around Sam would think humility as his strengths?
 5. To what extent do you want to work with a boss like Sam?
 6. To what extent do you think Sam is the person you need in your organization?
 7. To what extent do you think Sam is similar to the one you usually think of a humble person?
 8. **[Manipulation check]** In this situation, how did Sam describe himself differently regarding topics he is unsure of?
 - Far less than he really is
 - Slightly less than he really is
 - Not that differently
 - Slightly more than he really is
 - Far more than he really is
-

[L-2] West _ Positive view of the self

Sam replied, “Oh no, I was only doing the floorplan well... that I was responsible for.”

Please read the following scenario carefully and answer each question.

In the last sentence,

1. To what extent do you think Sam is humble?
 2. To what extent do you think Sam is honest?
 3. To what extent do you think Sam is lack of confidence or do you feel negative about what Sam says?
 4. To what extent do you agree that people around Sam would think humility as his strengths?
 5. To what extent do you want to work with a boss like Sam?
 6. To what extent do you think Sam is the person you need in your organization?
 7. To what extent do you think Sam is similar to the one you usually think of a humble person?
 8. **[Manipulation check]** In this situation, how did Sam describe his ability differently?
 - Far less than it really is
 - Slightly less than it really is
 - Not that differently
 - Slightly more than it really is
 - Far more than it really is
-

[L-7] East _ Positive view of the self

Sam replied, “Oh no, I was only doing the floorplan well... that I was responsible for. There’s nothing outstanding or remarkable about me!”

Please read the following scenario carefully and answer each question.

In the last sentence,

1. To what extent do you think Sam is humble?
 2. To what extent do you think Sam is honest?
 3. To what extent do you think Sam is lack of confidence or do you feel negative about what Sam says?
 4. To what extent do you agree that people around Sam would think humility as his strengths?
 5. To what extent do you want to work with a boss like Sam?
 6. To what extent do you think Sam is the person you need in your organization?
 7. To what extent do you think Sam is similar to the one you usually think of a humble person?
 8. **[Manipulation check]** In this situation, how did Sam describe his ability differently?
 - Far less than it really is
 - Slightly less than it really is
 - Not that differently
 - Slightly more than it really is
 - Far more than it really is
-

[L-9] West _ Appreciation of others' strengths and contributions

Sam replied, "Oh no, well... all of the team members are security experts with professional skills and they worked hard, so we were able to do well and completed successfully."

Please read the following scenario carefully and answer each question.

In the last sentence,

1. To what extent do you think Sam is humble?
 2. To what extent do you think Sam is honest?
 3. To what extent do you think Sam is lack of confidence or do you feel negative about what Sam says?
 4. To what extent do you agree that people around Sam would think humility as his strengths?
 5. To what extent do you want to work with a boss like Sam?
 6. To what extent do you think Sam is the person you need in your organization?
 7. To what extent do you think Sam is similar to the one you usually think of a humble person?
 8. **[Manipulation check]** In this situation, how did Sam describe his contributions in comparison to other team members' contributions?
 - Far less than other team members
 - Slightly less than other team members
 - Not that differently
 - Slightly more than other team members
 - Far more than other team members
-

[L-4] East _ Appreciation of others' strengths and contributions

Sam replied, "Oh no, well... all of my team members are security experts with professional skills, and they've worked harder than I did. I can't say we were able to do well and completed successfully because I was good."

Please read the following scenario carefully and answer each question.

In the last sentence,

1. To what extent do you think Sam is humble?
 2. To what extent do you think Sam is honest?
 3. To what extent do you think Sam is lack of confidence or do you feel negative about what Sam says?
 4. To what extent do you agree that people around Sam would think humility as his strengths?
 5. To what extent do you want to work with a boss like Sam?
 6. To what extent do you think Sam is the person you need in your organization?
 7. To what extent do you think Sam is similar to the one you usually think of a humble person?
 8. **[Manipulation check]** In this situation, how did Sam describe his contributions in comparison to other team members' contributions?
 - Far less than other team members
 - Slightly less than other team members
 - Not that differently
 - Slightly more than other team members
 - Far more than other team members
-

[L-5] West&East _ Teachability

Sam replied, “Oh no, well... when I am uncertain, I usually ask questions and learn a lot from team members, and I did it again this time.”

Please read the following scenario carefully and answer each question.

In the last sentence,

1. To what extent do you think Sam is humble?
 2. To what extent do you think Sam is honest?
 3. To what extent do you think Sam is lack of confidence or do you feel negative about what Sam says?
 4. To what extent do you agree that people around Sam would think humility as his strengths?
 5. To what extent do you want to work with a boss like Sam?
 6. To what extent do you think Sam is the person you need in your organization?
 7. To what extent do you think Sam is similar to the one you usually think of a humble person?
 8. **[Manipulation check]** In this situation, how did Sam describe himself when he doesn't know how to do?
 - He asks questions to other team members.
 - He learns from other team members.
 - He admits to other team members that he doesn't know well.
 - He tries to conceal the fact that he doesn't know well.
 - He tries to solve it on his own.
-

[L-3] West _ Lack of Superiority (Reversed)

Sam replied, “Oh, honestly, I was so good at designing a security system so we were able to move on quickly.”

Please read the following scenario carefully and answer each question.

In the last sentence,

1. To what extent do you think Sam is humble?
 2. To what extent do you think Sam is honest?
 3. To what extent do you think Sam is lack of confidence or do you feel negative about what Sam says?
 4. To what extent do you agree that people around Sam would think humility as his strengths?
 5. To what extent do you want to work with a boss like Sam?
 6. To what extent do you think Sam is the person you need in your organization?
 7. To what extent do you think Sam is similar to the one you usually think of a humble person?
 8. **[Manipulation check]** In this situation, how did Sam describe himself in comparison to other team members?
 - Far lower than other team members
 - Slightly lower than other team members
 - Not that differently
 - Slightly higher than other team members
 - Far higher than other team members
-

[L-8] East _ Lack of Superiority (Reversed)

Sam replied, “Oh, honestly, I was better than others in designing a security system so we were able to move on quickly.”

Please read the following scenario carefully and answer each question.

In the last sentence,

1. To what extent do you think Sam is humble?
 2. To what extent do you think Sam is honest?
 3. To what extent do you think Sam is lack of confidence or do you feel negative about what Sam says?
 4. To what extent do you agree that people around Sam would think humility as his strengths?
 5. To what extent do you want to work with a boss like Sam?
 6. To what extent do you think Sam is the person you need in your organization?
 7. To what extent do you think Sam is similar to the one you usually think of a humble person?
 8. **[Manipulation check]** In this situation, how did Sam describe himself in comparison to other team members?
 - Far lower than other team members
 - Slightly lower than other team members
 - Not that differently
 - Slightly higher than other team members
 - Far higher than other team members
-

Control Condition

Sam replied, “Thanks for the compliment! It really cheered me up!”

Please read the following scenario carefully and answer each question.

In the last sentence,

1. To what extent do you think Sam is humble?
 2. To what extent do you think Sam is honest?
 3. To what extent do you think Sam is lack of confidence or do you feel negative about what Sam says?
 4. To what extent do you agree that people around Sam would think humility as his strengths?
 5. To what extent do you want to work with a boss like Sam?
 6. To what extent do you think Sam is the person you need in your organization?
 7. To what extent do you think Sam is similar to the one you usually think of a humble person?
 8. **[Manipulation check]** In this situation, how did Sam solve the problem when he faced the technical challenge?
 - He consulted with an expert to solve the problem.
 - He worked together with team members to solve the problem.
 9. **[Manipulation check]** In the last sentence, how did Sam react to the client’s compliment?
 - He said thanks and it cheered him up.
 - He undervalued his ability than he actually is.
 - He acknowledged his weaknesses.
 - He appreciated others’ contributions more than his own.
 - He said he learnt a lot from others.
 - He described himself too highly.
-

Follower condition

You are Alex from a security camera team at a local security company.

You (Alex) have joined the project to install a security camera on **client A**. As client A has a huge business site, **six members of the security camera team including you (Alex), Sam, and Toby** are currently working together on site.

Over the last few days, **Toby, your subordinate**, designed a security system and worked on a floorplan effectively with his abundant knowledge and attention to detail. This helped the team start installing security cameras sooner than expected. However, a challenging technical problem occurred during the camera installation process, so team members worked together and helped each other to solve the problem. As a result, the installation has been finally completed today.

After a successful installation, a director at client A said, “Thank you so much, you’ve worked so hard! I did not know it would be completed so fast, but you’ve really done it perfectly and much faster than we expected. And we really appreciate Sam’s careful attention to things that we didn’t even think of!” and **raved about Toby’s performance.**

Korean version (An example of leader condition)

이제부터 나오는 내용은 직장 내에서 일어날 수 있는 가상 시나리오입니다. 귀하는 다음 페이지의 시나리오를 자세히 읽고 각 문항에 답변해주시기 바랍니다.

귀하는 국내의 한 보안전문기업의 보안 카메라 팀의 강 대리입니다.

귀하(강 대리)는 고객사 A에 보안 카메라를 설치하기 위한 프로젝트에 참여하게 되었습니다. 고객사 A의 사업장 규모가 크기 때문에 귀하(강 대리)와 박 팀장, 김 사원 등 보안 카메라 팀 소속 6명이 현재 현장에서 함께 일하고 있습니다.

지난 며칠 동안 박 팀장은 풍부한 경험에서 얻은 노하우와 특유의 꼼꼼함으로 고객 맞춤형 보안 설계를 효과적으로 진행하였습니다. 덕분에 예상보다 일찍 보안 카메라 설치를 시작할 수 있게 되었습니다. 하지만 카메라 설치 과정에서 어려운 기술적 문제가 발생하여 팀원들이 힘을 모아 해결하였습니다. 그 결과 오늘 최종적으로 설치를 완료하게 되었습니다.

성공적인 설치 후, 고객사의 담당자는 “그동안 너무 고생 많으셨습니다. 이렇게 빨리 설치 완료될지 몰랐는데, 정말 저희들 예상보다 훨씬 빠르고 완벽하게 완료해주셨네요. 그리고 저희는 생각지도 못했던 부분까지 박 팀장님이 세심하게 신경 써주셔서 정말 감사합니다!”라고 특히 박 팀장에 대해 극찬을 했습니다.

(Appendices continue)

Appendix C. Descriptive Statistics and Reliability

(1) West Leader Humility

Item #	Mean	SD	Cronbach's α	α if item deleted
1	3.97	.83	.63	.49
2	3.91	.94		.50
3	3.89	.88		.60
4	3.36	1.11	.46	.28
5	3.01	1.17		.34
6	3.68	1.05		.44
7	2.79	1.16		.41
8	3.74	1.01	.63	.63
9	2.98	1.14		.52
10	3.47	1.09		.60
11	3.24	1.12		.48
12	3.96	.93	.82	.78
13	4.01	1.00		.79
14	4.02	.98		.79
15	4.09	.90		.80
16	3.09	1.05		.82
17	3.46	1.20		.78
18	3.32	1.12		.80
19	4.03	.98	.75	.67
20	4.06	.98		.71
21	3.83	1.05		.74
22	3.93	.83		.73
23	3.99	.78		.71
24	4.13	.71		.74
25R	3.89	1.15	.88	.85
26R	3.85	1.03		.87
27R	3.86	1.07		.86
28R	3.84	1.01		.86
29R	3.65	1.09		.87
30R	3.97	1.04		.85
	3.70		.86	

Note. n=160; R = Reverse coded

(2) West Follower Humility

Item #	Mean	SD	Cronbach's α	α if item deleted
1	3.97	.80	.62	.52
2	3.83	.91		.48
3	3.90	.92		.57
4	3.26	1.18	.70	.55
5	2.97	1.24		.61
6	3.63	1.13		.70
7	2.78	1.13		.64
8	3.56	1.06	.54	.53
9	2.98	1.19		.50
10	3.56	1.14		.52
11	3.20	1.07		.28
12	3.85	.95	.76	.73
13	3.95	.82		.72
14	3.82	.99		.74
15	3.94	.91		.74
16	3.17	1.07		.73
17	3.49	1.00		.71
18	3.36	1.02		.73
19	4.28	.97	.71	.64
20	4.03	.92		.60
21	4.18	.88		.67
22	3.75	.94		.67
23	3.71	.91		.71
24	3.84	.83		.68
25R	3.93	1.01	.89	.87
26R	3.77	1.12		.86
27R	3.76	1.19		.88
28R	3.97	.98		.88
29R	3.64	1.04		.89
30R	3.96	1.05		.87
	3.67		.83	

Note. n=160; R = Reverse coded

(3) East Leader Humility

Item #	Mean	SD	Cronbach's α	α if item deleted
1	3.91	.81	.69	.62
2	3.78	.88		.48
3	3.63	.87		.68
4	3.49	.70	.66	.66
5	3.53	.84		.49
6	3.46	.78		.59
7	3.34	.86		.60
8	3.48	.98	.72	.71
9	3.23	.71		.68
10	3.44	.78		.64
11	3.29	.77		.60
12	3.89	.76	.86	.79
13	3.83	.73		.78
14	4.00	.71		.85
15	3.90	.71		.81
16	3.88	.82	.67	.58
17	3.93	.78		.52
18	3.80	.81		.64
19	3.88	.77	.84	.81
20	3.93	.73		.79
21	3.82	.73		.80
22	3.74	.81		.81
23	3.82	.75		.83
24	3.75	.79		.81
25R	3.25	1.03	.85	.83
26R	3.06	1.00		.84
27R	3.91	1.15		.82
28R	3.84	1.06		.82
29R	3.46	1.02		.83
30R	3.46	1.10		.83
	3.66		.88	

Note. n=160; R = Reverse coded

(4) East Follower Humility

Item #	Mean	SD	Cronbach's α	α if item deleted
1	3.42	.74	.54	.51
2	3.34	.70		.27
3	3.30	.70		.50
4	3.88	.93	.72	.66
5	3.70	.87		.62
6	3.54	1.01		.70
7	3.54	.98		.63
8	3.36	.87	.63	.62
9	3.34	.91		.57
10	3.44	1.02		.40
11	3.21	.98		.51
12	3.76	.76	.76	.73
13	3.94	.63		.70
14	3.91	.71		.70
15	3.83	.74		.71
16	3.87	.94	.61	.51
17	3.53	.88		.43
18	3.88	1.10		.59
19	3.99	.82	.81	.77
20	3.89	.73		.76
21	3.88	.75		.77
22	3.86	.78		.78
23	3.75	.72		.81
24	3.81	.65		.78
25R	3.25	.89	.81	.79
26R	3.16	1.00		.81
27R	4.03	.99		.78
28R	3.91	1.04		.76
29R	3.66	.98		.75
30R	3.50	.94		.78
	3.65		.78	

Note. n=160; R = Reverse coded

Appendix D. Summary of the Goodness of Fit Statistics for All Models

Sample	N	CFI	TLI	RMSEA	Chi-square	df	p value	Model
West Total	174	.91	.89	.06	685.02	384	.00	7-factor
	174	.89	.83	.08	823.54	390	.00	6-factor
	174	.42	.37	.13	1644.22	405	.00	1-factor
West Leader	87	.82	.80	.07	626.56	384	.00	7-factor
	87	.73	.70	.09	749.42	390	.00	6-factor
	87	.41	.37	.15	1201.45	405	.00	1-factor
West Follower	87	.80	.78	.06	683.97	384	.00	7-factor
	87	.77	.74	.08	710.17	390	.00	6-factor
	87	.44	.40	.15	1162.06	405	.00	1-factor
East Total	170	.95	.92	.04	670.14	384	.00	7-factor
	170	.86	.84	.06	824.08	390	.00	6-factor
	170	.42	.37	.14	1653.65	405	.00	1-factor
East Leader	85	.80	.77	.05	610.83	384	.00	7-factor
	85	.77	.74	.09	656.07	390	.00	6-factor
	85	.42	.37	.15	1173.13	405	.00	1-factor
East Follower	85	.84	.81	.05	625.27	384	.00	7-factor
	85	.81	.78	.07	656.25	390	.00	6-factor
	85	.59	.56	.15	1170.44	405	.00	1-factor

Note. RMSEA = root mean square error of approximation; CFI = comparative fit index; and NNFI (also referred to as TLI) = non-normed fit index

(Appendices continue)

Appendix E. Descriptive Statistics and Correlations

(1) West Leader

Variable	Mean	SD	1	2	3	4	5	6	7	8	9
1 Negative Self (Accurately)	3.95	.76	1								
2 Negative Self (Lowly)	3.12	.89	.13	1							
3 Positive Self	3.55	.87	.33**	.60**	1						
4 Appreciation	3.80	.66	.54**	.32**	.46**	1					
5 Teachability	4.13	.78	.69**	.10	.33**	.54**	1				
6 Lack of Superiority	3.82	.97	.30**	-.29**	-.05	.15	.22*	1			
7 Trait humility ^a	3.24	.78	.11	.52**	.47**	.24*	.09	.27	1		
8 Modesty ^a	3.34	.71	.42**	.73**	.69**	.56**	.31**	-.21	.46**	1	
9 Narcissism ^a	1.47	.41	-.35**	-.03	-.18	-.28**	-.43**	-.07	-.10	-.11	1

Note. N = 87;

^a Aggregated scores;

* $p < 0.05$; ** $p < 0.01$

(2) West Follower

Variable	Mean	SD	1	2	3	4	5	6	7	8	9
1 Negative Self (Accurately)	3.96	.88	1								
2 Negative Self (Lowly)	3.17	.88	.20	1							
3 Positive Self	3.54	.84	.44**	.34**	1						
4 Appreciation	3.64	.71	.46**	.61**	.50**	1					
5 Teachability	4.15	.85	.53**	.01	.34**	.40**	1				
6 Lack of Superiority	3.77	1.03	.28**	-.28**	.04	.06	.46**	1			
7 Trait humility ^a	3.51	.70	.51**	.68**	.73**	.59**	.30**	.20	1		
8 Modesty ^a	3.71	.63	.65**	.57**	.73**	.71**	.49**	.09	.74**	1	
9 Narcissism ^a	1.60	.34	-.55**	-.33**	-.32**	-.61**	-.45**	-.26*	-.35**	-.50**	1

Note. N = 87;

^a Aggregated scores;

* $p < 0.05$; ** $p < 0.01$

(3) East Leader

Variable	Mean	SD	1	2	3	4	5	6	7	8	9	10
1 Negative Self (Accurately)	3.92	.63	1									
2 Negative Self (Lowly)	3.35	.75	.02	1								
3 Positive Self	3.54	.66	.18	.47**	1							
4 Appreciation (Independent)	4.00	.72	.52**	.26*	.39**	1						
5 Appreciation (Relational)	3.91	.47	.08	.41**	.50**	.45**	1					
6 Teachability	4.09	.51	.47**	.18	.22*	.54**	.28**	1				
7 Lack of Superiority	3.90	.94	.12	-.17	-.06	.18	.02	.33**	1			
8 Trait humility ^a	3.86	.63	.70**	.31**	.55**	.86**	.40**	.55**	.22*	1		
9 Modesty ^a	3.64	.53	.10	.68**	.76**	.44**	.81**	.29**	-.09	.45**	1	
10 Narcissism ^a	1.72	.31	-.26*	.02	-.03	-.07	.00	-.06	-.12	-.12	.01	1

Note. N = 85;

^a Aggregated scores;

* $p < 0.05$; ** $p < 0.01$

(4) East Follower

Variable	Mean	SD	1	2	3	4	5	6	7	8	9	10
1 Negative Self (Accurately)	3.62	.66	1									
2 Negative Self (Lowly)	3.32	.66	.11	1								
3 Positive Self	3.30	.81	.08	.55**	1							
4 Appreciation (Independent)	4.01	.49	.02	.08	.06	1						
5 Appreciation (Relational)	4.09	.88	.17	.53**	.73**	.28**	1					
6 Teachability	4.18	.47	.27*	.11	.19	.24*	-.12	1				
7 Lack of Superiority	4.02	.74	.05	-.28**	-.05	.18	-.03	.08	1			
8 Trait humility ^a	3.88	.42	.41**	.11	.07	.88**	.32**	.37**	.17	1		
9 Modesty ^a	3.94	.49	.07	.27*	.58**	.55**	.69**	.21	.15	.52**	1	
10 Narcissism ^a	1.97	.35	.12	-.09	-.15	-.01	-.19	.02	.13	.00	-.15	1

Note. N = 85;

^a Aggregated scores;

* $p < 0.05$; ** $p < 0.01$

(5) West Total

Variable	Mean	SD	1	2	3	4	5	6	7	8	9
1 Negative Self (Accurately)	3.96	.66	1								
2 Negative Self (Lowly)	3.14	.77	.23*	1							
3 Positive Self	3.55	.73	.46**	.61**	1						
4 Appreciation	3.72	.58	.52**	.59**	.59**	1					
5 Teachability	4.14	.68	.68**	.13	.39**	.50**	1				
6 Lack of Superiority	3.80	.93	.36**	-.31**	-.02	.11	.41**	1			
7 Trait humility ^a	3.37	.61	.43**	.71**	.72**	.52**	.27*	-.11	1		
8 Modesty ^a	3.52	.58	.58**	.75**	.81**	.67**	.45**	-.08	.74**	1	
9 Narcissism ^a	1.53	.27	-.39**	-.18	-.27*	-.49**	-.49**	-.16	-.26*	-.27*	1

Note. N = 174;

^a Aggregated scores;

* $p < 0.05$; ** $p < 0.01$

(6) East Total

Variable	Mean	SD	1	2	3	4	5	6	7	8	9	10
1 Negative Self (Accurately)	3.77	.49	1									
2 Negative Self (Lowly)	3.33	.63	.02	1								
3 Positive Self	3.42	.65	-.06	.65**	1							
4 Appreciation (Independent)	4.00	.54	.35**	.15	.28**	1						
5 Appreciation (Relational)	4.00	.58	.04	.60**	.70**	.39**	1					
6 Teachability	4.14	.42	.24*	.05	.01	.49**	.08	1				
7 Lack of Superiority	3.96	.76	.11	-.26*	-.06	.23*	-.01	.20	1			
8 Trait humility ^a	3.87	.44	.58**	.18	.33**	.91**	.38**	.48**	.26*	1		
9 Modesty ^a	3.79	.45	.10	.60**	.80**	.52**	.84**	.26*	.02	.56**	1	
10 Narcissism ^a	1.85	.24	-.06	-.02	-.04	-.09	-.09	-.01	.09	-.10	-.08	1

Note. N = 170;

^a Aggregated scores;

* $p < 0.05$; ** $p < 0.01$

국문초록

최근 들어 인간의 좋은 측면의 발견과 발전에 주목하는 긍정심리학이 대두하면서, 겸손의 긍정적 가치와 기능을 고찰한 연구들이 이루어졌고, 이를 바탕으로 겸손을 일상생활뿐만 아니라 조직장면에서도 핵심적인 미덕으로 여기게 되었다.

본 논문은 조직 내 겸손의 비교 문화적 탐색을 위한 연구로 다음과 같은 목적을 가지고 수행되었다. 세부적으로, 겸손은 모든 문화권에서 존재하는 보편적인 특성이지만 이를 인식하고 행하는 방식은 소속한 문화권에 따라 차이를 보일 수 있다. 예를 들어, 겸손을 정의할 때 서양에서는 자기 자신을 정확하게 바라보는 것 (An accurate view of self), 즉 자신의 한계, 부족함, 실수를 솔직하게 인정하는 것을 겸손이라고 말한다 (Owens et al., 2013; Davis et al., 2011). 하지만 우리나라와 같은 동양권에서 '겸손이라는 말은 사실과 다르게 자신을 낮추는 것을 말한다.' (최상진, 김시업, 김은미, 김기범, 2000). 이렇듯 겸손을 인식하고 정의하는 데 있어 문화 차이가 있을 수 있음에도 선행연구들에서는 이를 충분히 이해하지 못한 상태에서 조직 내 겸손 리더십의 효과성에 대한 논의가 이루어졌다.

또한, 겸손에 관한 기존 연구의 대부분이 겸손한 리더에 대한 리더십 연구가 주축을 이루고 있었으나, 최근 들어 구글과 같은 기업에서 신입사원 채용 시 겸손을 주요 항목으로 채택한 바와 같이 조직구성원의 겸손에 대해서도 살펴볼 필요가 있다. 따라서 본 연구에서는 조직 내 관계 속에서 겸손한 선배 (리더 또는 윗사람)뿐만 아니라 겸손한 후배 (부하 또는 아랫사람)에 대해 함께 고려하여 연구를 진행하였다.

연구 1에서는 겸손의 문화적 차이를 고려하여, 서양에서 사용하고 있는 겸손 척도에 한국인의 겸손에 관한 연구들을 더해 종합적으로 문화 차이를 고려한 겸손 척도를 개발하고자 한다. 겸손 관련 문헌들을 바탕으로 동·서양의 관점을 고려한 겸손의 구성요소 (Dimension)을 정리하고, 이를 바탕으로 문항을 개발하였다. 설문조사는 한국과 미국의 직장인을 대상으로 시행하였다. 그 결과, 탐색적 요인분석과 확인적 요인분석을 통해 한국은 7 요인 모형, 미국은 6 요인 모형으로 확인되었고, 최종 30 문항이 도출되었다. 요인 구조가 다르게 나타나는 것은 문화 간 차이가 있을 수 있음을 시사한다. 더불어 진행된 평균 비교 분석에서 한국 직장인은 동양적 관점의 겸손을, 미국 직장인은 서양적 관점의 겸손을 더 중요시하는 것을 알 수 있었다.

연구 1에서 척도를 통해 평정한 것에서 더 나아가 실제 기업조직 장면에서도 같은 현상이 관찰되는지 보기 위하여 시나리오 방법을 사용한 연구 2를 진행하였다. 앞서 알아본 겸손의 구성요소를 바탕으로 시나리오를 구성하여 한국과 미국의 직장인이 온라인 실험 연구에 참여하였다. 연구 1의 결과가 연구 2에서도 지지가 되었고, 결과적으로 두 연구를 통해 겸손의 문화적 관점의 차이를 확인하였다.

이는 비교문화적 관점에서 조직 내 겸손에 대해 심층적 분석을 하였다는 점에서 오늘날 겸손 연구에 기여할 것으로 예상된다. 다만, 한국과

미국 외에도 다른 동·서양의 국가들에서도 문화적 차이가 나타나는 지, 그리고 본 연구에서 개발한 척도를 사용하여 조직 내 겸손이 어떠한 영향을 주는 지에 관하여 후속 연구에서 살펴보아야 할 것이다.

주요어: 리더 겸손, 부하 겸손, 조직미덕, 비교문화, 자아해석, 척도개발
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