

Presenter Symposium

Leader Humility: The Boundary Conditions, Cross-cultural Comparisons, and Practical Implications

Organizer:

Chia-Yen (Chad) Chiu
 State University of New York at Buffalo
 Department of Organization and Human Resources
 School of Management
 263 Jacobs Management Center
 Buffalo, NY, 14226
cchiu3@buffalo.edu

Discussants:

Brad Owens
 Brigham Young University
 Romney Institute of Public Management
 Marriott School of Management
 774 TNRB
 Provo, UT, 86402
bpo@byu.edu

James Emrich
 Servant-Leader Associates
 510 Westminster Ave
 Swarthmore, PA, 19081
servantleader1@me.com

Presenters (*) and Co-Authors:

Cross-Level Interactive Effects between Proactive Personality and Humble Leadership on Work-Family Conflict: Mediating Role of Emotional Exhaustion

Shuhua Sun*
 Maastricht University, the Netherlands.
 School of Business and Economics
s.sun@maastrichtuniversity.nl

Do Humble Leaders Affect All Followers Similarly? The Role of Power Distance

Michael Daniels*
 Singapore Management University
 Lee Kong Chain School of Business
mdaniels@smu.edu.sg

Gary J. Greguras
 Singapore Management University
 Lee Kong Chain School of Business
garygreguras@smu.edu.sg

Michael R. Bashshur
 Singapore Management University
 Lee Kong Chain School of Business
mbashshur@smu.edu.sg

Burak Oc
 Universitat Pompeu Fabra, Spain
 Department of Economics and Business
burakoc@smu.edu.sg

Cross-Cultural Comparison of Humility and Charisma Relationship with Status Incongruences as Moderators

Amy Y. Ou*
National University of Singapore
Department of Management & Organisation
NUS Business School
bizyo@nus.edu.sg

Qin Su
Chinese University of Hong Kong
Department of Management
CUHK Business School
QinSu@baf.cuhk.edu.hk

Chia-Yen (Chad) Chiu
State University of New York at Buffalo
Department of Organization and Human
Resources
School of Management
cchiu3@buffalo.edu

Brad Owens
Brigham Young University
Romney Institute of Public Management
Marriott School of Management
bpo@byu.edu

CEO Humility: Development of an Unobtrusive Measure and Strategic Implications

Marie Michele Beauchesne*
Florida International University
Department of Management and International
Business
mbeau001@fiu.edu

Nathan J. Hiller
Florida International University
Department of Management and International
Business
hillern@fiu.edu

Potential Sponsor Divisions: Organizational Behavior; Human Resources; Management, Spirituality, and Religion

OVERVIEW OF SYMPOSIUM

"It is better to lead from behind and to put others in front, especially when you celebrate victory when nice things occur. You take the front line when there is danger. Then people will appreciate your leadership."

~ Nelson Mandela

In recent year, the application of humility in leadership has aroused the extensive attentions of researchers and practitioners (e.g., [Morris, Brotheridge, & Urbanski, 2005](#); Nielsen, Marrone, & Slay, 2010; [Owens, Rowatt, & Wilkins, 2011](#); [Vera & Rodriguez-Lopez, 2004](#)). In a leadership role, individuals show humility by admitting mistakes and limitations, deflecting praise to others, and seeking to learn from their followers (Owen & Hekman, 2012). As a “bottom-up” leadership style, leader humility is proposed to help supervisors to better promote and communicate the shared vision, which in turn enhance their leadership emergence and effectiveness (Nielsen et al., 2010). The latest research findings have also suggested that leader humility is positively associated with employee job satisfaction, work engagement, retention (Owens, Johnson, Mitchell, 2013), and supportive organizational contexts such as top management team behavioral integration and empowering climates (Ou, Tsui, Kinicki, Waldman, Xiao, & Song, in-press).

Despite the fact that the effectiveness of leader humility has received both theoretical and empirical support, however, some researchers point out that the expressed humility can be seen as a signal of weakness or incompetence (Tangney, 2000), lack of confidence (Exline & Geyer, 2004), and low self-esteem (Grenberg, 2005; Knight & Nadel, 1986; Weiss & Knight, 1980; Tangney, 2000), which contradicts the prototypical leadership traits such as intelligence or dominance (see a meta-analysis of Lord, Vader, & Alliger, 1986). The seemingly contradicted viewpoints suggest a potential opportunity for theorizing and exploring the moderating

conditions that determine the effectiveness of leader humility. Moreover, most of the current empirical findings about leader humility are limited to subjective outcomes at the individual level (i.e., job satisfaction, work engagement, or supervisor-rated performance; Ou et al., in-press; Owens et al., 2013). It remains unclear whether leader humility can bring strategic benefits and eventually enhance the overall performance of organizations. Thus, our understanding about leader humility is still far from perfect.

Presentations

In the first paper, Sun proposes that the leader humility and follower personality could have potential interactive effects in organizations. In line with person-situation interaction perspective, he argues that when under the supervision of humble leaders, followers with proactive personality, a relatively stable tendency to take initiative to effect changes (Bateman & Crant, 1993), are more likely to be expressed rather than be thwarted, bringing positive wellbeing rather than emotional exhaustion. Results from a two-wave and multi-level sample of 205 employees supervised by 69 leaders confirmed the author's expectation. Specifically, the results reveal that proactive personality coupled with low leader humility is associated positively with emotional exhaustion and work-to-family conflict, whereas proactivity coupled with high leader humility negates the relationships. Accordingly, follower proactive personality is an essential factor to be compatible to humble leadership style.

The next presentation, conducted by Daniels, Greguras, Bashshur, and Oc, explores the cultural influence on leader humility effectiveness. In line with social exchange theory ([Blau, 1964](#); [Homans, 1958](#)), Daniels and colleagues propose that leader humility, as an other-centered/authentic leadership attribute, is conducive for elevated leader-member exchange quality (LMX) as well as higher follower job satisfaction. They further argue that impact of leader humility will be enhanced if the followers possess a high level of power distance (PD) orientation, defined as the degree which individuals accept inequalities (e.g., inequalities in power, status, wealth) as unavoidable, legitimate, or functional (Hofstede, 1980), as high PD

orientated followers are more likely to treat their leaders as role models and thus see the leader humble style more appealing. Using a multi-wave survey study of 399 supervisor-subordinate dyads in Singapore, the analysis results support the hypothesis that leader humility is more effective for high PD-orientated followers. Thus, followers' preference of power distance is another potential moderator of leader humility effectiveness.

The third study continues the exploration of cultural influence on leader humility. Ou, Qin, Chiu, and Owens conduct a cross-cultural research design to investigate the influence of leader humility. They consider a moderation effect of status incongruence, referring to scenarios when a leader has lower social status than a follower, on the humility-charisma relationship. Status incongruence could enhance the effect of leader humility in Chinese culture because followers with a higher social status than leaders may have higher confidence that their opinions will be solicited, which is not a common case in Chinese culture respecting high power distance and vertical collectivism ([Hofstede, 2001](#); [Triandis & Gelfand, 1998](#)). As a consequence, these followers will become more willing to participate and give voice ([Ridgeway & Walker, 1995](#)). In contrast, in the western context a leader with status incongruence should make an effort to maintain their status by taking more assertive actions rather than being humble (Blader & Chen, 2011; Pearce & Xu, 2012). In this vein, status incongruence should weaken the humility-charisma association in the U.S. culture. After examining two data sets collected from multiple Chinese and the U.S. organizations, they found that gender and education incongruence significantly strengthen the effect of humility in the Chinese sample, but the interactions did not reach a significant level in the U.S. sample.

Finally, the empirical study conducted by Beauchesne and Hiller applies humility to the CEO level and explores its effect on firm performance. Aiming at a sample composed by the appointed CEOs in S&P 500 firms in the year of 2005-2006, the authors anticipate that CEO humility should be positively related to corporate social performance, firm R&D spending, and company financial performance. However, since humble leaders are known for taking

accountability for mistakes and failures (Exline & Geyer, 2004; Tangney, 2002), the authors also argue that humble CEOs will have a higher turnover rate when their firms perform poorly. This study extends the current humility research scope from investigating subject and individual outcomes to objective and organizational level criteria, and should generate significant contributions in both literature and practice.

RELEVANCE TO DIVISIONS

Organizational Behavior

The issues addressed in this symposium lie at the very heart of the content domain of the Organizational Behavior (OB) division. Numerous OB studies have shown that the primary subject of this symposium, leader humility, has essential implications in organizational leadership, which is a central focus of OB division. Additionally, this symposium includes four empirical papers exploring potential moderators of leader humility effectiveness. As testing boundary conditions is critical for developing sophisticated theories in organizational study, this symposium should contribute to OB division via empirically reporting these contingent factors. Finally, the interactive discussion led by both experienced research and practitioner will allow the attendees to learn from the perspectives from the both sides and benefit their future research.

Human Resources

This symposium is also relevant to the Human Resources (HR) division because leadership training is a critical HR function. Drawing on the empirical findings of the four included studies, this symposium concluded that expressing humility can assist managers to improve their leadership effectiveness. These studies also highlight several moderators that might impede the effect of leader humility. Moreover, we invite an experienced leadership consultant, Mr. James Emrich, to join the discussion and provide his comments on installing

leader humility in organizations. With these efforts, HR researchers and practitioners could benefit from the research findings and the interactive discussion in this event.

Management, Spirituality, and Religion

Finally, this symposium will contribute to the Management, Spirituality, and Religion (MSR) division by highlighting the role of humility in organizations. Although it is not systematically studied by organizational scholars until recently, the notion of humility has been suggested to be an important principle in many major world religions, including Buddhism, Christianity, Hinduism, and Islam. Humility is also central to many philosophical discussion of morality, and it is recognized by many philosophers and thinkers as an essential leadership trait. The present symposium expands the topic of leader humility from conceptual discussion to empirical findings and strategic implications. As such, this symposium should touch on a number of important issues in management such spiritual leadership that is highly relevant the MSR division.

PROPOSED FORMAT OF SYMPOSIUM

Length: 90 minutes

Minutes 0-5: Welcome and introduction to the symposium

□

- Presenter: Chia-Yen Chiu

Minutes 5-65: Paper presentations (15 minutes each)

- Cross-Level Interactive Effects between Proactive Personality and Humble Leadership on Work-Family Conflict: Mediating Role of Emotional Exhaustion. *Presented by Shuhau Sun*
- Do Humble Leaders Affect All Followers Similarly? The Role of Power Distance. *Presented by Michael Daniels*
- A Cross-Cultural Comparison of Humility and Charisma Relationship with Status Incongruences as Moderators. *Presented by Amy Yi Ou*
- CEO Humility: Development of an Unobtrusive Measure and Strategic Implications. *Presented by Marie Beauchesne*

Minutes 65-90: Group Discussion

□

- Discussant 1: Brad Owens (research comments and theoretical implications)
- Discussant 2: James Emrich (practical implications and leadership training)

PRESENTATION SUMMARIES

Cross-Level Interactive Effects between Proactive Personality and Humble Leadership on Work-Family Conflict: Mediating Role of Emotional Exhaustion

Shuhua Sun

Work and family are interdependent. At times, work and family demands can interfere with each other, resulting in *work-family conflict*, which is defined as “a form of interrole conflict in which the role pressures from the work and family domains are mutually incompatible in some respect.” (Greenhaus & Beutell, 1985: 77). Current research distinguishes the direction of the conflict (Mesmer-Magnus & Viswesvaran, 2005): work can interfere with family, labelled as *work-to-family conflict*; family can interfere with work, labelled as *family-to-work conflict*. The present study focuses on work-to-family conflict. Specifically, I examine how leader humility and follower proactive personality interactively influence follower work-to-family conflict, and argue that the cross-level interactive effects will be mediated by follower emotional exhaustion. I examine these research questions in a field study using multilevel, time-lagged data from organizations operating in several industries in China.

Research on work-to-family conflict is vast, given its negative consequences on wellbeing and performance (Allen, Herst, Bruck, & Sutton, 2000). However, recent meta-analytic reviews identify several limitations of extant literature on antecedents of work-to-family conflict. First, most of existing studies focus on the organizational factors (e.g., work-time demands, inflexible work schedule, and family-friendly policies) as antecedents of work-to-family conflict, but paid little attention to the role of individual personality variables (Byron, 2005; Michel, Kotrba, Mitchelson, Clark, & Baltes, 2011). For example, in Michel et al.’s (2011) meta-analysis, only two personality variables including internal locus of control, and negative affect/neuroticism were identified, with small primary studies base ($K = 9$ and 15 , respectively). Michel et al. (2011, p. 714) concluded that “future research on personality variables within the

work-family interface should prove fruitful.” Second, while work-family literature distinguishes conceptually three forms of conflict (i.e., time-based, strain-based, and behavior-based conflict, Carlson, Kacmar, & Williams, 2000; Greenhaus & Beutell, 1985), little empirical studies, however, are available on all three forms of work-family conflict. For example, in their meta-analysis, Michel et al. (2011: 713) concluded that “unfortunately, our data only included four studies that provided data independently for time, strain, and/or behavior based conflict”, calling for more studies examining different facets of work-to-family conflict (also see another meta-analyses by Michel, Clark, & Jaramillo, 2011, for the same conclusions).

This study answered the calls to address the above limitations of existing work-to-family research by studying the role of proactive personality in all three forms of work-to-family conflict. More important, I study how proactive personality interacts with humble leadership in affecting the three types of work-family conflict. A few existing studies which have examined the role of personality in work-family conflict only studied their bivariate relationships, but failed to appreciate the potential complex interactions between employee personality and leadership on work-to-family conflict (cf. Allen et al., 2012).

Proactive personality, defined as a relatively stable tendency to take initiative to effect changes (Bateman & Crant, 1993), has figured prominently in fast-growing literature on workplace proactivity. Consensus is emerging that organizations increasingly rely on employee proactive behaviors to cope with uncertainty due to new competition, changing technology and evolving consumer demands. Studies show that proactive personality positively relates to various consequential proactive behaviors (Parker & Collins, 2010). However, because proactive employees are predisposed to challenge the status quo and to initiate changes to established work arrangements and processes (Crant, 2000; Frese & Fay, 2001), they risk introducing unwelcomed changes beyond supervisors’ expectations (Campbell, 2000). As a result, their proactive behaviors can bring potentially negative consequences to themselves, which can spill over to their family lives. “Insofar as proactive behavior involves expending additional effort,

challenging the status quo, and disrupting or deviating from assigned tasks, prescribed roles, reified norms, accepted practices, and existing routines, researchers should expect to find mixed effects and unintended consequences for groups, organizations, and employees themselves” (Grant & Ashford, 2008: 24). I suggest that there are contextual factors that can moderate the consequences of proactive personality on employees themselves, leading to more or less work-to-family conflict. Leadership is such a critical contextual factor. For example, Hogan and Roberts’ (2000: 2) socioanalytic theory on person-situation interaction suggested that “bosses’ personalities are the primary determinants of occupational situations, and this is a major source of stress and unhappiness for many people.”

In line with this person-situation interaction perspective, I propose that follower proactive personality will interact with leader personality to produce stress symptoms such as emotional exhaustion, which will spill over to family lives and produce more work-to-family conflict. In this regard, I focus on leader *humility* as a critical leader attribute, defined as “an interpersonal characteristic that emerges in social contexts that connotes (a) a manifested willingness to view oneself accurately, (b) a displayed appreciation of others’ strengths and contributions, and (c) teachability [openness to learning, feedback, and new ideas from others].” (Owens, Johnson, & Mitchell, 2013: 1518). Leader humility encompasses three co-occurring behaviors that can be construed as signals for employee proactivity – acknowledging personal limits, faults, and mistakes; spotlighting follower strengths and contributions; and modeling teachability (Owens & Hekman, 2012). As leaders model these behaviors they signal to employees that learning and self-improvement are important values in the work context. Humble leaders also acknowledge and value unique contributions and employee excellence, further reinforcing the leveraging of employee strengths to add value in their workplace. Therefore, under the supervision of humble leaders, the change-oriented personality of proactive employees are more likely to be expressed rather than be thwarted, bringing positive wellbeing rather than emotional exhaustion.

By contrast, non-humble, egotistical leaders have an unreasonable sense of self-importance, need constant admiration, and feel threatened or embarrassed by the suggestions of proactive employees to do things differently (Grant, Parker, & Collins, 2009). As a result, employees' proactivity will be less likely to be validated by the leader and proactive employees may instead be expected to constantly feed their supervisors grandiosity and need for admiration in exchange for support for their initiatives, which will drain resources physically and emotionally, leading to emotional exhaustion. As a result, consistent with resource drain theory (Edwards & Rothbard, 2000), the resulted emotional exhaustion will consume further resources and spill over to family lives, producing more time and strain based work-to-family conflict. I do not expect emotional exhaustion will lead to more behavior based work-to-family conflict as such type of conflict is about the behavioral incompatibility between work and family domain rather than about resource scarcity. Thus, in this study, behavior based work-to-family conflict serves as an outcome to test the differential validity of our proposition that the interaction between follower proactive personality and leader humility produces more follower emotional exhaustion, leading to work-to-family conflict. Supporting the common sources of time and strain based work-to-family conflict, Greenhaus and Beutell (1985: 81) suggested that "although conceptually distinct, it is likely that time-based and strain-based conflict share several common sources within the work domain." Recently, Michel et al. (2011: 713) also suggested that "resource drain theory should be an important component of time and stain based work-family conflict."

Results from a two-wave and multi-level sample of 205 employees supervised by 69 leaders confirmed our hypotheses. Specifically, I found that leader humility and follower proactive personality interactively predicted follower emotional exhaustion and work-to-family conflict: while proactive personality coupled with low leader humility is associated positively with emotional exhaustion and work-to-family conflict, proactivity coupled with high leader humility negates the relationships. Moreover, mediated moderation tests showed that follower

emotional exhaustion mediated the interactive effects between follower proactive personality and leader humility on time- and strain-based work-to-family conflict, but did not mediate their interactive effect on behavior-based work-to-family conflict.

Our research findings offer four key contributions. First, I identify proactive personality, humble leadership, and their joint effects as important antecedents of time-based and strain-based work-to-family conflict, and identified emotional exhaustion as the underlying mediating mechanism. I thus contribute to work-to-family conflict literature, addressing several limitations in this literature, as listed at the beginning of our paper. Second, I contribute to humble leadership literature by examining its linkage with follower emotional exhaustion and work-to-family conflict, which has not been studied. I will discuss our study and its implications more fully at the conference.

Do Humble Leaders Affect All Followers Similarly? The Role of Power Distance

Michael Daniels, Gary Greguras, Michael Bashshur, and Burak Oc

Humble leaders are sometimes thought of as weak or ineffective, especially in a world where narcissism and hubris dominate the corporate social landscape (Morris, Brotheridge, & Urbanski, 2005; Owens, Johnson, & Mitchell, 2013). However, an emerging body of research is beginning to show that humble leaders are effective, in part, because they increase follower engagement and performance through a sense of empowerment (Ou et al., 2013). Although existing research suggests that leader humility relates to favorable subordinate outcomes (e.g., engagement, performance, job satisfaction), we expand this research by exploring boundary conditions of this effect on followers. Specifically, we argue that follower power distance orientation impacts the efficacy of this leadership style on employee outcomes (i.e., LMX quality; job satisfaction).

Owens and Hekman (2012) define humble leadership as that which acknowledges personal limitations, highlights the strengths of others, and models teachability. We posit that these sets of behaviors help to decrease social distance between leaders and followers resulting in increased quality of the dyadic exchange relationship (i.e., higher LMX; Graen & Uhl-Bien, 1995). First, by acknowledging personal limitations, a leader is able to stay grounded and is likely more approachable to subordinates. Morris et al. (2005) describe this aspect of humility as essentially “egalitarian” behavior. Additionally, as Owens et al. (2013) note, research shows that self-disclosure (e.g., disclosing one’s lack of experience with a particular work task) leads to reciprocal self-disclosure (Ehrlich & Graeven 1971), an important marker of high quality social exchanges. Second, by identifying and highlighting the strengths of others (particularly subordinates), leaders demonstrate their respect for their followers, contribute to the development of the followers, and likely increase follower liking of the leader – all important

components of LMX quality (Dansereau, Graen, & Haga, 1975). Finally, a teachable leader is one who actively seeks feedback, is open to the ideas of others, and adapts in the face of new information. This is likely to benefit the leader-member relationship because the leader will be more aware of the concerns, grievances, opinions, and ideas of subordinates, and therefore, respond accordingly. Indeed, there is evidence in the literature that feedback seeking positively relates to LMX quality when the behavior is perceived as authentic (Lam, Huang, & Snape, 2007). Additionally, we attempt to replicate the finding that humble leadership positively impacts subordinate job satisfaction (Owens et al., 2013). We expect this relation because the humble leader behaviors discussed above mirror other satisfying leader behaviors like being self-aware/authentic (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008) and giving voice (Bies & Shapiro, 1988).

H1: Leader humility positively relates to LMX.

H2: Leader humility positively relates to follower job satisfaction.

Though humility is a virtue espoused by many world religions, philosophies, and cultural teachings, it is possible that cultural values impact the strength of the relations between leader humility and follower outcomes. In this study, we focus on power distance orientation at the individual level because it is most directly related to the relationship between leaders and followers (House, Hanges, Javidan, Dorfman, & Gupta, 2004). Power distance orientation refers to the degree to which individuals accept inequalities (e.g., inequalities in power, status, wealth) as unavoidable, legitimate, or functional (Hofstede, 1980). In high power distance cultures, leadership is assumed to be more task-oriented and less people-oriented because of the high social distance inherent in hierarchical relationships (Bochner & Hesketh, 1994). Leadership in these cultures also tends to be more directive and less consultative (Hofstede, 1980). As a result, there is much less social exchange between members at different levels of the organizational hierarchy in high power distance cultures (Taras, Kirkman, & Steel, 2010).

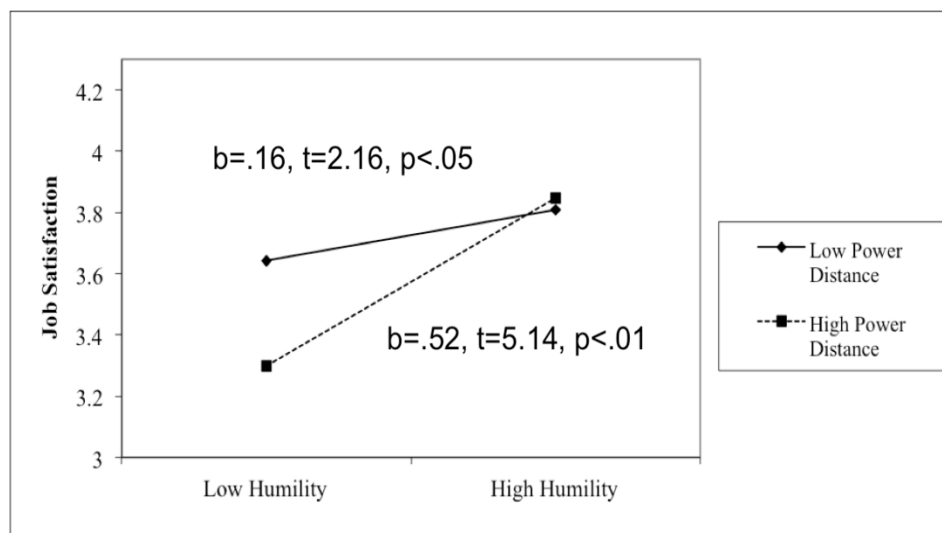
Our third hypothesis examines how power distance may moderate follower perceptions of leader humility. Morris et al. (2005) argue that humble leaders may be less effective in high power distance cultures than in low power distance cultures. This is because a leader who praises and consults followers might violate implicit theories of leadership for that follower. To our knowledge, however, there has been no empirical evidence to date to reinforce this proposition. There is evidence, however, that high power distance followers are more likely to mimic the behavior of their leaders. For example, based on social learning theory (Bandura, 1971, 1973) Lian, Ferris, and Brown (2012) argued that high power distance-oriented individuals are more likely to view their supervisors as role models, and therefore, mimic their behaviors (e.g., admit mistakes, seek feedback) because they will view their superior as someone from whom to learn. This lends support to the notion that humble leaders who attempt to initiate social exchange with followers will more likely be met with reciprocal behavior in high power distance followers (vs. low power distance followers). Without humble leader behaviors to initiate the exchange relationship with high power distance followers, such a relationship is unlikely to develop because of the social distance between the parties. Thus, we posit that humble leadership will have a greater effect on high power distance followers (than low power distance followers) because it likely reduces the social distance between leaders and followers, spurns a more reciprocal exchange relationship, and ultimately more strongly increases the relationship quality (LMX) and job satisfaction of followers.

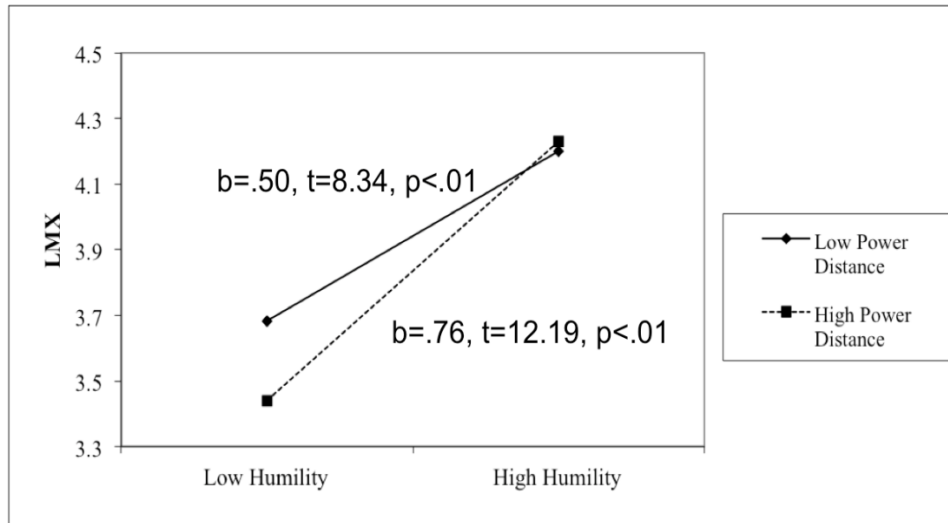
H3a-b: The relations between leader humility and a) LMX and b) job satisfaction will be stronger for high power distance followers than low power distance followers.

We tested our hypotheses using a multi-wave survey study of 399 supervisor-subordinate dyads in Singapore. Our sample consists of mostly ethnic Chinese (71.3%) females (54%) with an average age of 35.11 ($SD=12.67$). About half of our sample worked in non-managerial roles (50.8%) with the remaining participants engaging in some sort of managerial or supervisory

activity. We measured leader humility from the subordinate perspective (Owens & Hekman, 2012) at time 1, power distance (Yoo, Donthu, & Lenartowicz) and LMX (Liden & Maslyn, 1998) at time 2, and job satisfaction (Brayfield-Roth, 1951) at time 3. All scales exhibited acceptable reliabilities ($\alpha > .70$). Using moderated regression, we tested and supported all three hypotheses. That is, leader humility positively relates to LMX and job satisfaction of subordinates and this effect is stronger when subordinates are higher on power distance.

Our study contributes to both the emerging literature on leader humility as well as the broader leadership literature. The scant research on leader humility indicates that humility is an effective leadership style to improve follower performance and job attitudes (Owens et al., 2013). However, little is known about its utility for followers with different cultural values. Our study shows that humility is indeed a follower-centric leadership style that increases social relationships and satisfaction of followers. However, it appears that followers with high power distance benefit the most from leaders who are more egalitarian and act more humbly.





Figures 1-2: Moderating Effect of Power Distance on Humility-Outcome Relations

Note: Y-axis scaled at +1/-1 SD of dependent variable. Regression lines plotted at +1/-1 SD of power distance. Simple slope analyses presented next to regression lines.

A Cross-Cultural Comparison of Humility and Charisma Relationship with Status Incongruences as Moderators

Amy Y. Ou, Qin Su, Chia-Yen (Chad) Chiu, and Bradley Owens

Humility is a personal characteristic comprising a willingness to know oneself accurately, appreciation of others' strengths and contributions, and openness to feedback ([Owens, Johnson, & Mitchell, 2013b](#)). It has been regarded as a virtue in both Eastern and Western philosophies. In the East, Buddhism, Confucianism and Taoism regard humility as a beneficial practice for wisdom and success ([Carus, 1909](#); [Legge, 1991](#); [Wilhelm & Baynes, 2011](#); [Yuan, 2002](#)). Among Western philosophers, Aristotle and Kants ([Crisp, 2000](#); [Grenberg, 2005](#)) emphasized humility as a foundational virtue that keep other virtues in perspective. Indeed, studies in both Eastern ([Ou et al., 2014](#)) and Western (Owens et al., 2013b) settings have supported the effects of leader humility on positive employee attitudes and behaviors. As humility can be mistaken as unconfidence or incompetence ([Grenberg, 2005](#)), scholars ([Owens, Chiu, & Ou, 2013a](#)) suggest that the effectiveness of leader humility is contingent upon some "credentials" that leaders have. For example, Owens and Hekman (2012) suggested that humble leaders without competence might not be well received by subordinates. By far, there is limited understanding about what credentials humble leaders should have and whether such credentials differ in the Eastern and Western contexts. To provide a preliminary answer to these questions, we study the association between leader humility and charisma in the eyes of followers, and test whether social status incongruence moderates this association differently in China and the United States.

Charisma is followers' attribution of a leader as inspirational and visionary that helps transform the needs, values, preferences, and aspirations of followers, motivate followers to make personal sacrifices for collective good, and perform above and beyond the call of duty ([House, Spangler, & Woycke, 1991](#)). Humility does not seem aligned with Chinese cultural

values of power distance and vertical collectivism that emphasize leader authority and follower submission ([Hofstede, 2001](#); [Triandis & Gelfand, 1998](#)). It also appears contradictory to traits associated with American leadership prototypes such as need for power ([House et al., 1991](#)), extraversion ([Bono & Judge, 2004](#)), assertiveness, competitiveness or masculinity ([Koenig, Eagly, Mitchell, & Ristikari, 2011](#); [Lord, De Vader, & Alliger, 1986](#)). However, humble leaders are by no means non-charismatic because they can generate followers' identification with the collective vision.

Humble leaders become charismatic through frame alignment and role modeling ([Howell & Shamir, 2005](#)). They keep an open ear to followers' voices and encourage them to speak up. Therefore, they are able to align the followers' values and desires with the collective's values and mission, and articulate a vision that is not for personal glory but incorporates followers' interests ([Galvin, Waldman, & Balthazard, 2010](#); [House & Howell, 1992](#)). Humble leaders are also able to role model an identity carrying collective values because they submit to something greater than the self and their personal drives are in line with the collective interests ([Tangney, 2002](#)). Previous theoretical discussions ([Nielsen, Marrone, & Slay, 2010](#)) and qualitative studies ([Collins, 2001](#); [Owens & Hekman, 2012](#)) have recognized the association of humility with leader charisma. An empirical study that examined the source of charisma from Gandhi ([Bligh & Robinson, 2010](#)) reached a similar conclusion that leaders without attractive appearance can be charismatic by drawing on rhetoric that emphasize their similarity to followers, followers' worth, and a brighter future for the collective. Since charisma has been emphasized in both Chinese and American cultures ([House, Hanges, Javidan, Dorfman, & Gupta, 2004](#)), and we do not expect the association between humility and charisma differs in these contexts.

Hypothesis 1: Leader humility is positively associated with a follower' attribution of leader charisma in both Chinese and American contexts.

Following discussions about credentials as prerequisites of leader humility effectiveness ([Owens et al., 2013a, 2013b](#)), we consider the moderation effect of status incongruence on the

humility – charisma relationship. According Status Characteristics Theory ([Berger, Fisek, Norman, & Zelditch Jr, 1977](#); [Fisek, Berger, & Norman, 2005](#)), certain demographics such as age, gender, education or race are status cues, and people behave according to their perception of their own status in the social structure. In our study, we focus on gender and education as status proxies due to their salience in both China and the United States ([Bian, 2002](#); [Zhao, 2012](#)). Status incongruence refers to scenarios when a leader has lower social status than a follower. In the case of gender, status incongruence occurs when a leader is a female and a follower is a male. In the case of education, status incongruence occurs when a leader has lower education than a follower.

We propose that status incongruence may strengthen the humility – charisma relationship in China but weaken it in the United States. Chinese culture is characterized by high power distance and vertical collectivism ([Hofstede, 2001](#); [Triandis & Gelfand, 1998](#)). In a high power distance culture, followers surrender to formal authority and expect top-down communication ([Hofstede, 2001](#)). Similarly, vertical collectivism emphasizes hierarchical structures of power and moral conformity, and followers expect obedience and centralized decision making ([Triandis & Gelfand, 1998](#)). Therefore, followers in China are not expected to have an independent self nor have personal input to influence vision formation. However, the effects of humility heavily rely on followers' willingness to voice their opinions and clear self-concepts independent of leaders' definitions ([Howell & Shamir, 2005](#)). Status incongruence may enhance the effect of leader humility because followers with higher social status than leaders may have higher confidence that their opinions will be solicited and thus are more willing to participate and voice ([Ridgeway & Walker, 1995](#)). As humble leaders are willing to incorporate their opinions in vision formation, these followers are more likely to identify with the vision and the associated collective. Therefore, they are more likely to be affected by humble leaders and attribute charisma to the leaders.

Hypothesis 2a: In China, the positive relationship between leader humility and a follower's attribution of leader charisma is moderated by social status incongruence such that the relationship is stronger when a leader has lower social status than a follower.

In contrast, several streams of research developed in the Western context suggest the opposite. According to the behavior compensation argument ([Sauer, 2011](#)), a leader who has lower social status than a follower is lack of personal power, and thus should use more directive leadership style to claim position power and compensate for his/her lack of personal power. In the status defense argument ([Blader & Chen, 2011](#); [Pearce & Xu, 2012](#)), a leader with status incongruence should make an effort to maintain their status by taking more assertive actions rather than being humble. Bunderson and Reagans ([2011](#)) also suggest that actors with higher ranking is more influential when they use their power and status in more “socialized” ways, and Owens and colleagues ([2013a](#)) theorized and found that leader humility was more positively associated with follower performance and learning goal orientation when leaders had more legitimacy, that is, were perceived as competent, had longer organizational tenure or were male.

Hypothesis 2b: In the United States, the positive relationship between leader humility and a follower's attribution of leader charisma is moderated by social status incongruence such that the relationship is weaker when a leader has lower social status than a follower.

Methods and Results

We tested the hypotheses using two samples: Sample 1 constituted 320 leaders and 707 followers in China, and Sample 2 had 179 leaders and 2,088 followers in the United States. Both humility ([Ou et al., 2014](#); [Owens et al., 2013b](#)) and charisma ([Bass & Avolio, 1995](#)) were assessed by followers using established measures. To reduce common method variance ([Podsakoff, MacKenzie, Lee, & Podsakoff, 2003](#)), we used aggregated subordinate ratings to measure humility while charisma remained at the follower level. We controlled for both leaders'

and followers' demographics to rule out alternative explanations. Multilevel moderation regression was used to test the hypotheses. In both samples, humility had a main effect on charisma ($\beta = 0.62, p < .01$, for Sample 1; $\beta = 0.69, p < .01$, for Sample 2), supporting Hypothesis 1. When considering the moderation effect of status incongruence, both gender ($\beta = 0.34, p < .10$) and education incongruence ($\beta = 0.33, p < .01$) strengthened the effect of humility in the Chinese sample, thus confirming Hypothesis 2a. In line with Hypothesis 2b, the interaction effects of gender ($\beta = -.23, p > .10$) and education ($\beta = -.47, p > .10$) incongruence with humility were both negative; however, neither interaction effects were significant, failing to support Hypothesis 2b.

In summary, our study found both similarity and differences in humble leadership in two cultural contexts: China and the United States. In both contexts, humble leaders are perceived as charismatic by their followers; however, humble leaders are more effective in China when they have lower social status in gender or education than their followers, while status incongruence does not change the relationship between humility and charisma in the United States.

CEO Humility: Development of an Unobtrusive Measure and Strategic Implications

Marie Beauchesne and Nathan Hiller

How “should” executives think of themselves? In the last fifteen years, there has been growing research interest in the constructs and implications of executive self-concept in the fields of strategic management and leadership. Spurred on in part by corporate scandals, malfeasance, and tales of executive excess, this research has focused largely on what might be considered the “high” end of self-concept personality dimensions – narcissism, hubris and core self-evaluations (CSE) (Chatterjee & Hambrick, 2007; Hayward & Hambrick, 1997; Resick, Whitman, Weingarden, & Hiller, 2009). In this paper, we outline the recent empirical work at non-executive levels on a self-concept variable that is often erroneously thought of to be at the low end of self-concept: humility. There is both strong conceptual and empirical evidence that humility is indeed a unique construct that adds explanatory power to individual behaviors and decision-making beyond narcissism and CSE (Ou, 2011), and we assert that this construct is likely to be highly relevant to a host of strategic outcomes. After describing and developing an unobtrusive multi-faceted measure of executive humility, we propose (and are in the process of testing) several behavioral and strategic implications of humility, including its impact on firm R&D spending, corporate social performance, firm performance, and CEO turnover.

What is (not) humility?

There exists a real debate about whether humility is a detriment or an asset. Early writings and colloquial definition of humility have contributed to a pervasive misconception that humility is, in essence, a weakness - summed up by the phrase “I am not worth it”. Others, including most notably the popular business author Jim Collins, have suggested that humility (which he defines in a suspect way) is an important leadership characteristic. Until recently, the debate was especially difficult because no scholarly definition existed. Consistent with recent conceptual and empirical work (Owens, 2009), we define humility as a personality trait that is

the common core of four dimensions: openness to learn/teachability, self-awareness, appreciation of others' strengths and contributions, and low self-focus.

Humility is distinct, both conceptually and empirically, from other constructs such as narcissism, CSE, and learning orientation (Owens et al., 2013). For example, whereas anti-narcissism shares similarities with the low-self focus dimension of humility, it fails to capture the fundamental components of the humility construct of *openness to learn* and *self-awareness* (Ou, 2011). In addition, scholars have found weak correlations between humility and these other variables (Ou et al., in press; Owens, 2013), ranging from 0.03 to 0.24.

Measurement of Humility

Reliably measuring the construct of humility has been a challenge for researchers who have argued that individuals who report themselves as exceptionally humble may, paradoxically, be the opposite of humble (Morris et al., 2005; Ou et al., 2013). In the specific case of CEO humility, the difficulty of measuring the construct adds to the already challenging task of getting access to CEOs. In this study, we propose the development of an unobtrusive measure of CEO humility as a promising avenue for the study of executives in publicly traded firms.

In order to be included in our humility index, indicators needed to meet two criteria: 1) be substantially under the control of the CEO and 2) capture one or multiple dimensions of humility. For example, one indicator of the dimension of humility *appreciation of others' strengths and contributions* was derived through content analysis of letters to shareholders. Coders searched for any mention that the work of employees, TMT members, board members or other stakeholders was pivotal to firm success. For a measure of the *low self-focus* dimension of humility, a CEO's salary was divided by that of second-highest-paid executive (Chatterjee & Hambrick, 2007; Hayward & Hambrick, 1997). Even though humility is not the opposite of narcissism, there is potentially some overlap with the low self-focus dimension of humility, and in fact this unobtrusive indicator may be capturing (imperfectly) portions of each of the constructs. We are currently in the process of validating our humility index to assess whether the

overlapping indicators are in fact partial and incomplete measures of both humility and narcissism using an executive sample. Other indicators included in the index are: CEO board memberships in non-profits (low self-focus), level of education and breath of educational studies (developmental orientation), and other content measures from letters to shareholders.

Strategic Implications of Humility

Given the rich history of executive characteristics and idiosyncrasies manifesting themselves in strategic outcomes (Hambrick & Mason, 1984), and based on the conceptual relevance of executive humility to strategic outcomes, we propose several hypotheses.

Corporate Social Performance (CSP): Corporate leaders need to face the growing demands to manage both profit and social responsibility (Waddock & Graves, 1997). How they manage these two sometimes conflicting objectives is likely to be indicative of their personality and values. Humble CEOs' low self-focus lead them to seek the good of the collective above self-interests (Owens, 2009). For publicly-traded firms, CEOs' best interests would be to make strategic decisions which quickly impact their companies' bottom lines, making sure board members are satisfied with their work in order to secure their jobs (Erickson & Jacobson, 1992). Alternatively, CEOs who value collective interests are more likely to engage in strategic actions that benefit all stakeholders. Such types of actions are the heart of what is considered CSR. Hence, we anticipate that: *CEO humility will be positively associated with CSP.*

R&D Spending: While firm R&D spending does not always translate to innovation, it is an important input to the innovation process (Barker & Mueller, 2002). The short-term focus of some organizations is one of the reasons cited as to why firms do not make the necessary investments in R&D which is required to ensure long-term profitability (Erickson & Jacobson, 1992). Humble CEOs, who put their firms' long-term interests above the personal benefits they could get from a short-term performance focus leads us to hypothesize that Hence, we anticipate that *CEO humility will be positively associated with firm R&D spending.*

Firm Performance: Due to both the accurate self-assessment of their strengths and weaknesses and their appreciation for others' talents, humble CEOs are more likely to surround themselves with complementary and highly successful executives (Tjan, 2012). Ancona and colleagues (2007) suggested that only leaders who are aware of both their strengths and weaknesses will be able to counterbalance their missing skills by relying on others. CEO humility has also been found to be positively related to TMT integration (Ou et al., in press), which in turn has been associated with firm performance (Carmeli, 2009). The capacity of CEOs to listen and learn from other TMT members is key in leading large complex organizations since one individual cannot possess all the resources needed to make every decision in such context (Ireland & Hitt, 1999). Hence, we anticipate *CEO humility will be positively associated with firm performance.*

CEO Turnover: Research on the relationship between firm performance and CEO turnover has led to mixed findings (Puffer & Weintrop, 1991) which may potentially be explained by the presence of moderating effects. We argue here that CEO humility may be a moderator of that relationship, and most notable during conditions of poor organizational performance. Individuals high in humility take accountability for mistakes and failures (Exline & Geyer, 2004; Tangney, 2002), and conversely are less likely to make external attributions to explain poor performance (e.g., blame others, the environmental conditions, or the industry), both of which lead to attributions (by others) of the CEO as the cause of poor performance. Thus, we anticipate that *CEO humility will moderate the relationship between firm performance and CEO turnover such that humble CEOs are more likely to get fired when their firms perform poorly.*

Methods

Main Variables: CEO humility was measured using the suggested unobtrusive index. The CSP measure included KLD ratings on five dimensions: community, diversity, employee relations, environmental impact, and product safety and quality. R&D spending was operationalized as the total R&D dollars spent divided by the total number of employees relative to industry average

(Barker & Mueller, 2002). Firm performance was operationalized using two common measures: total shareholder returns, and return on assets (Chatterjee & Hambrick, 2007).

Sample & Statistical Analyses: The predicted relationships are being tested using a sample of CEOs appointed to S&P 500 firms in 2005-2006. CEO humility indicators are being measured on the second and third year of CEO tenure to circumvent potential anomalies resulting from the succession event (Chatterjee & Hambrick, 2007). Considering the non-independence of our observations, generalized estimating equations will be used to test our hypotheses.

In sum, we believe this study will add to existing literature in several important ways. First, the development of an unobtrusive measure responds to a recent call for alternative ways of measuring humility for which self-reports have been found to have low validity (Ou et al., in press). Finally, this study will hopefully broaden the discussion on the strategic implications of executive self-concept beyond the traditional dimensions of narcissism, hubris and CSE to provide a more rich and nuanced understanding of the delicate interplay and implications of executive self-concept.

REFERENCES

- Allen, T. D., Herst, D. E., Bruck, C. S., & Sutton, M. 2000. Consequences associated with work-to-family conflict: a review and agenda for future research. *Journal of Occupational Health Psychology*, 5: 278.
- Allen, T. D., Johnson, R. C., Saboe, K. N., Cho, E., Dumani, S., & Evans, S. 2012. Dispositional variables and work-family conflict: A meta-analysis. *Journal of Vocational Behavior*, 80: 17-26.
- Ancona, D., Malone, T. W., Orlikowski, W. J., & Senge, P. 2007. In praise of the incomplete leader. *Harvard Business Review*, 85: 92-100.
- Bandura A. 1971. *Social learning theory*, New York: General Learning Press.
- Bandura, A. 1973. *Aggression: A social learning analysis*. Englewood Cliffs, NJ: Prentice Hall.
- Barker, V. L., & Mueller, G. C. 2002. CEO characteristics and firm R&D spending. *Management Science*, 48: 782-801.
- Bass, B. M., & Avolio, B. J. 1995. *MLQ Multifactor leadership questionnaire for research: Permission set*. Redwood City, CA: Mindgarden.
- Bateman, T. S., & Crant, J. M. 1993. The proactive component of organizational behavior: A measure and correlates. *Journal of Organizational Behavior*, 14: 103-118.
- Berger, J., Fisek, M. H., Norman, R. Z., & Zelditch Jr, M. 1977. *Status characteristics and social interaction: An expectation-states approach*. New York, NY: Elsevier Scientific Publishing Company.
- Bian, Y. 2002. Chinese social stratification and social mobility. *Annual Review of Sociology*: 91-116.
- Bies, R. J., & Shapiro, D. L. 1998. Voice and justification: Their influence on procedural fairness judgments. *Academy of Management Journal*, 31: 676-658.
- Blader, S. L., & Chen, Y. R. 2011. What influences how higher-status people respond to lower-status others? Effects of procedural fairness, outcome favorability, and concerns about status. *Organization Science*, 22: 1040-1060.
- Bligh, M. C., & Robinson, J. L. 2010. Was Gandhi "charismatic"? Exploring the rhetorical leadership of Mahatma Gandhi. *Leadership Quarterly*, 21: 844-855.
- Bochner, S., & Hesketh, B. 1994. Power distance, individualism/collectivism, and job-related attitudes in a culturally diverse work group. *Journal of Cross-Cultural Psychology*, 25, 233-257.
- Bono, J. E., & Judge, T. A. 2004. Personality and transformational and transactional leadership: A meta-analysis. *Journal of Applied Psychology*, 89: 901-910.
- Brayfield, A.H., & Rothe, H.F. 1951. An index of job satisfaction. *Journal of Applied Psychology*, 35: 307-311.
- Bunderson, J. S., & Reagans, R. E. 2011. Power, status, and learning in organizations. *Organization Science*, 22: 1182-1194.

- Byron, K. 2005. A meta-analytic review of work–family conflict and its antecedents. *Journal of Vocational Behavior*, 67: 169-198.
- Campbell, D. J. 2000. The proactive employee: Managing workplace initiative. *Academy of Management Executive*, 14: 52-66.
- Carlson, D. S., Kacmar, K. M., & Williams, L. J. 2000. Construction and initial validation of a multidimensional measure of work–family conflict. *Journal of Vocational Behavior*, 56: 249-276.
- Carmeli, A., Zachary S., & Meyrav Y. H. 2009. Does participatory decision-making in top management teams enhance decision effectiveness and firm performance? *Personnel Review*, 38: 696-714.
- Carus, P. 1909. *The canon of reason and virtue (Lao-Tze's Tao Teh King) (2nd ed.)*. Chicago, IL: The Open Court Publication.
- Chatterjee, A., & Hambrick, D. C. 2007. It's all about me: Narcissistic chief executive officers and their effects on company strategy and performance. *Administrative Science Quarterly*, 52: 351-386.
- Crant, J. M. 2000. Proactive behavior in organizations. *Journal of Management*, 26: 435-462.
- Crisp, R. 2000. *Aristotle: Nicomachean ethics*. Cambridge, UK: Cambridge University Press.
- Dansereau, F., Graen, G., & Haga, W. 1975. A vertical dyad approach to leadership within formal organizations. *Organizational Behavior and Human Performance*, 13: 46-78.
- Edwards, J. R., & Rothbard, N. P. 2000. Mechanisms linking work and family: Clarifying the relationship between work and family constructs. *Academy of Management Review*, 25: 178-199.
- Ehrlich, H. J., & Graeven, D. B. 1971. Reciprocal self-disclosure in a dyad. *Journal of Experimental Social Psychology*, 7: 389-400.
- Erickson, G., & Jacobson, R. 1992. Gaining comparative advantage through discretionary expenditures: The returns to R&D and advertising. *Management Science*, 38: 1264-1279.
- Exline, J. J., & Geyer, A. L. 2004. Perceptions of humility: A preliminary study. *Self and Identity*, 3: 95-114.
- Fisek, M. H., Berger, J., & Norman, R. Z. 2005. Status cues and the formation of expectations. *Social Science Research*, 34: 80-102.
- Frese, M., & Fay, D. 2001. Personal initiative: An active performance concept for work in the 21st century. *Research in Organizational Behavior*, 23: 133-187.
- Galvin, B. M., Waldman, D. A., & Balthazard, P. 2010. Visionary communication qualities as mediators of the relationship between narcissism and attributions of leader charisma. *Personnel Psychology*, 63: 509-537.
- Graen, G. B., & Uhl-Bien, M. 1995. Relationship-based approach to leadership: Development of leader-member exchange (LMX) theory of leadership over 25 years: Applying a multi-level multi-domain perspective. *Leadership Quarterly*, 6: 219-247.

- Grant, A. M., & Ashford, S. J. 2008. The dynamics of proactivity at work. *Research in Organizational Behavior*, 28: 3-34.
- Grant, A. M., Parker, S., & Collins, C. 2009. Getting credit for proactive behavior: Supervisor reactions depend on what you value and how you feel. *Personnel Psychology*, 62: 31-55.
- Greenhaus, J. H., & Beutell, N. J. 1985. Sources of conflict between work and family roles. *Academy of Management Review*, 10: 76-88.
- Grenberg, J. 2005. *Kant and the ethics of humility*. Cambridge, UK: Cambridge University Press.
- Hambrick, D. C., & Mason, P. A. 1984. Upper echelons: The organization as a reflection of its top managers. *Academy of Management Review*, 9: 193-206.
- Hayward, M. L., & Hambrick, D. C. 1997. Explaining the premiums paid for large acquisitions: Evidence of CEO hubris. *Administrative Science Quarterly*, 42: 103-127.
- Hofstede, G. 1980. *Culture's consequences: international differences in work-related values*. Beverly Hills, CA: Sage Publications.
- Hofstede, G. H. 2001. *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations*. Beverly Hills, CA: Sage Publications.
- Hogan, R. T., & Roberts, B. W. 2000. A socioanalytic perspective on person/environment interaction. In W. B. Walsh, K. H. Craik, & R. H. Price (Eds.), *New directions in person-environment psychology*: 1-24. Mahwah, NJ: Erlbaum.
- House, R. J., & Howell, J. M. 1992. Personality and charismatic leadership. *Leadership Quarterly*, 3: 81-108.
- House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W. & Gupta, V. Eds. 2004. *Culture, leadership, and organizations: The GLOBE study of 62 societies*. Thousand Oaks, CA: Sage Publications.
- House, R. J., Spangler, W. D., & Woycke, J. 1991. Personality and Charisma in the United-States Presidency - a Psychological Theory of Leader Effectiveness. *Administrative Science Quarterly*, 36: 364-396.
- Howell, J. M., & Shamir, B. 2005. The role of followers in the charismatic leadership process: Relationships and their consequences. *Academy of Management Review*, 30: 96-112.
- Ireland, R. D., & Hitt, M. A. 1999. Achieving and maintaining strategic competitiveness in the 21st century: The role of strategic leadership. *Academy of Management Executive*, 13: 43-57.
- Knight, P. A., & Nadel, J. I. 1986. Humility revisited: Self-esteem, information search, and policy consistency. *Organizational Behavior and Human Decision Processes*, 38: 196-206.
- Koenig, A. M., Eagly, A. H., Mitchell, A. A., & Ristikari, T. 2011. Are leader stereotypes masculine? A meta-analysis of three research paradigms. *Psychological Bulletin*, 137: 616-642.

- Lam, W., Huang, X., & Snape, E. 2007. Feedback-seeking behavior and leader–member exchange: Do supervisor-attributed motives matter? *Academy of Management Journal*, 50: 348-363.
- Legge, J. 1991. *The Chinese classics: The Shoo King (2nd ed.)*. Taipei, TW: SMC Publishing INC.
- Lian, H., Ferris, D. L., & Brown, D. J. 2012. Does taking the bad with the good make things worse? How abusive supervision and leader–member exchange interact to impact need satisfaction and organizational deviance. *Organizational Behavior and Human Decision Processes*, 117: 41-52
- Liden, R. C., & Maslyn, J. M. 1998. Multidimensionality of leader-member exchange: An empirical assessment through scale development. *Journal of Management*, 24: 43-72.
- Lord, R. G., De Vader, C. L., & Alliger, G. M. 1986. A meta-analysis of the relation between personality traits and leadership perceptions: An application of validity generalization procedures. *Journal of Applied Psychology*, 71: 402-410.
- Mesmer-Magnus, J. R., & Viswesvaran, C. 2005. Convergence between measures of work-to-family and family-to-work conflict: A meta-analytic examination. *Journal of Vocational Behavior*, 67: 215-232.
- Michel, J. S., Clark, M. A., & Jaramillo, D. 2011. The role of the Five Factor Model of personality in the perceptions of negative and positive forms of work–nonwork spillover: A meta-analytic review. *Journal of Vocational Behavior*, 79: 191-203.
- Michel, J. S., Kotrba, L. M., Mitchelson, J. K., Clark, M. A., & Baltes, B. B. 2011. Antecedents of work–family conflict: A meta-analytic review. *Journal of Organizational Behavior*, 32: 689-725.
- Morris, J. A., Brotheridge, C. M., & Urbanski, J. C. 2005. Bringing humility to leadership: Antecedents and consequences of leader humility. *Human Relations*, 58: 1323-1350.
- Nielsen, R., Marrone, J. A., & Slay, H. S. 2010. A new look at humility: Exploring the humility concept and its role in socialized charismatic leadership. *Journal of Leadership & Organizational Studies*, 17: 33-43.
- Ou, A. Y. (2011). *CEO humility and its relationship with middle manager behaviors and performance: Examining the CEO-middle manager interface*. Unpublished doctoral dissertation, Arizona State University, Phoenix, Arizona.
- Ou, A. Y., Tsui, A. S., Kinicki, A. J., Waldman, D. A., Xiao, Z. X., & Song, L. J. Forthcoming. Understanding humble chief executive officers: Connections to top management team integration and middle manager responses. *Administrative Science Quarterly*.
- Owens, B. 2009. *The utility of humility in organizations: Establishing construct, nomological, and predictive validity*, Academy of Management Annual Conference. Chicago.
- Owens, B. P., & Hekman, D. R. 2012. Modeling How to Grow: An Inductive Examination of Humble Leader Behaviors, Contingencies, and Outcomes. *Academy of Management Journal*, 55: 787-818.

- Owens, B. P., Johnson, M. D., & Mitchell, T. R. 2013. Expressed humility in organizations: Implications for performance, teams, and leadership. *Organization Science*, 24: 1517-1538.
- Owens, B. P., Rowatt, W. C., & Wilkins, A. L. 2011. Exploring the relevance and implications of humility in organizations. In K. S. Cameron & G. M. Spreitzer (Eds.), *Handbook of positive organizational scholarship*: 260-272. Oxford, UK: Oxford University Press
- Owens, B., Ou, Y., & Chiu, C. 2013. *Beyond expectations: The enhanced influence of leader humility for competent, experienced and male leaders*. Working paper, Brigham Young University, Provo, UT.
- Parker, S. K., & Collins, C. G. 2010. Taking stock: Integrating and differentiating multiple proactive behaviors. *Journal of Management*, 36: 633-662.
- Pearce, J. L., & Xu, Q. J. 2012. Rating Performance or Contesting Status: Evidence Against the Homophily Explanation for Supervisor Demographic Skew in Performance Ratings. *Organization Science*, 23: 373-385.
- Podsakoff, P. M., MacKenzie, S. B., Lee, J. Y., & Podsakoff, N. P. 2003. Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology*, 88: 879-903.
- Puffer, S. M., & Weintrop, J. B. 1991. Corporate performance and CEO turnover: The role of performance expectations. *Administrative Science Quarterly*, 3: 1-19.
- Resick, C. J., Whitman, D. S., Weingarden, S. M., & Hiller, N. J. 2009. The bright-side and the dark-side of CEO personality: Examining core self-evaluations, narcissism, transformational leadership, and strategic influence. *Journal of Applied Psychology*, 94: 1365-1381.
- Ridgeway, C., & Walker, H. A. 1995. Status Structures. In K. S. Cook, G. A. Fine, & J. S. House (Eds.), *Sociological perspectives on social psychology*: 281-310. Boston, MA: Allyn and Bacon.
- Sauer, S. J. 2011. Taking the Reins: The Effects of New Leader Status and Leadership Style on Team Performance. *Journal of Applied Psychology*, 96: 574-587.
- Tangney, J. P. 2002. Humility. In C. R. Snyder (Ed.), *Handbook of positive psychology*: 411-419. Cary, NC: Oxford University Press.
- Taras, V., Kirkman, B., & Steel, P. 2010. Examining the impact of culture's consequences: A three-decade, multilevel, meta-analytic review of Hofstede's cultural value dimensions. *Journal of Applied Psychology*, 95: 405-439.
- Tjan, A.K. 2012. *How leaders become self-aware*. Retrieved from <http://blogs.hbr.org/2012/07/how-leaders-become-self-aware/>
- Triandis, H. C., & Gelfand, M. J. 1998. Converging measurement of horizontal and vertical individualism and collectivism. *Journal of Personality and Social Psychology*, 74: 118-128.
- Vera, D., & Rodriguez-Lopez, A. 2004. Humility as a source of competitive advantage. *Organizational Dynamics*, 33: 393-408.

- Waddock, S. A., & Graves, S. B. 1997, The corporate social performance – financial performance link. *Strategic Management Journal*, 18: 303-319.
- Walumbwa, F. O., Avolio, B. J., Gardner, W. L., Wernsing, T. S., & Peterson, S. J. 2008. Authentic leadership: Development and validation of a theory-based measure. *Journal of Management*, 34: 89-126.
- Weiss, H. M., & Knight, P. A. 1980. The utility of humility: Self-esteem, information search, and problem-solving efficiency. *Organizational Behavior and Human Performance*, 25: 216-223.
- Wilhelm, R., & Baynes, C. F. 2011. *The I Ching or book of changes (3rd ed.)*. Princeton, NJ: Princeton University Press.
- Yuan, L. F. 2002. *Liao Fan's four lessons*. Taipei, TW: Buddha Dharma Education Association Inc.
- Zhao, W. 2012. Economic inequality, status perceptions, and subjective well-being in china's transitional economy. *Research in Social Stratification and Mobility*, 30: 433-450.