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United I Stand:
An Investigation of Power Distance Value and Endorsement of the Great Man Theory Through
American Social Identities

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A Dissertation

Submitted to the PhD in Leadership and Change Program of Antioch University
in partial fulfillment for the degree of
Doctor of Philosophy

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This dissertation has been approved in partial fulfillment of the requirements for the degree of PhD in Leadership and Change, Graduate School of Leadership and Change, Antioch University.

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Some people celebrate a mid-life crisis with a red sporty convertible. My crisis was celebrated with the birth of my child and going back to grad school. While my research cannot reliably validate this claim, the convertible option would have been more cost effective. It would not, however, have been as meaningful, nor fulfilling. Had I gone with the other option, my family and friends would have likely mocked me and groaned, but it would have been easier on them. The title of this dissertation, my magnum opus, is an homage to the lessons I have personally learned as a White man living in a kaleidoscopic world. Never more than through this research and my personal experience has the fallacy of rugged individualism become clearer to me. This dissertation has been made possible by countless people through cups of coffee, pints of other beverages, classroom discussions, text messages, and soul search.

Specifically, I must acknowledge three women who have had a direct role in supporting me through service and sacrifice. My mother and wife have contributed to this dissertation by affording me the time and space to complete my studies at great cost of their own. Most importantly, I acknowledge my writing partner and daughter who sat on my knee and shared her strength with me so I could finish.

Lastly, I would like to thank my favorite critical thinker and masterful storyteller, Malcolm Gladwell. His ability to take complex matters and extract meaningful bites of appetizing information was the catalyst for my graduate studies; as well as my introduction to the concept of power distance more than a decade ago.

Abstract

Four decades of research on power distance have been applied to cross-cultural leadership studies on an inter-national level. A quantitative investigation was conducted to analyze a uniquely American narrative of power distance, which was developed through a post-structural epistemology. Using ANTi-History theory, endorsement of the Great Man Theory was argued to be a leadership ethos that is related to American power distance value. The GLOBE project's Power Distance Subscale, Trompenaars and Hampden-Turner's Achievement Versus Ascription Scale, and an author-developed scale for self-reported endorsement of the Great Man Theory was deployed to investigate culturally contingent leadership ethos on an intra-national level within a representative U.S. American sample. The study was able to validate the Social Authority Scale, using items from the Power Distance Subscale and Achievement Versus Ascription Scale. Demographic measurements of 645 participants from a convenience sample were analyzed to understand how social identity influenced this leadership construct. Significant variations were found based upon American social identities. Implications for intra-national cross-cultural leadership theory are discussed, as well as empirical and theoretical based implications for leadership practitioners. This dissertation is available in open access at AURA: Antioch University Repository and Archive, <http://aura.antioch.edu/> and OhioLINK ETD Center, <https://etd.ohiolink.edu/>

Keywords: Power Distance, Culture, Great Man Theory, Leadership, Social justice Leadership, ANTi-History, GLOBE, Social Knowledge, Achievement Ascription, Post-Structural, Work Ethic, American Ethos, Employee Engagement, Supervision, Organizational Leadership

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Chapter I: Introduction

This dissertation is a scholarly attempt to apply cross-cultural studies on an intra-national level. The field of cross-cultural leadership research has developed a number of cultural dimensions measurements (Hofstede, 1980; House, Hanges, Javidan, Dorfman, & Gupta, 2004). Power distance is a bipolar measure that quantifies a society's comfort with the distance between those who have wealth, status, and power and those who do not have it. Power distance is also part of the equation of class differences and achievement in a society. High power distance cultures, such as Morocco, Thailand, Russia, and Saudi Arabia, are generally known for hierarchical social orders, monarchies, and a sense of inequality among its people. Low power distance cultures, such as Denmark and the Netherlands, are known for their egalitarian approach to social structure. How power distance is practiced and valued determines the path of upward mobility in a society. In theory, high power distance cultures do not have upward mobility because an individual's status in society is a matter of birthright or their particular social identity group. Low power distance cultures encourage self-determination by ascribing status to those who achieve within the parameters of the goals set forth by their respective society regardless of the relative status of their particular identity groups (House et al, 2004).

As an example of how power distance operates in an organization, consider the Olympics. An athlete can achieve a gold medal by displaying their abilities in a fair competition. Olympics judges and officials are assigned their roles through a series of organizational decisions. Certainly, judges and officials should have some evidence of expertise in their fields, but their position was likely given to them through the influence of networking and organizational hierarchy; the judges and officials represent how high power distance functions. The nuances of power distance were highlighted in the 1936 games in Berlin. Hitler wanted to

demonstrate the athletic superiority of his master race. Meanwhile, Jesse Owens, an African American, broke five world records in those games. If the Olympics were a high power distance organization Owens may never have been able to participate (Rippon, 2006). The U.S. is viewed as a moderately low power distance culture, indicating values that represent a more egalitarian worldview. America is seen as the land of opportunity and has given birth to the American Dream—a dream where upward mobility and self-determination are seen as the right of every citizen. The Declaration of Independence articulates a national belief in equality and the rights to life, liberty, and the pursuit of happiness. However, it is my contention that American culture is not as low power distance as we believe. Our national identity and culture is built upon and perpetuated by a narrative that highlights elements of our low power distance past while masking the proliferation of high power distance practices and values (Chafe, 2012; Putnam, 2016).

In this dissertation, I posit authoritarian leadership, economic outcomes, and quality of life are related to societal values of power distance, belief in the Great Man Theory (Carlyle, 1846) of leadership, and one's social identities. The GLOBE study (House et al, 2004) previously validated power distance as a cultural construct, which is empirically correlated to authoritarian leadership, economic output, and issues of human quality of life. Furthermore, the Great Man Theory of leadership is an underlying phenomenon that operates as a descriptive narrative, which informs the prescription for effective leadership—especially for White men in the United States. To cultivate more democratic engagement in organizations, improve economic outcomes, and enhance follower's quality of life leaders should seek to decrease power distance by prescribing a philosophy of leadership built upon participative and values-based models.

In the remaining pages of this chapter, I outline the intended direction and path for the research agenda of this dissertation. First, I demonstrate why power distance is an important construct for leaders to understand and study, as well as the relevance to studying power distance in our current zeitgeist. Second, I articulate how I studied power distance through this research. Finally, I clarify definitions around specific terminology that are needed to proceed in the following chapters of the dissertation.

Power Distance and Leadership

The GLOBE project identified nine universal elements of culture: performance orientation, assertiveness, future orientation, humane orientation, intuitional collectivism, in-group collectivism, gender egalitarianism, power distance, and uncertainty avoidance. Each of these nine dimensions is measured on bi-polar scale of high or low values. This study focused only on the dimension of power distance. The GLOBE project was undertaken with the purpose of studying effective leadership practices in differing cultures around the world. GLOBE set out with six overarching research questions. One of those questions was “are there leader behaviors, attributes, and organizational practices that are accepted and effective in only some cultures” (House, Javidan, Hanges, & Dorfman, 2002, p. 4)? GLOBE’s Culturally Endorsed Implicit Leadership Theory (CLT) is built upon the idea that dominant cultural norms induce leadership behavior and patterns, as well as organizational practices, which are deemed legitimate, depending upon the societal and cultural situation (p. 8). Leaders, in a given society, are accepted as legitimate when their behavior aligns with culturally held beliefs about how society should function in regards to the achievement of goals. These goals are determined by individual, organizational, or societal contexts. GLOBE, then, developed six leadership

typologies from their research and analyzed their acceptance and effectiveness across the societies in their study. Four of the six typologies have unique correlations to power distance.

Culturally Endorsed Implicit Leadership Theory

There are four culturally endorsed leadership typologies from GLOBE that apply to power distance. These typologies are: Charismatic/Value-based, Participative, Humane-Oriented, and Self-Protective leadership styles. Humane-Oriented leadership encourages leaders to be fair, altruistic, friendly, generous, and compassionate. Self-Protective leadership works to ensure individual or group safety and security. This kind of leadership seeks to save face, is status conscious, and relies on procedures. Charismatic/Value-Based leadership has been predicted to be the most effective throughout cultures. This type is able to articulate values of dignity, order, beauty, and freedom. It focuses on performance and the sacrifice of self-interest. Participative leadership involves others in the decision-making and implementation process. It seeks to minimize autocratic behaviors and create consensus.

GLOBE observed a positive correlation with high power distance societies and the two dimensions of Humane-Oriented and Self-Protective leadership. In theory, a leader in a high power distance culture knows that their own power is contingent upon appeasement of those below. For some leaders it is less about appeasement and more about a focus on a paternalistic type of Humane-Oriented leadership. People with low status in high power distance cultures will likely feel somewhat powerless and depend on those with high status to meet their needs. Leaders in high power distance cultures are expected to share some of the benefits that come with their high status. Essentially, Humane-Oriented leadership in a high power distance culture looks like the trickle-down economics. A leader who limits information flow to control is seen

as Self-Protective leadership in high power distance cultures. In this situation, the leader is concerned with maintaining power and status to reinforce their authority.

In low power distance societies, GLOBE found Humane-Oriented and Self-Protective styles as negatively correlated and positively correlated these cultures with Charismatic/Value-Based and Participative leadership. Low power distance cultures tend toward egalitarianism where Participative leaders do well when they seek to increase the contribution, and thus self-worth, of those on all levels of the organization. Low power distance societies appreciate Charismatic/Value-Based leaders who engage goals through teams and focus on the big picture rather than micro-management. Leaders in this context focus all efforts in the society or organization on a set of mutually beneficial values. Participative leaders would be expected to listen to the voice of subordinates and engage them in the process.

Leadership to reduce power distance. Societies where power distance is high have negative outcomes in economy and quality of life, when compared with low power distance societies. This phenomenon is discussed in detail in Chapter II. Financially and ethically, leaders should desire to reduce power distance in a society and organization. Schwartz (2012) studied values on a personal level. One of the ten values he outlined is Power. The power dimension measures the degree to which a person is motivated to increase their social standing. Those who highly value Power are driven by social recognition, wealth, authority, and preserving their public image. Schwartz's model indicates that values work in a polar conflict where the more one values a dimension the less one values its opposing dimension. In his construct, the opposing value to Power is Self-Direction. Those who value Self-Direction are driven by curiosity, freedom, creativity, independence, and the desire to chose their own goals.

High power distance works to maintain a social order that ascribes status according to the norms of the society. Low power distance ascribes status to those who have demonstrated their ability to achieve. In a high power distance organization, individuals strive to enhance the status of those who have authority. Humane Oriented leadership is accepted in high power distance cultures because it motivates subordinates by a reciprocal, transactional relationship where the leader paternally doles out rewards to demonstrate the leader's appreciation. In high power distance cultures, we should expect a subordinate's self-interest to be associated with their leader's self-interest. Typically, one cannot improve their social status in a traditionally high power distance society because status is determined at birth.

Low power distance is about self-determination. In a low power distance culture, individuals are given more freedom to control their own outcomes in life. Expectancy Theory (Vroom, 1970) is related to low power distance in that an individual's motivation to achieve in the workplace is a psychological calculation of return on investment. When an individual expects that their efforts will result in gratifying rewards, they demonstrate increased engagement in pursuing their goal (Rayburn & Palmgreen, 1984). Isaac, Zerbe, and Pitt urged leaders to "establish conditions that offer the highest probability of encouraging the follower to become self-motivated" (2001, p. 222). To achieve self-motivation in followers, their theory suggests six behaviors for a leader: enhancing follower self-confidence through interpersonal connection; increasing follower knowledge, skill and ability; establishing realistic and meaningful goals; creating a climate of mutual respect; and showing appreciation.

Expectancy Theory is not the only leadership modality that can work to reduce power distance. Transformational, Authentic, and Servant Leadership styles (Northouse, 2018) can all be effective models of leadership. Goleman, Boyatzis, and McKee (2013) demonstrated that

highly authoritative leadership can be effective given the appropriate understanding of the situation and application of theory. Expectancy Theory, however, has been empirically associated with the desire for low power distance (Eylon & Au, 1999; Kim & Lee, 2000, Zhang, Song, Hackett, & Bycio, 2006). Furthermore, Expectancy Theory contextualizes achievements of “great men” through the influence of cooperation within collectives. Expectancy may not be the only leadership tool that can be employed, but it should be a part of any leader’s repertoire who wishes to reap the benefits of a low power distance culture.

Purpose and Research Question

The purpose of this study is to explore how power distance is valued in American society. Central to the United States, as a society, an economy, and an ideology, is the principle of egalitarianism (Jayne, 2015). For the individual this principle means inalienable dignity and the opportunity to manifest motivations into accomplishments (Brockner et al., 2001). For the economy this principle means ascribed value upon principles, behaviors, and ideals that realize the highest economic outcomes. It is in these fundamental core values that the United States created an ideological model and an economy equivalent to that of China, Japan, and Germany, combined (Trompenaars & Hampden-Turner, 1993). However, the current data calls for a closer look to assess if U.S. culture continues to cultivate and reproduce an inherent belief in the value of egalitarianism to motivate and engage society into further accomplishment of our shared individual and societal goals (Shambaugh & Nunn, 2017; Gallup, 2018). By understanding how power distance is valued in American society, we can work to lead our society and organizations with lower power distance values in hopes of avoiding the liabilities associated with a high power distance culture.

Problem Statement. Based upon previous research (Hofstede, 1980; Gupta, Carl, & Javidan, 2004) it is evident that power distance is a cultural measurement related to equality. High values of power distance are related to outcomes society and organizations should seek to avoid (Shane, 1993; Getz & Volkema, 2001, Davis & Ruhe, 2003; House et al, 2004). Through this dissertation, I argue that the dominant narrative of American history depicts our culture as espousing low power distance values, yet a more critical narrative of American history suggests that our society developed through interventions that reveal enacted high power distance values. The conduit for this narrative is the essence of the Great Man Theory (Carlyle, 1846). This theory portrays history as being moved along by the interventions of individuals who possess extraordinary skills. In the context of the U.S., the Great Man Theory (the Great Man Theory, hereafter) is perpetuated by heroic American figures like George Washington and John D. Rockefeller. The Great Man Theory, still persists in the psyche of the U.S., and is attractive to American culture because it portrays great men as those who have pulled themselves up by their bootstraps through rugged individualism—by doing so, the Great Man Theory also hides its high power distance nature. The Great Man Theory is built upon the idea that humans are not equal. The Great Man Theory, in the American narrative, teaches that some achieve greatness and some do not because of unequal talents instilled at birth. In the American narrative, great men have almost exclusively been White men. When any progress toward equality and equity is made in a society it can be experienced as a threat to those who depend upon the status to maintain their privileges and authority. As a result, White males, like myself, have benefited the most from this socially constructed narrative and are likely to believe in and perpetuate the Great Man Theory. This affords White males as a group unearned privilege, purely based on their race and gender, or to say it differently, their intersecting social identity of

being White and male. Through this research agenda, I am not proposing to test the legitimacy of the Great Man Theory, but to investigate how the belief in the Great Man Theory in American society corresponds with social identity and power distance.

Research questions. I will test my own assumptions about the relationship between power distance, the Great Man Theory, and social identity. This dissertation asks the question: what are the relationships between self-reported endorsement of power distance, belief in the Great Man Theory, and social identity? The primary focus was whether power distance and the Great Man Theory are correlated with each other and also influenced by social identity. Essentially, do people of differing social identities have different values and beliefs about power distance and the Great Man Theory? The secondary focus was to investigate if one's social identity and belief in the Great Man Theory are moderators of societal values of power distance? The assumption was that power distance is a dependent variable, moderated by gender, race, and belief in the Great Man Theory.

Rationale, Scope, and Significance of This Research

Currently, the U.S. economy is experiencing a period of growth that has been in continual recovery since 2008. During the first year of the Trump presidency the stock market reflected an improving economy, reaching record highs. From the most macro perspective, the country's economy appears to be extremely healthy. However, a more micro perspective does not lead to the same conclusion. According to the Federal Reserve, the majority of Americans have zero dollars invested in the stock market (Long, 2017). Those who are invested, do so through retirement funds while only a minority of Americans hold individual stocks. When the market is growing it is not directly benefiting that vast majority of Americans. Further data shows that the wallets and bank accounts of the typical American worker are not growing along with the

national economy (Trading Economics Inc., 2018). In fact, the trend lines for American wages peak in the late 1970's and are currently in a downward trajectory. Essentially these data show that there is economic growth at the top and not within the American workforce. Economically speaking, one is getting healthier while another is in atrophy.

Significance. The significance of this dissertation is that it will explore an argument for a leadership philosophy grounded in low power distance values. On the surface, this is not a difficult argument to make, as GLOBE has already demonstrated high power distance values are detrimental to a society's development. If this study is able to develop findings that support a positive influencing relationship between power distance, the Great Man Theory, and social identity then it should follow that leaders would ideally seek to engage all their followers, not just the great men among them.

Leadership from a pure achievement orientation shifts the responsibility from good leadership to good followership. If the only priority is to achieve, then only those capable of achieving will be rewarded. Extreme high or low power distance ignores the role of social identity in society and organizations, and in doing so ignores pathways and impediments that result in success or failure. "To tell competing employees that 'it's all up to you' shifts from the supervisor to the employee the entire responsibility for achieving or otherwise" (Trompenaars & Hampden-Turner, 1993, p. 92-93). Leadership from either extreme of power distance is ineffective; it avoids doing the actual work of leadership. A wise leader does not solely recognize high achievers, but also will "improve the social environment in which it occurs" (p. 92). In a society dominated by the Great Man Theory, leaders are at the upper echelons of organizations, managers recognize and reward those who achieve, and the vast majority of people work away in hopes of competing to be the top performer. Without a values based leadership ethos, the Great

Man Theory creates a dog-eat-dog world. This study seeks to validate and put into practice Trompenaars and Hampden-Turner's (1993) axiom: "Lack of achievement can be repaired in at least two ways: by each individual subordinate trying harder, and by 'the game' being improved so as to elicit more of the employees' enthusiasm and potentials" (p. 93).

Positive Social Change. As America continues to experience a mitosis of the middle, where the gap between those with power, status, and wealth and those without it grows, the time is now to question the values that got us here. The narrative we tell about ourselves, as a nation and society, should be rooted in truth and not a work of fiction. There is power in storytelling for a leader. It can be a useful tool for leaders to build competence in their followers and transform organizational culture (Ready, 2002). There is power in storytelling to unite people together through a sense of belonging and meaning (Driscoll & McKee, 2006). It is the ethical duty of leaders to assure the authenticity of the story they tell and for what purpose. Leaders with high values of power distance would likely tell a story to consolidate their own power and justify their high status. Low power distance leadership is the intersection of social justice and success. Low power distance leaders prioritize the accomplishment of their goals over bolstering their own status and power.

Discussion of Terminology

The following terms will be discussed throughout this dissertation. In order to facilitate shared understanding between the author and reader the definitions for these terms are outlined below.

Power distance. Originally researched by Hofstede (1980), power distance is a cultural construct that measures beliefs about equality in a society. GLOBE (2004) expanded this

construct to research the degree to which a society is comfortable with the distance between those in a society with status, wealth, and power, and those without.

Achievement versus ascription. Achievement versus ascription is a term developed by Trompenaars and Hampden-Turner (1993), which is a corollary concept to power distance. In this framework, though, achievement versus ascription measures how things get done in a society. Similar to power distance, it acknowledges that status is the key element, but focuses on how leaders and followers believe it is best to approach their work. In cultures that value achievement, emphasis is placed on an individual's agency, whereas ascription focuses on one's identity. Ascriptive cultures get things done through the status of an individual. Achievement is about what you can do (agency) and ascription is about who you are perceived to be relative to others (social regulation).

The Great Man Theory. This theory is a notion that history is the product of great men (Carlyle, 1846). Essentially, the story of human history is told through the actions and interventions of those great men among us. The study of leadership was born out of the Great Man Theory. If one wanted to be an effective leader, then they should seek to replicate those who have accomplished great things; or so the theory goes. It is less a theory than it is a statement of faith about how the world works. The theory was born out of Western thinking and represents a White male normative society where White men are most likely to hold positions of status, power, and authority. Without a critical lens one might believe that the theory is both descriptive of how success happens and the prescription for future success.

Culture. Culture is a term that has been studied by a great many scholars with as many definitions. For this dissertation, I will adopt GLOBE's usage of the term. Thus, culture is about "shared motives, values, beliefs, identities, and interpretations or meanings of significant events

that result from common experiences of members of collectives that are transmitted across generations” (House et. al, 2004, p. 15). What is most important in this definition are the parameters that differentiate a social unit, such as sub-cultures and different social identity groups from another. The shared meaning a social unit agrees upon and reproduces is the defining element that makes the social unit a form of society (Hodge, 2014).

Social Identity Theory. The theory “holds that individuals tend to classify themselves and others into social categories and that these classifications have a significant effect on human interactions” (Booyesen, 2007, p. 3). Social identity is the basis for group behavior and the starting point for socialization. According to Booyesen (2007), social identity theory has three elements. The first is categorization, where people psychologically place themselves and others into groups. The second is that individuals identify with certain groups and in doing so associate themselves with the self-esteem of the group. Third is that individuals use their categories and associations to compare and compete with other groups.

Social Knowledge. This term is used by Latour (2005) to capture the essence of epistemology through a post-structural worldview. Latour’s complex theory makes clear distinctions between truth and social knowledge. While Latour does believe in reality and objective truth, his theory articulates how much of what we believe is a matter of knowledge that is a product of social relationships that receive, interpret, and output information based upon social influences. The most relevant part of Latour’s Social Knowledge for this dissertation is in his depiction of history. According to Latour, history is not objective facts about a previous point in time. Rather, history is a constructed narrative that incorporates objective facts and subjective interpretations that have been transmitted through a society.

Methodological Approach

The work of Hofstede and GLOBE measured dimensions of culture through cross-sectional studies. These two research agendas captured beliefs from a specific moment in time (Seale, 2004). A society's culture is not fixed, it is dynamic, evolving and relative to other cultures (Hofstede, 1980). It evolves as a society addresses new phenomena. We should not expect the work of Hofstede and GLOBE to be acutely accurate three and four decades removed from their initial studies. A simple new, repeated, cross-sectional study may show the direction a society has evolved over time. This dissertation research does not seek to replicate GLOBE's work, in exploring the influence of nine cultural dimensions across different societies. This study aimed to advance our knowledge about the specific nuances of one single cultural dimension, power distance within one society, the U.S.

While this study is another cross-sectional quantitative analysis of U.S. culture, specifically regarding power distance, it is also rooted in post-structural theory. Post-structuralism is keenly appropriate to explore the phenomenon of American power distance. At the core of this research methodology, "poststructuralist thought is a concern to comprehend life not as something composed of identities, objects and subjects, but of differences, complex relations, and instability (Seale, 2004, p. 42). Structuralism was applied to cross-cultural studies at the end of the 1970s, which lead to Hofstede's seminal work in 1980. Researchers saw a need for a systematic method of qualitative analysis to codify a social system's place in a larger societal structure (Pace, 1978). Hofstede and GLOBE's study was a sheer quantitative cross-sectional study, but their dimensions were the product of structuralist methods. Much of GLOBE's 800-page report on their 1994 study is dedicated to explaining their theory for construction of universal cultural dimensions. I describe this in more detail in Chapter II.

My research agenda uses a cross-sectional study to explore phenomenon through the lens of post-structural theory. Post-structuralism is appropriate to develop the theory in this study because it questions the binary constructs (Agger, 1991) in the dimensions of culture as outlined by Hofstede and GLOBE. Rather than quantify power distance in the U.S. as a numerical point on a scale, post-structuralism looks for the nuances of the different ways that individuals and groups in the U.S. value power distance. By analyzing quantitative results from cross-sectional surveys according to social identity, this dissertation looks for conflicting tensions, a variety of perspectives, and the social knowledge embedded in manifestations of power distance throughout the sample.

At the center of this research agenda are the assumptions within American culture that inform our implicit beliefs about the nature and methods of leadership. Parini stated, “every nation requires a story—or many stories, which taken together form a national narrative—about its origins, self-defining myths that say something about the character of the people and how they operate in the larger world and among each other” (2012, p. 52). Parini’s essay articulates a mythology about how America’s founding was built upon the ideals of freedom and equality. Porter (2010) examined the evolution of this mythology by tracing beliefs about American economic achievement to the combination of capitalism and democracy as manifestations of the Protestant work ethic. It has been accepted that an individual’s work ethic is the determinant between achieving the American dream and failure. However, Porter reiterated that acceptance of this belief is unfounded for some Americans. Furthermore, when people experience a “disconnect between hard work and a sense of control over one’s destiny” (p. 538) we should anticipate a diminishment in work ethic.

In Chapter II, I will argue that the American narrative is a self-deceiving mythology. Through a critical examination of this American mythology, a pattern of two distinct approaches to power distance are evident. On one hand, America is a low power distance culture as evidenced by an unmatched economy. On the other hand, America is a high power distance culture, reinforced by a long history of identity based political decisions. The Great Man Theory is the operant of America's self-deception. It espouses low power distance while disguising intentional actions taken by American society to exclude some social identities from inclusion in the socially accepted construct and essentially enacts high power distance.

To explore these assumptions, a survey was conducted where GLOBE's power distance construct and Trompenaars and Hampden-Turner's (1993) construct of achievement versus ascription will be measured to test relatedness to belief in the Great Man Theory and the social identity of participants. In preparation for this dissertation, I conducted a pilot study that demonstrated significant difference in desired values of power distance and social identity, specifically between gender and race. The pilot study indicated parallel constructs between power distance and achievement versus ascription. This proposed dissertation study will employ a similar methodological approach. In addition, it will also include measurements to assess belief in the Great Man Theory.

Research Design

This study sought to uncover potential relationships between power distance, belief in the Great Man Theory, and social identity. To measure relationships between variables one-way ANOVA factorial ANOVA and multiple regression tests were run with the demographic variables of age, gender, ethnicity, and social economic status (SES) were run (Allison, 1999). The self-reported social identity, or demographic characteristics, of study participants were

entered as independent variables to test if they influenced, separately, the dependent variables of power distance and belief in the Great Man Theory.

Before engaging in the factorial ANOVA and multiple regression analysis, I ran exploratory and confirmatory factor analysis to establish measures for power distance and the Great Man Theory. I ran statements from the GLOBE study and achievement versus ascription as measured by Trompenaars and Hampden-Turner together to determine if the two scales could result in one unidimensional scale. It was expected that the power distance statements from GLOBE and Trompenaars and Hampden-Turner would factor together despite their being designed as part of larger and separate psychometric measurements. The original scales were also designed to measure differences between different national cultures or countries, and not within country sub-cultural differences. It was also possible that some statements would not be applicable or appropriate within one national culture. The pilot study indicated the sample characteristics could also influence which statements are factored together.

I ran multiple linear regressions to measure the influence social identities, such as age, gender, race, and socioeconomic status, had on measures for power distance and the Great Man Theory. The regression analyses explored the amount of influence each identity variable had on the construct. Given that power distance is built upon expectations and acceptance of social differences, I expected to find significant variations in the degree of influence our identities have upon our values.

Limitations

It bears repeating that this study was not designed to replicate or repudiate the work of Hofstede, GLOBE, or Trompenaars and Hampden-Turner. Their studies served a purpose in the evolution of cross-cultural studies and have made significant contributions to this field of

scholarship. This proposed study can make no practical comparisons to its findings regarding power distance and those of the aforementioned scholarly studies. Essentially this study contributes to the body of literature cross-sectional research focused within country rather than across countries.

Furthermore, this study should not be used to apply to an individual. Social science research is about the behavior of groups. While the construct of power distance was investigated in this study using previously validated instruments, the Great Man Theory is explored through items that I have developed. Furthermore, the overall post-structural critique of the Great Man Theory and the American narrative, in Chapter II, were developed with the likely bias of my own identity as a White male. The role my own identity played in the formation of this research agenda is a limitation to the scope and implications of this work, specifically in the bias my own identity brought to the formative and interpretative work in this study (Tosolt, 2008).

Preview

In the next chapter, I review the literature that indicates the original construction of power distance, its implications, and its outcomes. This chapter also reviews the Great Man Theory as it pertains to power distance. In Chapter II, I also demonstrate how a critical review of the American narrative reveals a national culture based upon high power distance.

Chapter III outlines the instrument I have constructed, based upon the work of GLOBE and Trompenaars and Hampden-Turner, to explore variances in American power distance. I also constructed items for the survey to capture beliefs about the Great Man Theory as well as demographic characteristic questions. The plan of analysis of the survey and sample is also discussed in detail.

The final two chapters of the dissertation will be written upon completion of the survey and analysis of the results. Specifically, Chapter IV reports on findings relative to the research questions. Chapter V discusses implications for leaders to develop appropriate power distance orientation in their social groups and organizations by increasing engagement of followers toward societal and organizational goals.

Conclusion

It seems self-evident that those who benefit from their status and power would want to, at least, maintain their position. It is difficult to imagine a situation where one's self-interest would determine it best to reduce status and power. However, GLOBE's findings indicated that lowering the influence of status and power in organizations and society is beneficial for economic and quality of life outcomes. It would then seem that leadership valuing high power distance is unethical on the basis that it is self-serving and not mutually beneficial for followers.

Certainly, there are situations that call for high power distance oriented leadership. A group of military personnel in combat should not seek cover from danger to have a meeting where feedback is solicited and consensus is gained. On the other hand, leadership with low power distance values, is appropriate for daily life and work. High power distance leaders bear responsibility for their followers because high power distance leadership requires those with low status to sacrifice self-determination and surrender their self-interest to that of their authoritative superior. High power distance is metaphorically akin to parenting a young child who is wholly dependent for sustenance. Low power distance leaders, on the other hand, emancipate followers from dependency and empower them to reach their potential toward a mutually beneficial goal.

It is my hope that this dissertation contributes to more ethical leadership in American society and organizations. As America continues to experience a mitosis of the middle, where

the gap between those with power, status, and wealth and those without it grows, the time is now to question the values that got us here. The narrative we tell about ourselves, as a nation and society, should be rooted in truth and not a work of fiction. There is power in storytelling for a leader. It can be a useful tool for leaders to build competence in their followers and transform organizational culture (Ready, 2002). There is power in storytelling to unite people together through a sense of belonging and meaning (Driscoll & McKee, 2006). It is the ethical duty of leaders to assure the authenticity of the story they tell, for what purpose, and for the benefit of whom. Leaders with high values of power distance would likely tell a story to consolidate their own power, whereas low power distance leaders would likely tell a story that resonates with all their followers in an attempt to bring the best out of them as they work towards a common goal.

Chapter II: Literature Review

The culture of the United States was, in part, founded upon an historical narrative driven by iconic heroes who formed the nation into a political and economic superpower. As a White, middle-class, American male, I have been indoctrinated by a narrative that has taught me that America holds a superior place in the world and is the product of extraordinary White men who have pulled themselves up by their bootstraps to accomplish great things. This narrative has evolved into the Great Man Theory. This leadership theory has excluded historical elements that have situated accomplishments external to their contexts and ignored intentional efforts taken to exclude those who were not White men from the ability to achieve comparable success.

In this chapter, I argue that the Great Man Theory is a significant theme that influences leadership philosophy in the U.S., and is linked to values of high power distance. While scholars have thoroughly outlined the limitations of the Great Man Theory, and its efficacy is suspect by those who academically study leadership, the theory persists in people culture as a social narrative that has been assimilated into the ontology and epistemology of American history. Using the critical framework of ANTi-History Theory (Durepos & Mills, 2012), I will critically review a narrative of American history that argues for the cultural transmission of the Great Man Theory into the fabric of the nation's identity, as well as a significant influencer of American leadership philosophy. It is my contention that the Great Man Theory is a cultural force that is at work in American society, which actuates values of high power distance. As we have seen in Chapter I, high power distance is a liability to economic achievement, quality of life, as well as threat to democratic values.

In the pages that follow, I will review the theory, previous research, and historical evidence that guided this study. First, I will outline the relevant information regarding cross-

cultural leadership research in the dimension of power distance. This discussion will also include Trompenaars and Hampden-Turner's (1993) dimension of achievement versus ascription and its relevance to power distance. Secondly, I will discuss the Great Man Theory from its inception through its contemporary usage as a means of describing the zeitgeist of the Trump presidency. In the final section of this chapter, I will briefly describe the ANTi-History methodology and then offer historical evidence for a reassembled narrative of American history in regards to power distance.

Culture and Power Distance

The GLOBE research project (House, Hanges, Javidan, Dorfman, & Gupta, 2004) expanded upon the foundational cross-cultural leadership work to measure how a society practices power distance and how the society values it (how it should be). GLOBE found a universal desire to see power distance reduced in society, and it is the only one of nine dimensions in their study with this result across all 62 societies in the study. It appears that low power distance is intrinsic to the human spirit. One explanation for the universal desire for low power distance is that high power distance is associated with authoritarian values, low economic output, and lower quality of life. GLOBE compared their findings to that of other academic studies and observed correlations between power distance and enforcement of social conformity and traditionalism/conservatism. GLOBE ranked the U.S. as a moderate power distance society, together with New Zealand, Canada, and Sweden. The U.S. falls evenly between the highest (Morocco, Nigeria, and El Salvador) and lowest power distance societies (Netherlands, Black South Africa, and Denmark).

Hofstede and Power Distance. Hofstede (1980) was the first to define the cultural dimension of power distance. The dimension was rooted in experimental sociological research

on the emotional distance that subordinates maintain from their superiors in organizations (Mulder, 1976). Hofstede (2001) explained that the construct of power distance was officially defined through factor analysis with his study's data; in his study statements about power and equality were statistically grouped together in one factor. Hofstede's (1980) Power Distance Index captured the extent to which members with low power or status in an organization expect power to be equally distributed among people. A high numerical value on Hofstede's Power Distance Index indicates an acceptance of unequal distribution. In terms of equality, power distance captures how a society places differing weights of importance on power, through social constructs such as status, prestige, and wealth (p. 75).

GLOBE and Power Distance. The GLOBE project continued the development of the power distance construct. Hofstede's (1980) national culture instrument developed its power distance index out of three statements about disagreements with managers and decision-making style (GLOBE, 2004, p. 529). GLOBE expanded the testing of the construct by adding statements that relate to how status and hierarchy are experienced and valued in a society. In GLOBE's power distance construct, what members of a society believe about age and sex are included in the statements. For example, one statement asks if power should be share throughout society or concentrated at the top. Other items assess respondents' evaluation if a person's influence in society should be based upon ability/contribution or one's level of authority. Similarly, another question asked if rewards should be based upon seniority or performance. While Hofstede's instrumented asks how respondents obey and follow, GLOBE's instrument captured how a society believes people should engage in work and lead. Hofstede's work depicted how power distance was practiced in an organization. GLOBE's work looked to the future to enable prescribing effective leadership behaviors.

GLOBE's framework provided scholars with clarity on the direction of academic work in leadership both abroad and domestically. The data showed that power distance is the only dimension that is universally disfavored across societies. Thus, it appears that a desire for reduced power distance is intrinsic to the human spirit. Lind, Tyler, and Huo (1997) demonstrated that, in a limited cross-cultural sample, all people prefer to have a voice in decisions made by managerial superiors. Research, with a sample of two national groups from low power distance and two from high power distance cultures, indicated that national power distance values did moderate work attitudes and job performance (Brockner et al., 2001). The degree to which an employee is afforded autonomy is a central issue in organizations across all cultures. In their review of relevant literature, Gagné and Bhave (2011) showed that values of power distance are central to how much autonomy is preferred. Power distance is a pivotal dimension of culture, probably the most directly related, in the context of leadership.

The fundamental issue the concept of power distance attempts to define and measure is human equality (Hofstede, 1994). On the macro, societal level, equality is concerned with how prestige, wealth, and power are valued and practiced differently. Building off Hofstede's work, GLOBE's conceptualization of power distance was created by looking at socio-historical events and principles which speak to the way humans have developed societies in respect to the distribution of power. Four areas were part of their conceptualization: a) religions and philosophies, b) formulations of democratic governance, c) the role of the middle class, and d) the proportion of immigrants in a society. The GLOBE project theorized democracy, the middle-class, and immigrants have moved societies toward lower power distance. On a theoretical level, these phenomena are all directly involved in changing the distribution of power in a society. The influence of religion and philosophies on power distance produces mixed outcomes. Theological

approaches to the nature of humanity have likely had an impact on a society's power distance, and the opposite is likely true in some cases where culture influences the way a religion is practiced (Asad, 1997).

Western Christianity can be divided into Catholic and Protestant. The Roman Catholic Church is a hierarchical entity that places specific status on its clergy as intermediaries between humans and God. Theologically speaking, there is no such hierarchical value in the Protestant stream of Christianity. In theory, these two approaches may prime adherents toward higher or lower values of power distance (Giorgi & Marsh, 1990). Islam may have some similarities to Christianity in terms of theological and practical approaches that intersect with power distance. Muhammad, taught that all individuals have equal value before Allah. Some Muslims may wear the honorific of "Sayyid," which connotes an ancestry traced back to the Prophet Muhammad. The word "Sayyid" would be akin to the English term "liege" or "lord" (Khanam, 2005). For Hindus, the caste system is not formally part of the faith system. However, the doctrine of Karma answers the question about why suffering and inequalities exist, in that deeds and actions have their result in one's status in life. The Indian sacred text of the Bhagavad Gita discusses the essence of leadership and power in the context of one's selfless duty to followers (Muniapan & Dass, 2009). Confucian philosophy is intrinsically hierarchal, yet distinctly unlike a Western conceptualization (Nguyen, Terlouw, & Pilot, 2006). The philosophy outlines specific relationships that all people will experience which emphasize age and seniority. The low-status person is expected to display submission, loyalty, and respect to the high-status person who is expected to provide support and encouragement. A sense of mutual benefice is implied in these dyads.

The GLOBE project theorized that, “regardless of the religion, any society that has neither a democratic tradition nor an established middle class will have a relatively high level of power distance” (p. 526). In short, most societies throughout history have evolved through feudalistic systems of governance or currently have related worldviews. In medieval European societies, the peasant class worked the land and provided sustenance to the local nobility, in exchange for physical security. As populations and civilizations grew, expanding geographically farther from the noble households, a merchant class eventually developed in order to facilitate the transportation and trade of goods to supply the needs of the nobility. As these systems developed so did dependence upon the merchant class. The more the nobility depended upon the merchants, the more power this class was able to leverage. In essence, the merchants had enough economic security to exercise some levels of self-sufficiency, but were still dependent upon a higher class. This was the earliest formulation of what might now be called the middle class. In 13th century England, this class of people developed the Magna Carta, which attempted to limit the power of the monarchy. It was a formal attempt at reducing power distance and began a transformation in British culture (Calori, Lubatkin, Very, & Veiga, 1997). The Magna Carta document was incorporated into English governance and revoked throughout its troubled history, yet it heavily influenced the U.S. Constitution.

Corollary constructs. The most simplistic definition of culture might be that it is a social group’s unwritten rules for what is good and bad. These rules teach us if we should seek to stand out or blend in. There may be no universal truth that offers a solution to this question, but it is a perfect example of how culture prescribes values. When Hofstede first published his cultural dimensions he started with four, then extended it to five and then six dimensions in his

framework. The GLOBE study defined nine dimensions and captured more of the complexity within the diversity of cultural values for the world's seven billion people.

The variations in constructs also speak to the limitation of attempting to understand how a singular dimension impacts the whole dynamic of a culture. For instance, GLOBE (p. 533) found, in a reevaluation of Hofstede's questionnaire, that both power distance and individualism loaded together during a factor analysis and correlate together strongly (0.67). Hofstede maintains that these are two distinctly different constructs. Power distance is about emotional dependence upon those with more power, while Individualism is about a general sense of emotional independence. The U.S. is a moderately low society on the Hofstede Power Distance Index and is the most individualistic country in the world, scoring 91. Furthermore, GLOBE tested each of its dimensions by asking how participants believe that dimension is currently practiced and how they believed it should be practiced. GLOBE (p. 543) found Hofstede's Power Distance Index to positively correlate only with their practice (as-is) scores, not with the value (should be) scores. Hofstede's power distance dimension is built on a basic premise of human equality, whereas GLOBE expanded their usage of the dimension to speak to how a society accepts and endorses authority, power, and status. This means that psychologically, in the human experience, we link matters of human equality and authority. It may be that the very nature of leadership involves a belief that a leader is one who is better than the self. For those who believe leadership is more of an authoritarian structure, the belief may be centered in a hierarchical structure of power (Maslow, 1943). Others may perceive leadership to involve legitimate, expert, or referent power (Northouse, 2018); thus representing a belief that the leader has achieved a status which the follower desires to achieve as well. In both these cases, the leader is in some way unequal to the follower.

The Chinese Culture Connection (1987) conducted research using Chinese students at 22 universities around the world. They used the Chinese Values Survey to correlate with data from Hofstede (1980). Two of the dimensions from the Chinese Values Survey correlated significantly with Hofstede's power distance and Individualism. Their study found that the values of Integration and Moral Discipline had significant overlap with Hofstede's power distance and individualism (p. 158); as a result, they suggested collapsing all four of these constructs into one dimension. According to the Chinese Culture Connection, the Hofstede constructs of power distance and Individualism are about maintaining group integrity at the cost of the self. Their study showed that societies that practice high power distance are more likely to urge assimilation of minority groups into the majority/collective. Their study also suggested that maintaining high power distance in a society involves the enforcement of the moral code of the majority/collective upon the minority groups. While the original study was about Chinese values as compared to Hofstede's cross-cultural dimensions, there is evidence of an American correlation. Feldman (2003) showed a correlation between authoritarian values and social conformity. Even though the concept of freedom is central to the American ethos, Americans with high authoritarian values are willing to give up freedom and rights if this helps maintain their preferred social order and social norms. Thus, the more power distance increases in a society, the more that society tends to desire a universal social experience.

Outcomes of Power Distance

Schwartz (1994) defined a series of values he claims are applied in cultures across the world to varying degrees. The structure of those values is comprised of a core belief that creates concepts of ideal behaviors to reach an envisioned desirable end result. For instance, in terms of Hofstede's dimension of individualism versus collectivism one could generally say that an

American views individual achievement in a way that measures success by personal income; or someone from China might conduct their life in a way that makes individual sacrifices for the stability and good of their family or country. If one is to accept this framework, then one should understand that the approach to an application of power distance within a culture is an insight into the society's prescription for achievement and success.

According to GLOBE's findings for the power distance scores within the U.S., our society rates at 4.88 in terms of how we perceive power distance to be currently practiced. This score is above the mean and one full point away from both the highest and lowest rated countries. GLOBE's seven-point scale scores the U.S. in a moderately high position. The GLOBE not only asked how power distance was currently practiced within a society, but also how it should be practiced. The U.S. rates at 2.85 for how we believe power distance should be valued in our society. This should be no surprise, on the surface. All societies saw at least a full point drop from the "as-is" score to the "should-be" score, with one exception. On average, countries reduced their power distance score by 2.42, yet the U.S. score represents only a 2.03 reduction. A few countries, like the Netherlands, Denmark, and Bolivia, dropped their score less than the 2.42 average. However, these are countries that have low power distance scores. The only society which dropped less than a full point--less than a half point, in fact, was the South African Black sample, which reduced their desired power distance by .46. Ideologically, the American Dream is in contradiction with high power distance, yet the U.S. still has "as is" scores above the mean and reduces their "should be" desired power distance scores less than the average. Meanwhile, the Black sample in South Africa had the second lowest power distance as-is score and reduced its desired power distance by the least of all countries. This is by no means a reliable correlation, but it does add to the complexity of understanding power distance within

the diverse culture of the U.S. Both the U.S. and South Africa have historically created stratification of their inhabitants while proclaiming a democratic governance. Examining the correlations between power distance and societal outcomes aids in informing the layers of complexity in the data.

Conformity. In examining their own data and that of other studies, like Hofstede and Schwartz, GLOBE showed how high power distance cultures reinforce social conformity, especially among those who have lower socioeconomic status. Those with moderate to higher socioeconomic status still seek to conform by accepting titles and rank to show their worth and belonging to the dominant group. In Schwartz's value model those who have increased appreciation for hierarchy emphasize socially responsible behavior and compliance with the obligation to their roles (1999).

On the contrary, those who have lower values of power distance expect to voluntarily cooperate in societies and organizations. Low power distance cultures desire to engage in a society in their own way and demand the ability to make their own decisions. Even those who hold a low socioeconomic status demonstrate a rejection of dependence upon those with power and display more independence. Trompenaars and Hampden-Turner's (1993) construct of cultural values is correlated with Hofstede's power distance in terms of what Trompenaars and Hampden-Turner call achievement-oriented societies, where the focus is on each person's responsibility for their own fate. In high power distance cultures, children are often expected to take care of their parents later in life, whereas low power distance cultures expect a child to grow up, leave the house, and make their own way.

Quality of Life. GLOBE cross-referenced their data on power distance with that of other human development indices. The findings show that high power distance practice is negatively

correlated with issues of quality of life in a society. High power distance cultures do not prioritize the integration of sub-culture groups into the dominant groups; there is greater segregation. High power distance practices are “lower economic prosperity, less supportive public and social policies for business prosperity, lower national competitiveness, and less success in basic science” (p. 556). People in high power distance practice cultures can even anticipate lower life expectancy. In general, power distance is associated with lower scores on the Human Development Index (HDR.undp.org, 2016). “Taken together, GLOBE’s findings support the hypotheses that societal practices of power distance impede socioeconomic development and human health” (p. 558). However, there may be a reverse causation in some cultures where socioeconomic conditions are such that dependency upon familial and authority structures is the key to survival. There are also correlations between educational access and attainment and power distance in that some societies with higher education achievement have worked to reduce power distance in an organizational context. Unless a person is of higher socioeconomic status in a higher power distance culture, then one should expect a lower quality of life.

Socioeconomic Status. “Taken together, GLOBE’s findings support the hypotheses that societal practices of power distance impeded socioeconomic development and human health” (p. 558). GLOBE’s finding regarding the correlation between the practice of power distance and socioeconomic status might indicate, partially, why the reduction of power distance is universally desired across all the societies measured in their study. Subjective and objective measurements of socioeconomic status have demonstrated a correlation between poor health outcomes and lower status (Cundiff, Smith, Uchino, & Berg, 2013; Goodman, Adler, Daniels, Morrison, Slap, & Dolan, 2013). In the British Whitehall study of civil servants, subjective

measurements of lower socioeconomic status were found to be a stronger predictor of ill-health than education, occupation, and income (Singh-Manoux, Adler, & Marmot, 2003). It seems that subjective perceptions of social status moderate one's experience of life both physically and psychologically. Piff, Kraus, and Keltner (2011) found evidence of differentiation in subjective cultural identities based upon objective measurements of income. Lower social status people had a more pro-social and cooperative approach (Kraus, Piff, & Keltner, 2011) while higher social status people demonstrated a higher likelihood of behaving unethically (Piff, Stancato, Côté, Mendoza-Denton, & Keltner, 2012). High power distance has also been correlated with unethical behaviors in organizations (Carter, 2000).

The data regarding socioeconomic status and power distance is further bolstered by GLOBE's theoretical construct of power distance. The GLOBE study found that countries with a small upper class and large lower class have higher power distance scores than do countries with a substantial middle class (p. 525). GLOBE defines middle class as those people who have disposable income and enough financial security to exercise their own choices in education, career, and living arrangements. They argued that the financial stability inherent in this middle class is related to the desire of those in this class to want to have a voice in decision-making processes throughout society and organizations. Essentially, moderate or low power distance values are inherent to the ontology of those who are in the middle of the socioeconomic hierarchy.

Leadership

Given the correlation and outcomes of power distance practices and values in societies, it is incumbent upon the ethical leader to reduce power distance in their organizations and societies. If one is concerned with increasing profits in an organization there is evidence to

suggest working to lower power distance results in positive outcomes. Trompenaars and Hampden-Turner argued, in their *Seven Cultures of Capitalism* (1993), that a more egalitarian approach to leadership is vital for capitalism and economic growth. In achievement-oriented cultures, the value of the individual is what one can contribute toward the organization's goals. The opposite spectrum is labeled as ascription-oriented cultures; where one's worth is a matter of birth, family, and title. Whether a leader's focus is on ethics or capitalism, lower power distance is favorable. The question then, is how does one lead within power distance structures?

Expressions of power. Effective leadership requires leaders to use their power ethically to voluntarily mobilize followers to achieve goals. Decades ago, McClelland and Burnham (1976) researched the motivations of managers and found three unconscious needs-- the need for achievement, affiliation, and power. Winter (1973) found that Harvard undergraduate students sought to fulfill their need for power through several methods, one of which was by enhancing their reputation to gain status. McClelland (1975) studied less overt methods of expressing power in males who were both white and blue collar U.S workers; they found four ways to covertly realize their need for power. These methods included consuming sexual and violent media, accumulating prestigious possessions, engaging in competitive sports, and joining organizations in which they could hold office. Winter and Stewart (1977) analyzed inaugural addresses of U.S. presidents and found predictive frequencies of going to war and assassination attempts based upon their unconscious motivation for power. Certainly, power and leadership have a complex relationship; it is both an asset and a liability, only made more complex in a cross-cultural context.

Tendency to hierarchy. Intrinsic to our discussion of leadership and power distance is the usage of hierarchical authority structures as the means of leadership. Mulder (1977) found

that one tends to try to enhance perceived power distances when one is on the high side of that relationship. Hofstede (1994) empirically showed through three country samples that professional level workers tend to desire low power distance organizations and unskilled workers, such as in fast-food service, desire high power distance in their organizations. Helmreich and Merritt (1998) researched commercial pilots and found those who valued high power distance also preferred the automation of human jobs and desired to increase automation in all circumstances. Schwartz (1999) asserted that involuntary dependence upon authority is the essence of hierarchical power distance. GLOBE also found that high power distance practices are associated with leaders placing less importance on giving people a voice in communities and governance.

Achievement Versus Ascription as Power Distance

Another construct related to power distance is that of achievement versus ascription (Trompenaars & Hampden-Turner, 2012). Achievement versus ascription is a cultural measurement that speaks to a culture's prescription for getting things done. According to this model, Ascriptive cultures focus on an individual's identity to describe their ability to accomplish goals. One's family of birth, gender, age, and other socially constructed factors ascribe authority. Achievement cultures focus on what one can do to justify their authority. In achievement cultures, one moves upward through the rank and file because one is highly capable of accomplishing the established goals. In ascriptive cultures, things get done because the voice of an older, usually a male, from a prestigious family gives an order, which is then carried out through reverence and respect to the established social order. Achievement cultures incentivize those who have done good work. Ascriptive cultures incentivize loyalty to one's direct superior. Achievement orientation is the hallmark of successful capitalist countries where, as Trompenaars

and Hampden-Turner (2012) asserted, ascriptive orientation is detrimental to the economic health of a business and society.

Power distance and achievement versus ascription are related because both constructs measure the value of hierarchy and status in a society. Achievement versus ascription's unique contribution is that it describes the foundation for a society's prescription to accomplish goals. Inasmuch, power distance is a cultural construct that most directly captures a society's philosophy of leadership. Power distance, as a construct, not only answers the question "who has authority in our society?" but also "how should we go about getting things done?"

Problem of Achievement Only. Trompenaars and Hampden-Turner (1993) warned of the perils of a society based upon pure achievement. "Pure achievement creates pure losers. For as many winners, there are many more losers" (p. 90). One on hand, "the theory goes that once you start rewarding business achievements, the process is self-perpetuating" (2012, p. 127). On the other hand, when a society's only value is achievement, then the society actually moves to ascriptive side of the equation. Even if a society's ascription is based on achievement, problems ensue. Outstanding performers in organizations (high achievers) become expensive, selling their abilities to the highest bidder. This eventually harms organizations and the individuals because the direct incentivizing is "separating 'the achiever' from the organizational context in which the achievement has occurred" (p. 91).

Twenty-five years ago, Trompenaars and Hampden-Turner, eerily foreshadowed parts of America's status quo. The liabilities of a culture that does not root its drive to achieve within a value system, like the egalitarianism described in low power distance, are exactly what leaders need to confront today. Pure achievement orientation ascribes low status "to poor urban and rural ethnic groups, especially those with darker skins, but...there is a generalized belief system

that claims that they could and should have achieved on their own” (1993, p. 92). The authors also highlighted how pure achievement siphons off the highest achievers of minority groups, removing them from their communities and social-groups.

Without a low power distance value based system attached to achievement orientations, we may be doing long-term harm to our national economy and national security. Trompenaars and Hampden-Turner (1993) offered the example of lauding the growth of the U.S. economy by \$10 million gains in the credit industry. This type of economic victory, in a pure achievement culture, is equal to \$10 million in growth of domestically producing superconductors. However, domestic manufacturing is far more beneficial to a nation than profiting off the debt of citizens. While this was a hypothetical in 1993, it seems all too realistic two decades later. Pfeffer (2010) demonstrated that the fastest and surest route to socioeconomic power in the U.S. has been to have a career in a company’s finance division.

Summary. While power distance was first operationalized for research by Hofstede, the concept was only in its own infancy of development. GLOBE incorporated a more inclusive definition in its construct and instrument and other research has significant overlap. The deepest core of power distance revolves around the concept of human equality. No longer can one live in a world with the belief that some humans are biologically inferior, unless they simply want to believe as such. Yet, inequality amongst humans persists. It may be more accurate to portray power distance as the degree to which a society is comfortable with a dominant social group, which maintains dominance by enforcing assimilation through authoritarian means of control.

The Great Man Theory

The study of leadership started through the lens of the Great Man Theory (Northouse 2018, p. 25). On face value, this approach has some merit and seems attractive in a culture of

rugged individualism. One starts studying leaders who have done something great and then extrapolates common themes and lessons. In the mid-1900s, the study of the Great Man Theory shifted to looking at traits (Kirkpatrick & Locke, 1991). Researchers have concluded that there are certain personal traits, such as charisma, confidence, ambition, and the like, that are common among stand-out leaders (Hoffman, Woehr, & Lyons, 2011; Borgatta, Bales, & Couch, 1954). However, as Northouse (2018) points out, even if all trait theory research is accepted, the findings can only account for less than 20% of one's success as a leader.

The Great Man Theory is philosophically related to power distance in terms of the fundamental question of equality. The theory does not state that some are worthy of leadership and some are not, but simply that some can lead and some cannot. If one is born with the right recipe of DNA, then they are capable of leading and worthy to be followed. As Cawthon stated, "To suggest that leaders do not enter the world with an extraordinary endowment is to imply that people enter the world with equal abilities, with equal talents" (1992, p. 2). While no legitimate proponent of the Great Man Theory will argue that women and non-White people are not capable of being great leaders, the exemplary leaders have generally been White men. To be clear, I make a distinction between trait theory and the Great Man Theory. Trait Theory is an empirically researched model. The Great Man Theory is an ontology and epistemology— a prescriptive narrative that influences the implicit values of American culture toward leadership.

The Great Man Theory and Leadership. Leadership is not an easy task or process and many people fail in its endeavor. As Burns said, "Leadership is one of the most observed and least understood phenomena on earth" (1978, p. 2). Certainly, throughout history it is evident to see that some people are more effective than others at leading. This line of thinking drove Thomas Carlyle to first develop the Great Man Theory. Carlyle delivered six lectures that were

eventually published in a single-volume opus titled *On heroes, hero-worship, and the heroic in histories* (1846). “The goal of the lectures, then, was explicitly pedantic: to convince listeners to ‘bow down submissive before great men,’ an act which would allow the worshiper to ‘feel himself to be more noble and blessed’” (Spector, 2015, p. 31). Bossche (1991) argued that Carlyle’s theory was derived from an authoritarian worldview. Carlyle was born in England near the end of the French Revolution. At the heart of Carlyle’s hero worship is the fear of uncertainty while watching the fabric of European societies crumble and wondering about the nature of authority. For Carlyle, intrinsic to the hero is a transcendental authority that is sustained throughout the loss of social order. Heroes were gifts from God and it was our duty to recognize them and follow their lead. Spector (2015, p. 255) revealed how Freud carried the Great Man Theory into the world of psychoanalysis. For Freud, the Great Man Theory is not a moral imperative, but a human need for a single, special leader that tapped into a primal drive for dependency and love.

While academic researchers and theorists seemed resolute in the benefits and limitations of the Great Man Theory, social/folk opinion seems less settled. The Great Man Theory is a pervasive element in popular leadership thought. In the shelves of most bookstores, one can see countless titles about the leadership of great achievers, like Bill Gates, General Patton, and Jack Welch. Biographical works of great men are dangerous as part of a collection of source material on the modes and means of success. For instance, it is impossible for Jack Welch to accurately know all the intricacies of what has led to his success. There are many factors that are outside of one’s locus of control that might contribute to the story of success. Nevertheless, American culture is fascinated with the Great Man Theory. Steve Jobs is just one

example of our lust for projecting the Great Man Theory onto an individual, as if the whole progress of technology would not have happened without him (Garber, 2013; Schaffer, 2016).

Autobiographical works should be even more suspect in their ability to prescribe effective leadership. Even if Welch, or another archetype of a self-made millionaire, writes a book about their leadership skills, one should be aware that the powerful write history and the successful are subject to bias in self-representing their positive attributes (Pfeffer, 2010).

Another reason that successful people can be inaccurate at depicting the reasons for their success is that they are really bad at deciphering luck from their own outcomes. One study found that the salary and bonuses for CEOs were more likely to fluctuate with happenings outside their control than on their own leadership (Bertrand & Mullainathan, 2001). Piff (2014) demonstrated that powerful and wealthy people are more likely to be narcissistic, adding to the unreliability of self-reported success stories.

The Great Man Theory also has some of its own intrinsic problems. First, one cannot teach the theory as a “how to.” No two studies demonstrate alignment on which set of traits are essential to the leadership of great men. The issue of studying which traits make good leaders is a social construct. Gemmill and Oakley (1992) theorized about the social mythology of leadership, depicting the Great Man Theory construct as alienating and disempowering. They highlighted how if one is not a great man, then a follower should expend less effort in critical thinking and more effort into simple imitation and obedience. This robotic followership results in “intellectual and emotional deskilling” (p. 113). In a small-scale study, Goodstadt and Hjelle (1973) observed the likelihood of subjects to use more authoritarian leadership modes when they felt less confident than those who felt more competent. This seems to support Spector who said the Great Man Theory is “less a theory than a statement of faith” (2015, p. 250).

The Great Man Theory could be helpful as an inspirational motivator toward individual achievement. If one's goal is to be the best in the world at a given activity, then this theory may offer some benefit. If the question is "how fast can a person run" then the theory urges one to study what Usain Bolt has done to earn the title of World's Fastest Man. If the question, though, is about how to increase the speed of a group of random people, then the theory offers nothing of benefit. The people who make up a typical organization are likely not physically suited to run near the same speed as Usain Bolt. A goal that is more plausible is that of improving the speed of all members of the group. The Great Man Theory is about driving individual achievement and the work of leadership is to improve a group's performance in the pursuit of an organization's goals. The Great Man Theory's focus on the individual achievement of greatness prompted Bennis and Slater (1964, p. 170) to state that the theory is a "force that has retarded democratization." Instead of empowering people, it empowers one person. Instead of situating the causation of achievement with the collective efforts of the members of an organization, the Great Man Theory triumphantly lays achievement at the feet of the leader, as if laying an offering before a deity. The deification of great men is a thing of superstition or antiquity. America's first great man, George Washington, has transcended to divinity as evidenced atop the U.S. Capitol's rotunda in the Apotheosis of Washington (Brumidi, 1865). For the slightly more skeptical, great men are a gift from God, extraordinarily endowed.

American Resurgence of the Great Man Theory. Bennis and Slater (1964) also stated that the Great Man Theory had conclusively been given a coup de grace as if it was finally established that the theory no longer had a place in American culture. However, the Great Man Theory has shown resiliency, refusing to let go of its influence. Most recently, upon the passing of Senator John McCain, one commentator inferred that the late senator was among history's

great men (Brown, 2018). While McCain may be the most recent politician to be inducted into the Great Man Theory hall of fame, he is not alone. The Great Man Theory's resiliency has been given a recent resurgence through depictions of President Trump. Ozimek (2016) predicted, during Trump's 2016 campaign, that his style and persona would hoist Trump into the realm of the Great Man Theory. Days after Trump's inauguration, Lall (2017) argued that the label of Great Man applied to the president the minute he took the oath of office. Bell (2017) claimed Trump was making the Great Man Theory great again and claimed Trump was "forcing historians and social scientists to rethink their most basic assumptions about how the world works" (online). Swan (2018) made the argument that Trump could seal his place amongst the Great Man Theory by securing peace with North Korea.

In spite of the scholarship, belief in the Great Man Theory persists. Bell's (2017) essay claimed the election of, then, President-elect Trump was "forcing historians and social scientists to rethink their most basic assumptions about how the world works." His essay was titled, "Donald Trump is Making the Great Man Theory of History Great Again." Biographical leadership texts continue to fill and refill the shelves of bookstores and airport kiosks. The curriculum of my university's leadership program uses critical biographical assignments and some courses are designed around the study of great leaders. Outstanding leaders are always popular guest lecturers in the classroom. In my own teaching, I often employ a reflective autobiographical assignment based on my own graduate training (Rhee & Honeycutt Sigler, 2010), where students are directed to reflect upon their core leadership values to articulate a philosophy of leadership. In the end, the crux of some students' paper is "if I can do it, so can you." Essentially their core value is belief in the Great Man Theory. When the resolution of

their personal philosophy is “work hard and you can achieve your goals,” the student is describing the core problem of leadership as the leader’s own drive to achieve.

Great American Men. The Great Man Theory may have experienced resurgence, but it has long been part of the fabric of the narrative of the United States of America. Turak (2013), in a Forbes opinion piece, decried the fallacies of the Great Man Theory and its stranglehold on American business leaders. However, Turak admits that the ethos and pathos of the Great Man Theory resonates with the identities of successful businessmen. Calling back to the industrial tycoons and great men of American business, he specifically situates the likes of Rockefeller and Carnegie as part of America’s history of great men. The previous year, the History Channel released *The Men Who Built America* (Magan & Reams, 2012) to tell the story of our nation’s economic rise through biographies of Rockefeller, Carnegie, Vanderbilt, Morgan, and Ford. The series won an Emmy and was nominated in four categories, specifically for outstanding nonfiction writing. The series was not about leadership, but about economic success. Forbes magazine (Pomerantz, 2013), outlined five lessons for business leaders based upon the series’ depiction of the early American titans and claimed that the men most capable of leading America were not politicians (Genzlinger, 2013). Others highlighted how the series romanticized greed and competition as admirable characteristics of the rugged individualism that built America (Holmes, 2012).

The contributions of 19th century titans of American industry should not be downplayed. It is important to keep the context and outcomes central to any discussion. Without Vanderbilt’s railroad empire the U.S.’s progress may have been stunted, lacking the infrastructure to support a growing population. Without Rockefeller, oil would be transported in barrels. Without Carnegie, bridges would be limited to the spans supported by timber and stone. Of course,

someone else would have stumbled upon these moments of progress. Yet these men are remembered because they broke through hurdles that prevented others from bringing ideas to actualization. The Great Man Theory would focus on key moments of decisiveness undertaken by these great men. What the Great Man Theory does not consider is the context surrounding and enabling these men. American culture has picked up the most basic, simplistic forms of a historical narrative to transmit a description of where we have come from and a prescription to get where we should go. However, this transmitted narrative is more likely an assemblage of social knowledge (Latour, 2005) than it is a fact based formulation. It is the story we want told about us; a story that leaves out the less-desirable moments or those moments which do not fit into the narrative. Historical narratives depend not on the simple compilation of a timetable containing a sequence of events, but rather on an act of imaginative intervention that constructs an order of meaning, with the goal of revealing themes and interactions (Durepos & Mills, 2011). Due to Great Man Theory's resiliency and pervasiveness in American culture and its potential effects on democratic values, economic output, and quality of life, the background and trajectory of the theory demands continued investigation.

ANTI-History's Reassembled Narrative

Durepos and Mills (2012) developed a theory for analyzing historical narratives, specifically for the purpose of understanding their influence and impact on organizational studies. ANTi-History is an extension of Actor-Network Theory (Latour, 2005), and also a methodological approach to understanding phenomenon through its social relationships. Actor-Network Theory (ANT) seeks to understand the essence of a phenomenon as a construct through which human and non-human actants engage and respond to stimuli. For instance, a theorist might use ANT to assemble networks of influence that cause a person to be labeled as a Great

Man. ANT would position the personal traits of a great man as one actant among a complex network. In doing so, ANT seeks to comprehend the ontology and epistemology of the object of an actor-network. ANTi-History, then, is the double entendre used to label this theory as derived from ANT and also as a critical lens by which historical narrative is assembled. Its aim “is the development of a critical alternative to mainstream novel historiography” (Durepos & Mills, 2012, p. 131).

For Latour, history is a narrative, which is an interpreted perspective—specifically a perspective which is reflective of a socially accepted meaning. Latour would differentiate history from the past, inasmuch as the past is a more empirical understanding of what has occurred. Historical narratives, then, are attempts to create knowledge about a phenomenon. Durepos and Mills developed ANTi-History theory as a diagnosis tool for organizations to more accurately understand the underlying phenomenon for organizational culture. If an organization seeks to ask “how did we get here?” as an intervention to change the status quo, ANTi-History can be a beneficial tool. To accomplish the theory attempts to trace a phenomenon’s “trajectory to (re)assemble its constitution” (Durepos & Mills, 2012, p. 51).

ANTi-History is particularly fitting as a theory and method to understand the effect of power distance in American culture due to its “emancipatory potential” (Durepos & Mills, 2012, p. 73). The theory assumes that this potential lies in questioning the power structures which have guided the construction of historical narratives. It allows for the presentation of multiple accounts of the past, which liberates actors from constraining or disenfranchising interpretations (p. 131). For example, James cook is either a brave explorer in a British history or a pillaging pirate in a Spanish history. As another example, using a non-human actor, a smartphone could be seen as device that prevents us from human interaction or enables new forms of human

interaction. Given that low power distance is universally desired the emancipatory potential of ANTi-History is a particularly relevant model by which to unpack and (re)assemble the Great Man Theory narrative and its influence upon American culture and leadership philosophy.

In keeping with the values of ANTi-History, I am not attempting to create THE history of America. Instead, this method allows for alternative assemblages of knowledge. What I embark upon in the following pages is highly contextualized within the actor-networks that drive leadership philosophy in the U.S. Central to this (re)assembly are the actants which develop a mythology about American achievement. In a high power distance culture, a character like Rockefeller is no one to emulate because he was not born into a position of high status. America is known as the land of opportunity due to our low power distance mythology that espouses upward mobility. In the American social narrative, Rockefeller is a self-made man. This means that everyone in America has the potential to reach Rockefeller-esque achievement and status. Also, this (re)assembly of social knowledge is not comprehensive. Limited information is presented which will support the primary claims about ontology, epistemology, and actor networks.

Social Knowledge. The global atmosphere is warming and the climate is changing. Vaccines save lives and prevent diseases. These are all facts verified by scientific data, for which there is significant consensus and shared understanding in the scientific community. However, in the last decade surveys have uncovered a greater number of people in American society who do not believe these to be facts (Kofman, 2018). Actor-Network Theory (Latour, 2005) argued that in the popular culture the paradox between facts and belief demonstrates the nature of the social construction of knowledge. To paraphrase and simplify, Latour (2005) put forth a theory that seeks to understand what we know by investigating how we come to know it.

It is a sociological look at the creation of knowledge by attempting to create a scholarly method to incorporate matters that influence society which may not be physical. These influencers exist in the ethereal of society. Whereas some scholars may attempt to ignore their influence because they are intangible, Latour's theory articulates them as a social construction. If something is constructed, then is it not a mystery and its construction can be traced, studied, and deconstructed. Actor-Network Theory, then, is a critique of a constructivist worldview that attempts to more thoroughly analyze the way in which we have socially constructed our realities.

The dichotomy of scientific evidence and social belief about global warming is akin to this discussion of the Great Man Theory and leadership. In American culture, the Great Man Theory persists and may be experiencing a resurgence. In Chapter III, I outline a methodology to test belief in the Great Man Theory, but for now my discussion focuses on theories that develop an understanding of how culture is created and transmitted through social knowledge. More specifically, given the focus of this dissertation on power distance, I next examined research, theory, and historical artifacts that demonstrate how the American culture of power distance has been developed. For Latour (2005), assembling a construction of cultural values involves looking at social controversies. He outlined that a social group will construct meaning to address matters of concern within that social group (p. 87). It also follows, according to Latour (1984) that scholars should seek to analyze the way in which people are associated together, for in the associations we can investigate the essence of social knowledge.

To continue the discussion of social knowledge for the purposes of this study I will further articulate an epistemological approach to social knowledge. For ANTi-History to trace the outcome of a cultural observation to its origin one must assemble the actors and networks that have played a role in the current status quo. The essential elements of this methodological

assemble are outlined in the next section.

Construction of an ANTi-History Assembly

Elements. The product of embarking on the ANTi-History journey is the (re)assembly of knowledge of the social-past. This assemblage of knowledge is not a chronological retelling of past events, but of the meaning that a society has constructed through the influence of actor-networks. Latour (2017) conceded that ANT is a complex and often misunderstood theory. One of the most significant misunderstandings is in usage of the word “network.” He justified its place in the theory from the word’s etymology, which he defined as connoting an essence that is both body and spirit. Thus, actor-networks are not always physical entities, and can be constituted of concepts that exist in the social ethereal. Thomas Jefferson was adamant that every word of the Declaration of Independence was his own, but the evidence is quite clear that he lifted phrases and concepts from others (Nardo, 1999). Jefferson was a product of his society; where certain ideas were so thoroughly discussed in his social circles that he simply could not understand all the influences which impacted his philosophy.

To arrive at this (re)assembly through actor-networks, ANTi-History uses an amodern ontology and a socially constructed epistemology. By amodern ANTi-History recognizes that history is non-progressive. We do not exist in separate domains where there is a definitive ending and beginning. Social knowledge is a matter of folding where one period ends by being incorporated into the next sequential period. Knowledge is then incorporated into the newer domain where its spirit is enveloped into the newly informed ontology. Durepos and Mills (2012) explained the evolution from an amodern ontology to a socially constructed epistemology by saying:

The idea of modernity teaches us that we have broken from the past and as if it no longer affects us. Thus we can say we are now in the age of science, no longer in the age of superstition. While the scientific age may be a vast improvement upon the previous ages, the concept of amodernity demands a place for the unconscious influence of the previous epistemology into the discussion of the current zeitgeist. (p. 24)

In summary, to arrive at a (re)assembly of knowledge of the social-past, the methodology of ANTi-History should describe an amodern ontology and social epistemology through the influence of actor-networks. Because this work is so complex, Durepos and Mills (2012) outline ten assumptions which are key elements to legitimately using ANTi-History to (re)assemble knowledge of the social past.

Assumptions. The first assumption is that the social-past is the product of actor-networks. The second is that a theorist must stay aware of the *a priori*, to limit projections of the current culture upon the past. A third assumption requires the (re)assembly of the associations. For instance, President Trump uses the term “America First.” In transcripts of his speeches or when in reporting the word, “first” is often capitalized. This can be misleading. Trump was not aware of the history of the America First Committee that delayed the country’s direct involvement in the second world war. It was in an interview in March of 2016 when he was asked if his policy was similar to the committee from the 1940s (Haberman & Sanger, 2016). When Trump invoked the term “America First” he was actually stating his belief was to put America first. ANTi-History would assert that the association between the committee and Trump’s usage is what is important. Determining if Trump invoked the term independently as if he invented it is irrelevant and unimportant. Due to the social nature of our knowledge it is at least likely that Trump had some familiarity with the term and unconsciously reached into his

memory when using language around a concept central to his campaign. A fourth assumption requires that the voice of actors and empirical evidence is prioritized to substantiate associations and networks. The fifth assumption is that networks are heterogeneous. They are constructed of human and non-human actors which are given equal weighting in the (re)assembly. The sixth assumption recognizes that historical narratives are interest driven. An entrepreneur or a labour-rights activist would likely tell the narrative of Rockefeller from the positionality of their own interest. The seventh assumption is that some actor-networks become “Punctuated Actors.” This means that the influence of an actor-network becomes so strong of an influence that it becomes its own actor. One could articulate the complex actor-networks that lead to the television show *Survivor* as one of the first hit reality shows, however at some point Reality TV became its own actor and will likely become one element of another actor-network in some construct of American pop-culture. The eighth assumption is that historical narratives function both descriptively and prescriptively. They inform us of why things are the way they are and how we should conduct ourselves. The ninth assumes historical narrative becomes a mythology toward achieving desired outcomes. The final assumption states that (re)assemblies should demonstrate transparency of the socio-political forces (Durepos & Mills, 2012).

ANTi-History provides a uniquely appropriate theory and methodology to critically understand the constitution and trajectory of the Great Man Theory, in a specific American context. Without a critically constructed assembly of our social-past, it is clear how the Great Man Theory was formed and implemented in American culture. However, the dominant social narrative ignores empirical evidence that calls the validity of the construct into question. I contend using the theory and method of ANTi-History to (re)assemble the social-past of America, as it pertains to leadership philosophy, demonstrates the American the Great Man

Theory narrative resembles a culture with high values of power distance. In the American context, high power distance illuminates a systemic privileging of White males who have created the ideal of leadership in our own image. As a result, this research agenda had a critically informed assembly of America's social past for the purpose of testing its influence in current American culture.

The Great Man Theory Leadership Narrative

As discussed, while the consensus among scholars is that the Great Man Theory has limited explanatory usefulness in the field of leadership studies, the theory maintains a special place in the popular culture of American society. In the American culture, we use the word "leader" or "leadership" so broadly that its meaning has ambiguous significance. American culture sees the leader as the rugged individual or archetypal hero (Kessler & Wong-Mingji, 2010). We use the term to define people who are in the front of the pack in a race. We use it to describe people in positions of authority. We use it to describe trendsetters. American culture ascribes status to the title of "leader." In my undergraduate teaching experience, I frequently encountered students who aspired to be leaders without having experience or evidence to validate their effectiveness. Leadership, in its essence, is a duty—a responsibility to accomplish goals. No one should aspire to leadership without the desire and ability to help others achieve a mutual goal. However, when my students tell me they aspire to be leaders, what I assume they are describing is an aspiration to become something akin to a celebrity. I contend this desire to be seen as a leader is the outgrowth of the narrative of the Great Man Theory that is interwoven into American culture.

There is a substantial body of scholarly work written about an American narrative—a historical construct of a socialized experience. Chafe (2012) bifurcated the country's narrative

through competing values. For some, the narrative is about a society focused on the common good. For others, the narrative is “a belief that unfettered individual freedom should dominate political and social life” (p. 11). Gorski (2017) depicted the narrative by calling on the biblical metaphor of the Exodus. This religious imagery conjured the vision of an oppressed people making their way to a new land where they had established something virtuous. He described this narrative with a near universal appeal in that it is inclusive of pioneering Puritans and those in slavery. Every exodus story needs a deliverer—a new Moses, a new Great Man. Gorski (2017) situated our current status quo as a product of the exodus narrative whereby a portion of American society signaled the need for someone who could offer an ideal vision of what our country should be. Another popular narrative, in a directly political context, is a libertarian narrative. It portrays America as the product of rugged individuals whose sole value is freedom (Kreiser & Packer, 2017). The Great Man Theory, itself, is not the narrative of America, but it is the underlying phenomenon for certain constructs of the American narrative.

Using the mythological theory of ANTi-History what follows is a portrait of the Great Man Theory narrative. It is my contention that the depiction below is the dominant narrative in terms of creating the leadership philosophy for American culture. Durepos and Mills acknowledged that all knowledge of the past is communal, distributed, and partial (2012, p. 128). As the narrator of this narrative, I am positioning myself within this ontology and epistemology. I made the choice to disclose the likelihood that my positionality has influenced this process, because “all epistemological frameworks are historically and socially conditioned” (Durepos & Mills, 2012, p. 126) and we are all “active actors in meaning-making” (Durepos & Mills, 2012, p. 127). Doing ANTi-History work involves writing reflexively (Durepos & Mills, 2012, p. 91) to situate the researcher as part of the research. To depict the assembly of the Great Man Theory

narrative, through ANTi-History's method, I first discuss the ontology, epistemology, and actor-networks which have informed the construction of the assembly.

See Figure 2.1 for a selected timeline of American progress and the wealth accumulation of "Great Men."

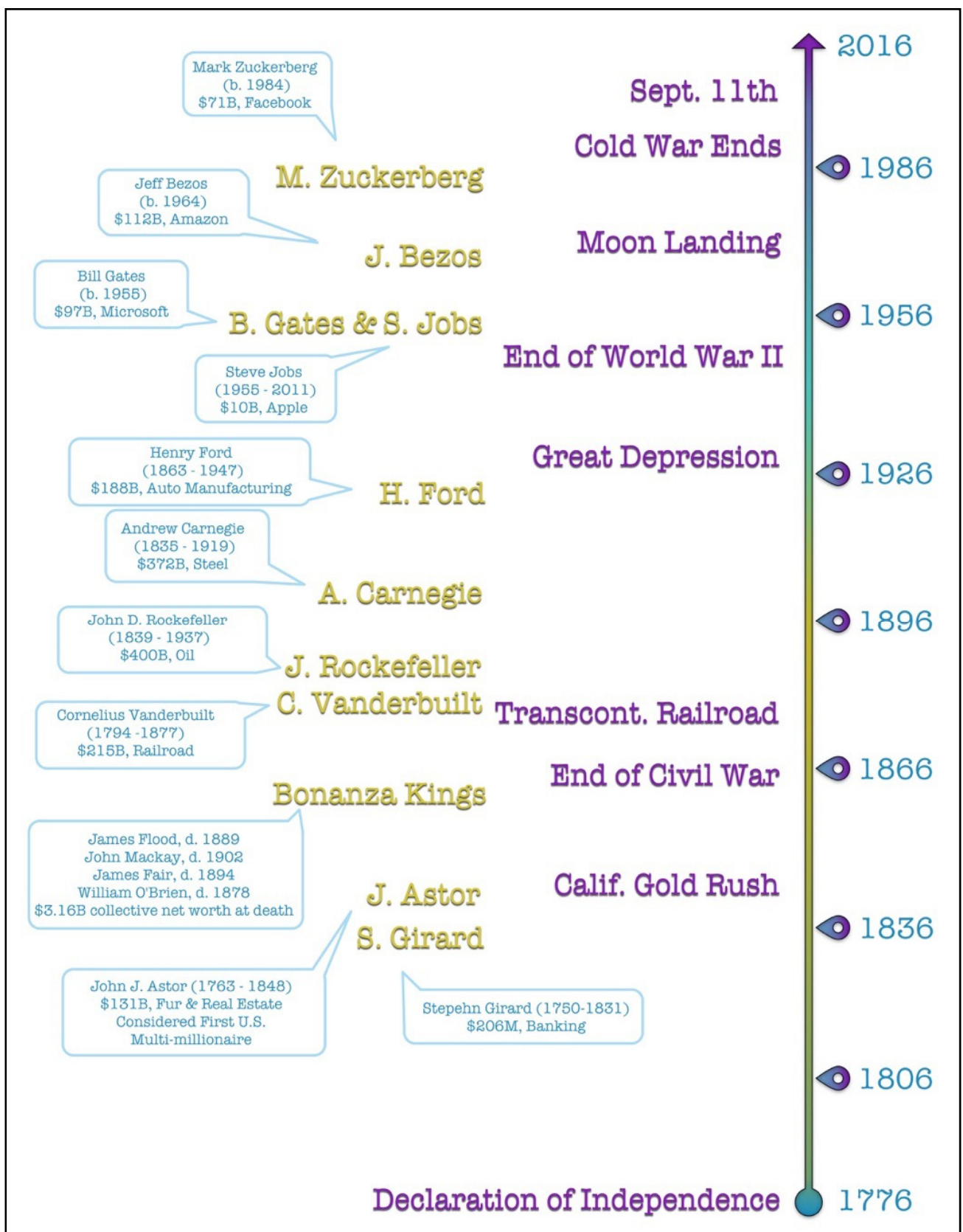


Figure 2.1. Progress of America and wealth.

The Great Man Theory Leadership Narrative Summary

The Great Man Theory narrative of American history instills the idea that prosperity is accessible to those who are willing to put in the work. The founding architects of the U.S. were not attempting to create a new social order (Bailyn, 1992). Instead, they were maintaining the social order of England by democratizing authority. No longer would one need to be of royal birth to be deemed a Great Man. In the new society of the U.S., the Protestant Work Ethic (Weber, 2002) would be acculturated through the Declaration of Independence and the Constitution. Essentially, the social knowledge of 18th century Europe and America revolved around a desire for individuals to have self-determination. This social knowledge involved humanistic beliefs that held that authority was substantiated by reason and founded upon the principles of civil autonomy and moral equality (Luik, 1998; McDonald, 1999).

American progress began slowly after the Constitution was ratified. The industrial revolution began to ramp up in the U.S. in the early 19th century, however personal existence remained much like European life. Rather than manifest self-determination and achieve upward mobility, many Americans and new immigrants were stuck in overcrowded urban areas working in factories with deplorable conditions. Then, in 1849, gold was discovered in California. No other event in U.S. history had such an impact on the American Dream (Brands, 2008). Our nation was forever changed as a great western migration began. Men from humble roots struck gold and became filthy rich. Eventually, railroads would make their way west and a century of economic progress would begin (Brands, 2008).

From the 1830s to the 1930s, America and its economy were catapulted into a new era of prosperity and achievement like the world had never, and still has not again, experienced. Railroads provided the infrastructure needed to support the agricultural and industrial boom,

which offered jobs and growth for Americans. It was this time period that created the pinnacles of American the Great Man Theory. Names like Vanderbilt, Carnegie, and Rockefeller became part of the cultural vernacular, as these men facilitated American growth through transportation, steel, and oil. At the same time, they became spectacularly wealthy. These self-made men amassed fortunes that previously had only been seen from the world's of kings and emperors (Gunther, 2006). See Figure 2.2 for a visual timeline of this growth.

John D. Rockefeller's \$400 billion net worth dwarfs today's "great men." Gates, Jobs, Zuckerberg, and Bezos would have to join together to equal the same wealth. Rockefeller was driven, not by money, but by competition. He saw money as simply a means of keeping score (Chernow, 1998). His own spirit could be defined by his drive for competition and he recognized the power of the individual driven by it. He said, "often times the most difficult competition comes, not from the strong, the intelligent, the conservative competitor, but from the man who is holding on by the eyelids and is ignorant of his cost, and anyway he's got to keep running or bust" (p. 150). Rockefeller's words may be the nugget of gold that drives the rugged individualism within the Great Man Theory.

Stephens (1952) may have summarized the Great Man Theory narrative quite succinctly in a speech he delivered in Australia while serving as U.S. Consul. He argued that America's greatness was not merely due to its claim as the land of opportunity, but by the unequaled spirit of competition that characterizes American life. He lavished praise on America for accomplishing great tasks with zestful spirit that "seem to be accomplished almost overnight" (p. 9). He claimed that America's high standard of living and the outcomes of American industry led to "the psychological traits of the American people" (p. 11).

Stephens lamented that “laissez faire” ideals, which made the American economy the envy of the world, were being lost in American culture. He concluded his speech by making an indirect argument for the Great Man Theory style of leadership:

Men and women today have come to believe uncritically in the idea of equality, in the belief that all should “share and share alike.” Men (sic) are equal in the eyes of God and in their right to equal opportunity to develop their talents and to share in the good things of life. But, as the American philosopher T.V. Smith has stated, they enjoy this equality in order to discover their inequalities. Men must be treated equally, especially in early life; that is, they must be given a chance to show the meaningful differences that are in them. If men are not given a chance, and an equal chance, to develop their differences, many of the differences will never appear. They will in fact disappear, only to function later as subconscious mischief—to poison all social relations with aggression . . . The remedy is to give men the opportunity to be different, to develop their own talents and personalities... If men are given this chance, then mankind can abide with the inequalities thus disclosed. (p. 13)

The leadership philosophy depicted in this the Great Man Theory narrative prescribes a style of leadership based upon freedom and equality. This resonates with the way the narrative speaks to the intention of the nation’s founding fathers. Given the freedom to determine our own outcomes in life, work ethic is the sole differentiator between those who succeed and those who fail in America. This has been demonstrated throughout our nation’s history as our governmental and social systems have demonstrated that great men are self-made men. These great men are among the heroes of American culture and we aspire to emulate them.

Upon citing this excerpt from Stephens' speech it is worth highlighting, in our context, the prominence of maleness. Stephens uses "men" and "mankind" in a way that one could argue is intended to be read as gender neutral. This would be an interesting choice given the context is about equality. His central argument is that we are all the same until an individual demonstrates exceptional difference. By directly using words like "men" and "mankind" seven times in this brief quote he draws attention to issues of gender. His language, whether intentional or not, reminds us of the normativity of male dominance in American society and further positions the Great Man Theory as specifically engendered.

Leadership, then, in the Great Man Theory narrative is a means to mask authoritarian values in the trappings of a Laissez Faire style. In this style, leaders typically delegate work and are often seen as hands-off (Northouse, 2018). In a highly competitive environment, this style can be anticipated to increase motivation when the leader rewards those who are high performers, thus incentivizing achievement (Chaudhry & Javed, 2012). Goleman, Boyatzis, and Mckee (2013) might label this style of leadership as Pacesetting. These types of leaders focus on performance and meeting goals. This style does not have much patience for poor performers. In fact, the leader, a great man type, is likely to jump in and show subordinates how it is done. The entire point of leadership, in this philosophy, is to differentiate followers between those who are average and those who are star performers. In taking on this philosophy, leaders presuppose failure in their ability to improve the performance of the majority of their followers. Their efforts focus on motivating and rewarding an elite few of their followers.

Actor-Networks

To further apply ANTi-History's critical lens for this narrative, I articulate two actor-networks that are typically excluded in an assembly of the Great Man Theory narrative. These

actor-networks prioritize empirical evidence that correlate with the themes of equality and achievement within the Great Man Theory narrative. Following the discussion of actor-networks, I briefly discuss how they might influence a modern ontology and social epistemology, along with a description of the (re)assembled philosophy of leadership, which is needed in order to respond to the critical version of the narrative.

The following two actor-networks focus on the themes of equality and achievement. The equality and achievement themes are explored because they represent the fundamental phenomena within power distance. These two actor-networks are the central themes especially because America's founding document states that all men are created equal and that a central reason for the colonial rebellion was for an individual to freely enjoy life and liberty and to pursue happiness (Nardo, 1999). The use of the word happiness made it to the final draft, but replaced the word "property" in an earlier draft (Jayne, 2015). This may reflect Adam Smith's contention that the ability to own property developed one's self-interest away from slothfulness and into a virtue that was truly productive for the individual and society (Whybrow, 2007; McLean, 2006). If one can own property, then one's self-interest involved improving upon that property, which eventually required trade with the butcher, brewer, and baker.

Furthermore, I am limiting these two actor-networks to that empirical evidence of interventions in the social order of American culture through legislative and judicial action. The rationale for this limitation is to respect the methodology of ANTi-History, which warns of the imposition of a plot. As previously stated, the founders believed the balance of power in the American system prevented any single authoritarian despot from controlling the course of the nation. In a democratic republic, legislative and judicial actions are, in theory, representative of the will of the people—of American culture. ANTi-History is also cognizant that all history is a

form of activism where the narrator in some way imposes their bias onto the retelling of social-past. By limiting the information in these two actor-networks, I am attempting to also limit my own biased activism. Finally, using legislative and judicial interventions recognizes the amodernity of social knowledge and the folding, progressive nature of history. None of these interventions happened in a cultural vacuum. Each of them is a response to beliefs about what happened in our knowledge of the social past.

Equality. While the Declaration of Independence states a self-evident truth, that all men are created equal (Congress, 1776), the government over the years has legislated equality based upon a person's identity. A few years after the Constitution was ratified, the Naturalization Act of 1790 was enacted allowing only "free white persons" naturalized citizenship into the U.S. (Daniels, 1997, p. 9). Five years later, the law was amended to force French citizens fleeing the revolution to relinquish any claims to nobility (Daniels, 1990). It would take another hundred years for the U.S. government to incorporate those people living on this land before the pilgrims arrived into the states. In 1887, the Dawes Act "conferred citizenship on acculturated Indians, not living on reservations" (Daniels, 1990, p. 114). Later, in 1924, congress would allow all Native Americans to be naturalized. Furthermore, it should be clarified that citizenship did not carry the same rights and privileges for all people. Even a "free white person" who was a woman did not have the same rights as a free white man. Free white women would not be given the right to vote for more than 150 years after the nation's founding.

In 1857, the Dred Scott decision refused citizenship to Black people, even if born free. The Emancipation Proclamation may have freed Black people who were enslaved in those rebelling states, but it was not until the 14th Amendment, in 1868, that Black people were allowed citizenship with limited rights. In the time between the end of the Civil War and the

14th Amendment, southern states enacted the precursor to Jim Crow laws through what was called “Black Codes.” These laws were “attempts to re-impose slavery in all but name” (Brands, 2010, p. 34). Most of the codes forced freedmen to register as being employed or be remanded to forced labor, through a convenient interpretation of the 13th Amendment, which abolished slavery. Jim Crow laws remained on the books in many states through legally enforced segregation and limitation of rights until the Voting Rights Act of 1965 signaled a technical end to Jim Crow in the U.S. Jim Crow laws were not part of the federal law, however, Daniels argued that the judicial branch condoned Jim Crow when in “*Civil Rights Cases* of 1833, the Supreme Court had ruled in five separate cases that discriminating against African American citizens in public places by private means was constitutional” (1997, p. 34).

During the generation of Rockefeller and Carnegie, the U.S. experienced a boom of immigration. The way that these great men were amassing wealth and ordinary people were benefiting from the economy drove millions of people to make their way to the Statue of Liberty. The sheer numbers of immigrants from the late 19th century through the early 20th caused congress to begin more intervention in immigration statutes than ever before, culminating in the Immigration Act of 1924 that limited the number of immigrants America would receive by country/nationality (Daniels, 1990).

In 1888, congress enacted the Chinese Exclusion Act, which stopped any immigration of Chinese people. The following year, this law was challenged before the U.S. Supreme Court (Hall & Ely, 2014). The law was upheld. In the ruling, the court said that Congress is allowed to “consider the presence of foreigners of a different race in this country, who will not assimilate with us, to be dangerous to its peace and security” (p. 54). In 1922, Takao Ozawa’s case went before the Supreme Court (Martinez, 2007). He was a Japanese man living in Hawaii. He

argued, before the court, that he acted and lived as a white person. He said that he did not speak Japanese in his home so his children would only know English. His children were raised in American schools and church. He chose an American educated Japanese woman to further increase his family's social whiteness. The court denied Ozawa's case on the claim that he was biologically not Caucasian. The next year Bhagat Singh Thind took his claim before the court. Thind was of Indian (Asian) descent and presented scientific evidence that supported he was biologically of the Caucasian race. The court cited Thind's religion and culture as the basis for their denial. They stated:

It cannot be that the children of English, French, German, Italian, Scandinavian, and other European parentage, quickly merge into the mass of our population and lose the distinctive hallmarks of their European origin. On the other hand, it cannot be doubted that the children born in this country of Hindu parents would retain indefinitely the clear evidence of their ancestry. It is very far from our thought to suggest the slightest question of racial superiority or inferiority. What we suggest is merely racial difference, and it is of such character and extent that the great body of our people instinctively recognize it and reject the thought of assimilation. (p. 341)

While the 1924 act remains mostly intact and operationalized, up to the Trump administration, the contemporary Supreme Court was still involved in deciding how society would value the equality of persons in our society, especially in our economy. Between 1988 and 1989, the court heard four separate cases about identity based discrimination (Gould, 2014.) In *Price Waterhouse v. Hopkins* (490, U.S., 228, 1989), the court rule that the accounting firm had wrongfully discriminated against Hopkins, a White woman, but its ruling raised the burden of proof for someone claiming discrimination to a standard which favored corporations. In

Wards Cove Packing Co. v. Atonio (490, U.S., 642, 1989), a group of Alaskan natives sued their employer for discriminatory hiring practices. They provided statistical evidence to a lower court that the company disproportionately hired White workers for more skilled and higher paying jobs. The lower court agreed that it was discriminatory, but the Supreme Court ruled that the employer could not be held responsible for the disparate hiring practices because it was not at fault for the demographics of the labor market at large. In *Patterson v. McLean Credit Union* (491, U.S., 164, 1989), the Supreme Court stated that the law does not allow corporations to discriminate by race when making a contract, citing an earlier civil rights act, but that the law does not protect against racial discrimination after the contract is made. Patterson, a Black woman, was not offered training opportunities given to White employees, received racial slurs from her superiors, and was forced to do demeaning tasks not asked of White coworkers. In *Martin v. Wilks* (490, U.S., 755, 1989), the fire department of Birmingham, Alabama entered into a consent decree to hire Black firefighters to more resemble the demographic make up of the area. The decree was approved by a federal court, but the Supreme Court ruled in favor of White men who claimed the practice was discriminatory. The court's ruling claimed that the men who applied to the department after the decree were deprived of their rights, since the men were not party to the situation prior to the original consent decree.

The interventions by the legislative, executive, and judicial branches of the U.S. government should cause us to critically evaluate the value of equality in American culture. As Stephens (1952) argued, the greatness of America is enabled because people are treated as equal at birth, but show their inequalities, in skill, throughout life. This is simply untrue. The U.S. government seems to be in the very business of defining equality by legislating identity. Senator John Calhoun made this duty of the U.S. government clear, in 1848, when debating on the senate

floor about the decision to incorporate Mexico into the union after the Mexican-American war. Calhoun argued that incorporating Mexico or holding it as a province was against the purpose of the war and “would be a departure from the settled policy of the Government; in conflict with its character and genius” (Caldwell, 1900, p. 119). Calhoun continued his debate by invoking issues of equality, race, and the greatness of American society:

I know further, sir, that we have never dreamt of incorporating into our Union any but the Caucasian race—the free white race. To incorporate Mexico, would be the very first instance of the kind of incorporating an Indian race; . . . I protest against such a union as that! Ours, sir, is the Government of white men. The greatest misfortunes of Spanish America are to be traced to the fatal error of placing these colored races on an equality with the white race. That error destroyed the social arrangement which formed the basis of society. . . And yet it is professed and talked about to erect these Mexicans into a Territorial Government, and place them on an equality with the people of the United States. I protest utterly against such a project. Sir, it is a remarkable fact, that in the whole history of man, as far as my knowledge extends, there is no instance whatever of any civilized colored races being found equal to the establishment of free popular government, although by far the largest portion of the human family is composed of these races. (p. 119–120)

The result of Calhoun’s debate and congress’ subsequent action was the Treaty of Guadeloupe Hidalgo (1848), which gave half of the land that Mexico claimed over to the U.S. Much of America’s western half was gained in this treaty. Calhoun did not know that there was over \$2 billion of gold sitting on the bed of the American River in California at the time (Rohrbough,

1998). Through military triumph and an incredible stroke of luck, the U.S. immeasurably benefited from the treaty which was signed less than two weeks after the discovery of gold.

Within the framework of ANTi-History is the concept of a Punctuated Actor. Most simply defined, this is the outcome of an actor-network whose essence has become pervasive to the degree that it becomes its own actor within another actor-network. I theorize that the essence of America's fundamental understanding and application of the self-evident truth, that all men are created equal, is its own punctuated actor throughout America's social-past. The way this punctuated actor permeates American culture can be demonstrated through another actor-network about legal interventions in American achievement.

Achievement. Adam Smith asserted that the ability to own property is what drives the market economy—the foundation of America's economic greatness. This actor-network reviews the legislative interventions enacted to enable the Great Man Theory and to motivate or incentivize the kind prosperity inspired by the achievements of those like Rockefeller and Carnegie. Thomas Jefferson recognized that American society must move westward or Americans would become overcrowded like European cities (Hine & Faragher, 2006). As one immigrant farmer noted in a letter back home, America was building “the most perfect society now existing in the world” (p. 109). For Jefferson, west meant nearly everything that is now part of the U.S., as the colonies were all rooted on the coast. It would not take long for the U.S. government to promote western expansion through policies that enabled land ownership and prosperity.

Andrew Jackson, whose vice president was none other than John Calhoun, signed the Indian Removal Act of 1830. The policy offered to exchange land, farther west, with the native people. The language of the act stated that this was a voluntary removal, but “in the context of

the times everyone understood that Jackson's policy was tantamount to eliminating federal protection and exposing Indians to the aggression of the states" (p. 175). The 1830 act was the first major federal push to claim land for America's Manifest Destiny. Three decades later, the U.S. would feel the impetus again to move people from the cities to the wide open expanse of the frontier. This time, in 1862, rather than ask native people to give up their land, the government gave away acreage to U.S. citizens in the first of several homestead acts. Homesteaders received 285 million acres of land (p. 334). This is equivalent to more than the combined average of California and Texas. More land, though, was given away or sold to corporations. The Union and Pacific railroads were given 60 acres of land per mile of track that was laid—acreage of prime value as transportation infrastructure spanned the west. For every 160 acres given to homesteaders, 400 acres were sold, for a total of 700 million—almost twice the average of Alaska.

It is not logical that all of the acreage given or sold was taken directly from native people. There is an argument to be made that some of the most valuable land was. As gold fever caused the migration of hundreds of thousands of east-coasters, the U.S. cavalry was tasked with negotiating treaties as the caravans passed through land where tribal people called home. In 1851, the Fort Laramie treaty was signed with many Sioux tribes. The treaty "produced an enhance of gift and promises of friendly relations, yet its more important result was to let the Sioux and Americans take measure of each other" (Brands, 2010, p. 157). For later on, gold would be discovered in land that had been promised, through subsequent negotiations, nearby. In 1868, Red Cloud signed another treaty between the U.S. and some of the Sioux tribes. He did so, reluctantly, as a means of survival for his people. The cavalry had already begun a policy of annihilation and extermination (p. 164). This treaty enabled a new generation of gold hunters to

invade the Black Hills of South Dakota, where today the faces of four American Presidents are carved into those granite hills.

This actor-network is not only comprised of real estate issues, it also includes legislation regulating the access to wealth creation. During the Gold Rush in California, most miners were not as lucky as the Bonanza Kings. In fact, most miners quickly grew disillusioned with their hopes for striking it rich. San Francisco was a small outpost town—greatly isolated from industrialized civilization. The sudden deluge of people, before infrastructure was established to supply the needs of the people, as well as the influx of small fortunes of gold, created an imbalance of supply and demand. A single egg could fetch a price of \$25 and a pair of boots could sell for \$2,500 (O’Doennell, 2003). Levi Strauss was a Gold Rush merchant who repurposed material he brought to California to make and sell tents. There were too many tent merchants and he noticed that miners’ pants were wearing out quickly so he made an adjustment and found success. Those who became wealthy from the Gold Rush were not miners; they were merchants and clever entrepreneurs.

At the time of the discovery, every city and nation that touched the Pacific Ocean was closer to San Francisco than New York or Washington D.C. (Brands, 2008). The migrants searching for gold were outnumbering the Americans from the east. Americans quickly organized to make California the 31st state and secured the legal system of the U.S. (Rohrbough, 1998). Within months of the initial wave of miners, the surface gold was all but gone. The next phase required miners to dig with hand tools for gold and lasted a few months. After the first year, the only significant amounts of gold to be found required difficult labor. In the first year of California’s statehood, a law was passed that stated any vagrant or jobless “Indian” could be

arrested and auctioned off in return for four years of indentured servitude (Bauer, 2016).

Legalized slavery still did not help miners find enough gold to find their fortunes.

A large number of Chinese people emigrated to California in search of their piece of the Gold Rush. As a byproduct of the exhausting work and the distance from their wives, many miners sought entertainment in bars and brothels—spending away their gold profits. White, American miners would take a break from their weekly labor as they practiced part of their religious culture by taking a day of rest. Chinese miners were not socially welcomed in the bars and brothels and they worked on Sundays. As a result, Chinese miners were making more profits in their mining operations than White miners in many cases. In 1851, California passed a law that required foreign miners to pay a 50% tax on their gold profits. This accounted for over half the state's revenue for the remainder of the Gold Rush (Kanazawa, 2005). Through key legislation the earliest voters of California were able to secure an advantage to gold profits as well as establish and fund a state whose gross domestic product is now larger than that of the entire country of India.

More than a decade later, President Lincoln would oversee the restoration of the union. A month before the end of the war, Lincoln signed a law that included the creation of a bank for freedmen to deposit and save money. Before long, the bank opened nearly 20 branches. More than 72,000 depositors accounted for a current day equivalency of \$937 billion (Gilbert, 1972)—which is more than the current valuation of the assets of Goldman Sachs, the current fifth largest bank in the U.S. (Dixon, 2018). For five years, the bank saw growth of depositors and assets, until Congress amended the charter of the bank to allow for its all-White board of directors to begin speculative investing up to half of the bank's entire assets. At the discretion of the directors, bonds and notes were secured on risky real-estate deals that were appraised well above

their value. As a result, those Black people who had their life-savings in the bank lost nearly all of it. “Almost without exception, no single institution had so great an impact on the post-war economic development of negroes as did the Freedman's Savings Bank whose failure not only discouraged saving, but for the time created a distrust of all banks among negroes” (Gilbert, 1972, p. 125).

Further disenfranchisement, for Black people, from the potential of the American Dream, was legally enacted through the Social Security Act of 1935 (Davies & Derthick, 1997). As the country was climbing out from under the Great Depression, congress and President Roosevelt were working to ensure the stability of America’s working class, should such a economic calamity occur again. Katznelson (2013) argued that the act was not going to pass until one key change in the legislation was negotiated. Farmworkers and domestic staff were not allowed to participate in Social Security and reap any future benefits. As a result, 27% of the White workforce and 65% of the Black workforce were excluded. DeWitt (2010) demonstrated that the financial and record-keeping infrastructure was not in place in time to track payment and pay outs. It would have also caused wealthy Americans to legitimately pay workers and contribute to their workers Social Security tax.

Americans achieved the modern realization of the American Dream after World War II, when hundreds of thousands of soldiers returned home. London, Berlin, Stalingrad, Tokyo, and other cities lay in ruins and the manufacturing infrastructure of nations was crippled. Jobs were plenty, but housing was not. The Servicemen’s Readjustment Act of 1944, better known as the G.I. Bill, helped the returning heroes adjust back to civilian life. One of its main benefits was low-interest mortgages (Humes, 2006), but the Federal Housing Authority would only back loans in White neighborhoods (Massey, 2015). As a result, property value reflected the ability to

secure loans. The FHA literally drew maps that outlined neighborhoods on the percentage of Black people living in them (Rothstein, 2017). The more Black people, the more risky the loan was labeled. For most Americans, their entire net worth is wrapped up in the value of their home. At age 65, 78% of the median net worth for an American is tied to the equity in their home (Campbell, 2015). While White Americans were planting the seeds for their future wealth in White neighborhoods, due to availability and profitability of federally backed loans, “the black ghetto came to be a universal feature of American cities during the 20th century” (Massey, 2015, p. 571). The policies of the FHA have had long-lasting effects. A 1981 study in Boston found extensive housing discrimination where Black people were advised of housing vacancies 30% less than White people (Yinger, 1986) and Boston Globe’s Spotlight investigative team (2017) reported on similar contemporary phenomenon. The Supreme Court in 1974 weighed in on the government’s role in creating massive disparities in housing in *Milliken v. Bradley* (418, U.S., 717):

The court ruled that the white suburbs of Detroit could not be included in Detroit’s school desegregation plan, because no real evidence existed to show that segregation in the region’s schools or neighborhoods was “in any significant measure caused by governmental activity.” The justices concluded black students were concentrated in Detroit because of “unknown and perhaps unknowable factors. (Rothstein, 2017, p. 10)

Reassembly

In the previous section, when describing the Great Man Theory narrative, I also depicted the ontology and epistemology of the narrative. I did so because of my own identity and my assertion that I am a prototypical product of the Great Man Theory. Having just outlined a series of actor-networks that emphasize empirical evidence about legislative and judicial interventions,

it would be logical to offer a similar depiction of those who have been excluded from the Great Man Theory. However, I have never experienced myself and society through the identity of one whose government has not intervened in order to create a social system that enables and facilitates my achievement. The narrative that was foundational to my identity formation distinctly informed me that my work ethic was going to make or break my success in life. It is clear, from the actor-networks discussed, that the narrative that formed my identity is not the same narrative that would be used to acculturate to those who do not share my identity. While I may be able to empathize with those who may not feel they belong inside the Great Man Theory, I am convinced that it is not an ethical choice, for me, and it would be presumptuous to speak on behalf of those who have been marginalized through American society.

The voice of Black scholars is readily accessible and prevalent. For instance, one can read about Black identity formation and the influence of legislative policies from Carter (1991), a male, and Crenshaw (1991), a female. Black researchers have empirically investigated social identity in work place engagement and outcomes. Baldi and McBrier's (1997) research indicated a tendency for organizations to reproduce social stereotypes in the way employees are promoted. When education and experience are equal, they found the factors relating to promoting were systemically different between Blacks and Whites. Royster (2003) showed how employment is often attained for Whites by interpersonal networks, which excludes Blacks from the same opportunities to achieve. Black theology, in the Christian tradition, offers a distinctive ontological and epistemological approach to the same deity by asking different questions to solve different problems than White theology (Cone, 1969). hooks and West (2016) discussed the prevalence of a collective identity crisis in the Black community for those who have assimilated into mainstream culture to participate in the economic benefits. They argued for the need to

“reconstruct a psycho-social history as a necessary stage in the process of collective Black self-recovery” (p. 14). It is not for me to describe the ontology and epistemology of folks who are not White and not male in America. Their ontological and epistemological perspectives would likely be different than my own. The actor-networks discussed above demonstrate that identity-based politics have been at the very core of American life from its inception. The founders employed identity politics as a means to create a neo-European society based upon an understanding of equality that denied the authority of a royal, ruling class. However, by declaring the self-evident truth of equality, the emancipatory nature of democracy has progressed through American society as if yearning for equality to be taken seriously. The Great Man Theory is the means of our own self-deception to justify the status quo of systemic exclusion (Jost, Banaji, & Nosek, 2016).

The social past of the U.S. includes a series of legislative and judicial intervention that has directly impacted who is capable of achieving the American Dream. These interventions have privileged White men and marginalized others. The ANTi-History reassembly questions the validity of any narrative that ascribes White men to the Great Man Theory in America’s social-past. It is obvious that the U.S. has achieved the largest economy in the world and developed great achievements that have driven the progress of humanity. However, the issue in the Great Man Theory is that of social identity. To not correlate the Great Man Theory with White American men is to ignore empirical evidence that highlights the interventions undertaken to directly construct such a narrative. See Figure 2.2 for a visual timeline of identity-based interventions.

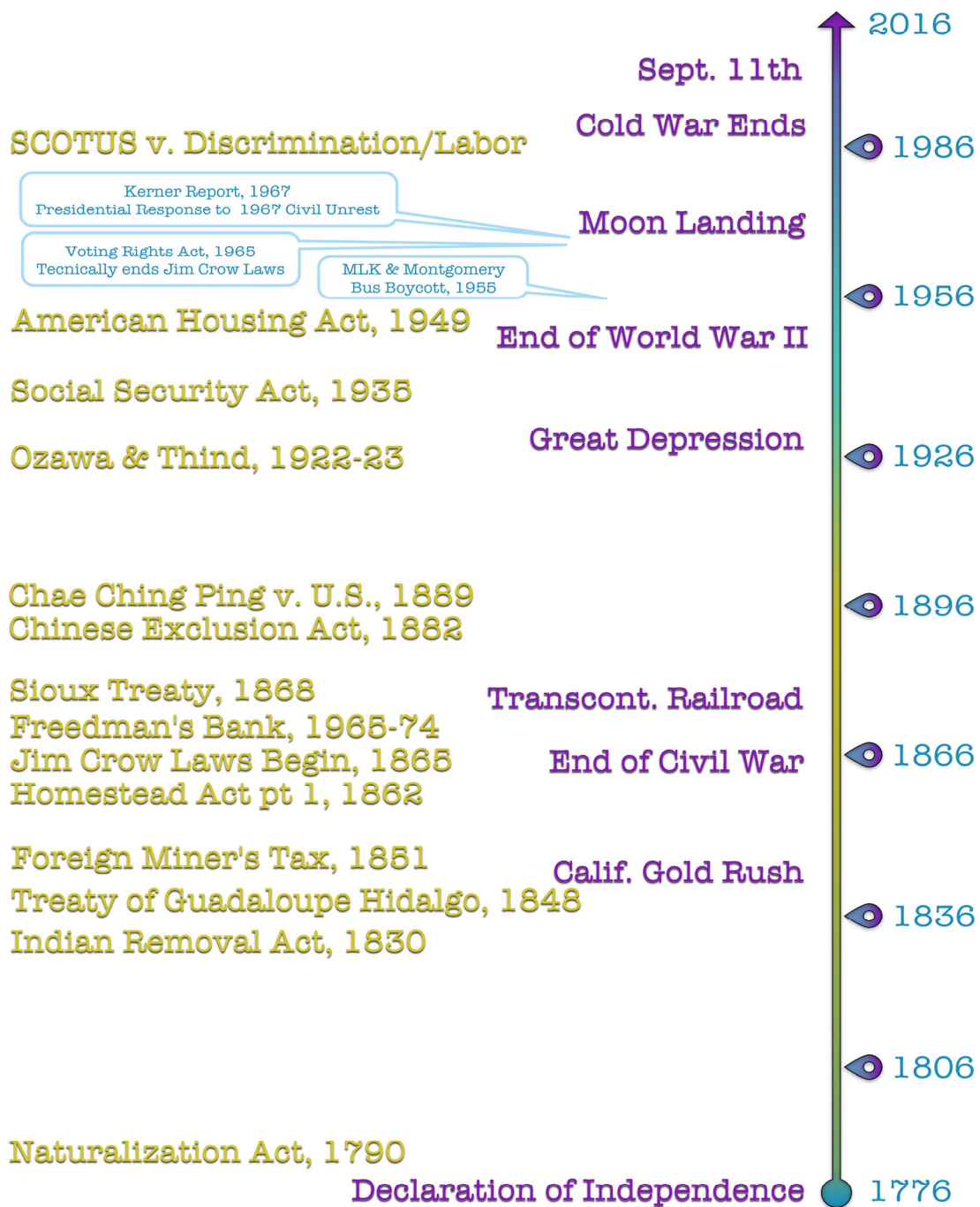


Figure 2.2. Timeline of American history with identity-based interventions.

As a result, the leadership philosophy inherent to the Great Man Theory is biased, authoritarian and anti-democratic. The Great Man Theory deceives us into thinking that work

ethic is the difference maker in achievement. All leaders cannot possibly fit the stereotype of the great man as leader. Eagly and Karau (2002) highlighted that the study of leadership through trait perspective has been done in male dominated environments. The scholarship around leadership has a positionality that infers men's roles are more societally tied to leadership roles than are those of women. Ayman and Korabik (2010) exposed, in their meta-analysis of gender and leadership, that more recent scholarship is demonstrating how traits that have been socio-historically associated with the feminine can be more positively associated with effective leadership in certain contexts. The ANTi-History critique demonstrates that one's potential in American society is moderated by social identity. Furthermore, it posits that one's work ethic is of limited impact, in a society where access to achieve one's potential is often outside of their locus of control. See Table 2.1 for a comparison of the Great Man Theory and its ANTi-History critique.

Table 2.1

Comparison of ANTi-History Theory and the Great Man Theory

Great Man Leadership	ANTi-History Critique
<u>Modern Ontology</u> Based upon unmatched achievement, we, Americans, are capable of greatness.	<u>Amodern Ontology</u> One's potential, in American society, is moderated by social identity.
<u>Social Epistemology</u> Work ethic is the sole differentiator between success and failure.	<u>Social Epistemology</u> One's work ethic is of limited impact in a society where access to achieve potential is often outside one's locus of control.
<u>Actors/Networks</u> Humanism Gold Rush Rockefeller Period	<u>Actors/Networks</u> Immigration policies Manifest Destiny policies Wealth and poverty policies
<u>Assembly</u> Leadership is about enabling the best & brightest in organizations to succeed. Leaders should seek to reward & incentivize those who are exceptional in the achievement of organizational goals.	<u>Reassembly</u> Leadership should cultivate achievement, through a mutually beneficial value system, by engaging the potential within all followers.

American society may believe that it is built upon meritocracy; however, the evidence suggests otherwise. Castilla (2008) studied organizations that implemented compensation and promoted systems intended to be blind to identity and based upon empirical metrics; however, the outcomes of those programs still mimicked societal biases. Desante (2013) conducted an experiment where participants were to hypothetically allocate state welfare funds during a budget deficit. Participants were given scenarios where individuals displayed differing work ethic. The experiment found that people tended to favor those who worked harder and punished those who were lazy, by allocating differing amounts. However, when Desante's participants

were given scenarios with ethically stereotypical names attached, such as Emily, Laurie, Keisha, and Latoya differences emerged in the patterns of budget allocation. When the scenarios were about hard working, Black names, participants awarded them with an average of \$10, while the hard working, White names were given ten times more on average. When the scenarios were switched to depict poor performance Whites lost only \$20 of funds compared to Blacks who lost \$110 (p. 352). Desante's study suggested that our perception of work ethic and outcomes are influenced by our socially constructed narrative.

The ANTi-History critique of the Great Man Theory narrative calls for a more democratic style of leadership. Power distance is a construct where high values represent a more authoritarian style and low values represent democratic values. High power distance cultures operate by ascribing value to socially constructed status. Low power distance cultures tend to downplay status and ascribe value to those who have the ability to achieve. In a high power distance culture, one gets ahead because of who they are; wherein a low power distance culture, one gets ahead by what they can do. The Great Man Theory portrays itself as a low power distance value, where greatness is earned by virtue of what one has accomplished. It would seem as if the founders created this country to be a nation where the Great Man Theory would be possible. However, founders had an *a priori* understanding of equality which exclusively skewed their interpretation of the concept: thus, the narrative of our country supports the mythology of low power distance while engaging in high power distance behaviors. See Table 2.1 for a summary of the critical narrative.

A leadership philosophy built upon values of high power distance is by nature exclusive and alienating. An authoritarian sees the world as jungle where it is eat or be eaten (Maslow, 1943). In such a worldview, resources and rewards are scarce and only available to those with

power. Society is structured as a vertical hierarchy where each person knows who is above and who is below. Positions of leadership are desired because they demonstrate status. GLOBE (2004) correlates self-protective styles of leadership to high power distance cultures. On the other hand, low power distance cultures correlate more with leadership styles that are rooted in inspiring followers through the encouragement of participation in the process of leadership, through firmly held core values.

Conclusion

Three decades after Carlyle articulated the Great Man Theory, Spencer refuted its epistemology (Carneiro, 1974). It is now widely accepted that, at the least, great men are part of the equation, and not the solution to the equation. While modern scholarship and research methods have demonstrated the limitations of the Great Man Theory to describe effective leaders and prescribe a leadership philosophy that can reliably aid leaders in achieving their goals. Given power distance's negative impact on democratic values, economic output, and quality of life, leaders would be wise to reflect upon their own leadership philosophy to assure a more broad range of achievement through the spectrum of social identity. According to the ANTi-History model discussed in this chapter, it would be most wise for White men to be particularly self-aware in examining our leadership philosophy for traces of the Great Man Theory. The influence of the Great Man Theory in American culture is not explicit, logical, or overt. My proposition in this chapter is that belief in the Great Man Theory is the underlying phenomenon that provides the fundamental element of particularly American implicit values. Without intentional intervening through self-reflection or education, we should expect American leaders to have an ontology and epistemology with traces of the Great Man Theory woven throughout an individual leader's philosophical fabric. In the following chapter, I will outline a methodology to

test the relationship between power distance, the Great Man Theory, and social identity. If the Great Man Theory and social identity are indeed moderators of power distance then leaders can reliably invest in reassembling their own leadership philosophy toward a more low power distance value.

Chapter III: Methodology

This study sought to dive deeper into the complexity of national culture by exploring variations of value systems that are influenced by sub-culture and social identity. If one looks broadly enough, there are reliable and verifiable constructs of national culture (Minkov & Hofstede, 2011). Other scholarship might assert that these national types and trends are artifacts of social dominance by a social group with unequal influence over economic forces (Sidanius & Pratto, 2001). In either case, scholarship around the complexity involved in leadership theories (Uhl-Bien, Marion, & Mckelvey, 2007) calls for a more critical look into how our growing globalized societies may be hiding heterogeneity as we become more aware of the illusions of homogeneity we hold (Robertson, 1995).

Specifically, this study sought to investigate variations in the concept of power distance (Gupta, Carl, & Javidan, 2004). GLOBE defined this as “the degree to which members of an organization or society expect and agree that power should be shared unequally” (p. 537). More broadly, this dimension helps one understand the extent to which a society “accepts and endorses authority, power differences, and status privileges” (p. 513). While all the GLOBE dimensions influence the way a society views leadership, the power distance dimension is the focus of this study. Power distance is of particular importance to U.S. leadership in a time that American society has reached economic disparities that the world has never seen (Kohler & Smith, 2018).

Research Approach and Justification

Those who experience a common culture tend to also share beliefs that create a value system around leadership behaviors (Bass & Stogdill, 1990). It may seem obvious that in a highly individualistic culture, like that of the United States, Americans might prefer leaders who are larger than life and carry about an ethos of a hero. Carlyle (1907, p. 21) said, “History is but

the biography of great men.” The Great Man Theory assumes an unequal distribution of traits and skills among all people. This dissertation research agenda was designed to test if a relationship exists between power distance and the Great Man Theory. Also, the research design tests for relationships between these concepts and the social identity of respondents. First, measures for power distance and the Great Man Theory were developed and verified through exploratory and confirmatory factor analysis. For power distance, the goal was to identify one “modified power distance” measure from the combined GLOBE power distance scale items and the Trompenaars’ Achievement Versus Ascription Scale items. For the Great Man Theory, a series of author-developed statements were run through factor analysis procedures to identify the best measure of the theory. Measures for social identity were based on respondent responses to social and demographic personal characteristics. Following identification of the measures, one-way and factorial ANOVA and multiple regression analyses were run to demonstrate to what degree, if any, social identity moderated power distance and endorsement of the Great Man Theory. See Table 3.1 for a visual representation of the approach of this study.

Table 3.1

Statistical Tests to Explore Research Questions

Test/Analysis	Description	Objective
Factor Analysis	Used to identify the items that best fit in a scale to measure each construct.	Develop measures for power distance and the Great Man Theory.
One-Way and Factorial ANOVA	Used to identify significant main and interaction effects for independent demographic category variables and the dependent power distance and the Great Man Theory scales.	Identify which social identity characteristics influence measures of power distance and the Great Man Theory.
Multiple Linear Regression	Used to identify the percent of variance in an outcome dependent variable that is explained by independent variables.	<ol style="list-style-type: none"> 1. Identify, which, if any, social identity characteristics influence beliefs related to power distance. 2. Identify, which, if any, social identity characteristics influence beliefs related to the Great Man Theory. 3. Identify if the Great Man Theory measure and any of the social identify characteristics influenced the power distance measures.

Research Questions

The purpose of this study was twofold. The first purpose was to explore the relationship between self-reported endorsement of power distance and belief in the Great Man Theory. The second purpose was to investigate if differences in perceptions of power distance and the Great Man Theory can be explained by one's social identity. Both the power distance and the Great Man Theory constructs are built around beliefs about equality. Power distance measures how much inequality a society desires. The Great Man Theory is founded in the idea that humans are born with unequal leadership potential. In a purely egalitarian society, such as is espoused by American tradition, I expected to find no difference in power distance and the Great

Man Theory responses by respondent social identity. If all people are equal in a society, then, presumably, their gender, age, or ethnicity would not moderate their views about power distance or the Great Man Theory.

Specifically, this study addressed the following research questions:

1. Does factor analysis show that the items from the GLOBE power distance subscale and Trompenaars' Achievement Versus Ascription Scale merge to form one measure of power distance? If these two scales do not factor together, then the data will be analyzed and reported using the separate measurements of power distance and achievement versus ascription.
2. What items from statements designed to measure the Great Man Theory emerge to form one measurement of self-reported belief in the theory?
3. Are there significant differences across gender, race/ethnicity, age groups and socioeconomic status for a measure of the Great Man Theory?
4. Are there significant differences across gender, race/ethnicity, age groups and socioeconomic status for a measure of power distance?
5. What is the correlation between power distance and the Great Man Theory scores?
6. What social identity characteristics influence scores on the power distance scale?
7. What social identity characteristics influence scores on the belief in the Great Man Theory scale?
8. What themes emerge through open-ended questions about the relationship between social identity characteristics, power distance, and the Great Man Theory?

Based upon findings in the pilot study, I expected that the items designed to measure power distance and achievement versus ascription would factor together. There was also an expectation

that gender would highlight significant difference in mean scores. Data from the pilot study indicated that ethnicity had a moderating effect on power distance. The methodology of this study was intended to further investigate these effects by expanding the sample's size and demographic diversity enabling examination of intersectionality, with both the main and interaction effects.

Method

The study used a parallel mixed-methods approach, where the primary focus was on the quantitative and the secondary priority was the qualitative. As a hybrid approach, the quantitative element was intended to offer cross-sectional data about respondent perception of societal values, while the qualitative element explored associations respondents made between issues of power distance and their own prescriptions for success. In addition, open-ended questions in the survey enabled respondents to enter into a reflective conversation with the study (Baron, 2018). Furthermore, this study was exploratory in nature and the inclusion of open-ended questions offered insight that was relevant for this study and further exploration.

The study was conducted with the aid of Qualtrics® and the Statistical Package for the Social Sciences (SPSS®) software. Qualtrics® is a digital survey development and administration tool. Special attention was given to producing a digital survey that was also accessible through a mobile device. Qualtrics® estimated the survey would take seven minutes to complete.

Survey Construction

To measure the cultural construct of power distance, items from two separate validated scales designed to measure cross-cultural differences were used in this survey: the GLOBE Power Distance Values Subscale and Trompenaars' Achievement versus Ascription Scale. By

combining the items from these two scales into one survey, this study captured beliefs and values that are similar at their core, but with more nuance. Both instruments measure hierarchy in society. The GLOBE Power Distance Value Subscale focuses more on status and authority. The Trompenaars Achievement Versus Ascription Scale focuses on values about getting things done through social status. While the two validated scales have variations in their foci, they are highly related in their theoretical basis.

The first two sections of this study's survey are comprised of the GLOBE Power Distance Values Scale and the Trompenaars Achievement Versus Ascription Scale items. In this sample, these two scales were significantly and strongly positively correlated ($r = .655, p = .000$). The items in these scales were covered in two matrix one-response per row question on the survey instrument for this dissertation research. While all of the achievement versus ascription items were worded in terms of agreement, not all of the power distance items were worded in the same direction or even in the same format. Two of the power distance scale items had Likert type responses on a scale of 1(*strongly disagree*) to 7(*strongly agree*). The other four power distance scale items were semantic differential statements on a 1 to 7 response scale, with opposite meaning anchors at each end of the scale. For purposes of factor analysis, the codes for the positive wording on the left side of the semantic differential questions were converted to be consistent with the direction of the coding for all of the power distance scale items. The power distance Likert-type and semantic differential response format items were under two separate, but similarly worded, overarching questions on the survey.

Furthermore, Trompenaars validated the Achievement Versus Ascription Scale (Smith, Dugan, & Trompenaars 1996). The six-item scale assessed how a culture values either achievement or ascription. Their questions sought to emphasize issues of pragmatism and

egalitarianism or hierarchy and social status. The questions asked about the influence of age, gender, and family status in the context of society and task accomplishment. The first and third items in the scale seek to ascertain how a respondent balances their identities in a society while also trying to be productive toward the accomplishment of goals. The other four items were designed to evaluate respondents' beliefs about how social hierarchies may moderate behavior in a society or organization. Smith, Dugan, and Trompenaars (1996) calculated the Chronbach's alpha value for these six items at .830 ($p < .0001$).

See Table 3.2, Table 3.3, and Table 3.4 for a visual representation of this study's online survey. Table 3.2 is the first section of the survey that included statements from both the GLOBE and Trompenaars scales. The items in this first section were in a randomized order with Likert-type responses on a scale of 1 (strongly disagree) to 6 (strongly agree) from both original validated scales.

Table 3.2

Achievement Versus Ascription and Power Distance Likert Items and Response Options

Statements	Response Options						
	Strongly Disagree						Strongly Agree
1.1 The most important thing in life is to think and act in the ways that best suit the way you really are, even if you don't get things done.	1	2	3	4	5	6	7
1.2 The respect a person gets is highly dependent on the family out of which they come.	1	2	3	4	5	6	7
1.3 It is important for managers to be older than most of their subordinates.	1	2	3	4	5	6	7
1.4 Older people should be more respected than younger people.	1	2	3	4	5	6	7
1.5 When someone is born, the success they are going to have is already in the cards, so they might as well accept it and not fight against it.	1	2	3	4	5	6	7
1.6 When in disagreement with adults, young people should defer to their elders. (<i>power distance</i>)	1	2	3	4	5	6	7
1.7 A child should be taught from infancy to be more gentle with women than with men.	1	2	3	4	5	6	7

The GLOBE study (2004) expanded the previous construct from Hofstede and created a new scale for power distance. GLOBE asserted that Hofstede's method measured only the practices of power distance within an organization, not the societal values. GLOBE's power distance instrument included two subscales, one that included statements about practices (how things are) and the other that included items on values (how things should be). Given that this dissertation research sought to investigate organizational and societal values, rather than practices, only the GLOBE Power Distance Values Scale was used to assess participants' beliefs

about the way our society and organizations should operate. The GLOBE Power Distance Values Scale items are designed to capture beliefs about social status, privileges, and managerial expectations. GLOBE calculated the Chronbach's alpha for this scale at .880 ($p < .001$).

Table 3.3 contains the GLOBE Power Distance Values Scale semantic-differential items.. These items were in a separate second section of the survey because their end point labels are different from the strongly disagree and strongly agree end point labels of the Likert-type response items in the first part. These semantic differential items also use a 7-point response scale, with the polar extremes of the scale labeled with opposing values responses. For instance, one statement asked about what a respondent believes a person's influence in this society should be primarily based on. Response options for this statement were (1) the authority of one's position or (7) one's ability and contributions to society. These four items measure connotative meaning (Heise, 2010), where the respondent is asked to depict their referent concept toward the given statement. The second section of items was only from the GLOBE Power Distance Scale, as they were the only items worded with semantic differential response labels.

Table 3.3

GLOBE Power Distance Semantic Differential Items and Responses

2.1 I believe that a person's influence in this society should be based primarily on:						
1						7
One's ability & contribution to society	2	3	4	5	6	The authority of one's position
2.2 I believe that power should be:						
1						7
Shared throughout society	2	3	4	5	6	Concentrated at the top
2.3 I believe that people in positions of power should try to:						
1						7
Decrease their social distance from less powerful individuals	2	3	4	5	6	Increase their social distance from less powerful individuals
2.4 I believe that followers should:						
1						7
Question their leaders when in disagreement	2	3	4	5	6	Obey their leaders without question
2.5 What is one piece of advice you could give to someone to help them be an exceptional leader in our society? (Open Response)						

Northouse (2018) reviewed the empirical work previously done to investigate the Great Man Theory through personal traits. Trait theory is the closest related empirical work to the Great Man Theory at this time. The items created by the author for this dissertation survey were intended to investigate respondents' beliefs about the elements of good leadership. Items were constructed to explore respondent's beliefs about how individuals should achieve success in the U.S. The nature of these statements probed for beliefs about an unequal distribution of traits that produce success or not. In a literal sense, low power distance is egalitarianistic, where each

individual is equal to another. The Great Man Theory argues that traits have been unequally distributed, giving some individuals a better potential for leadership and achievement.

Table 3.4 lists the Great Man Theory statements that were in the third section of the survey. These statements were author-developed and had the Likert-type response end point descriptions of (1) strongly disagree and (7) strongly agree. These Likert-type response items were created out of the literature review and theory discussed in Chapter II. The statements, or items, were intended to assess respondents' beliefs about the nature of American leadership through the lens of the Great Man Theory. All the items focused on ascertaining beliefs about the efficacy of personal traits in leadership from physical traits to those like one's work ethic.

Table 3.4

Author Developed the Great Man Theory Items and Response Options

Statements	Response Options						
	Strongly Disagree						Strongly Agree
3.1 Great leaders are born, not made.	1	2	3	4	5	6	7
3.2 In the U.S. strong work ethic results in success.	1	2	3	4	5	6	7
3.3 Exceptionally successful corporations like Apple or Amazon would not be what they are today without the leadership of people like Steve Jobs and Jeff Bezos.	1	2	3	4	5	6	7
3.4 Great leaders are those who are willing to make bold decisions.	1	2	3	4	5	6	7
3.5 In the U.S. one's work ethic is the main factor in determining success in life.	1	2	3	4	5	6	7
3.6 Extraordinary leaders are people who have “the right stuff.”	1	2	3	4	5	6	7
3.7 In the U.S. everyone has equal opportunity to achieve the American Dream.	1	2	3	4	5	6	7
3.8 Please list a few (2-4) of the leadership traits you think are most likely to lead to your success. (Open Response)							

The responses options to all of the potential scale items were made uniform for this study. GLOBE used a seven-point response system and Smith, Dugan, and Trompenaars used a five-point response. This study used a seven-point response option to maintain consistency. Directions in the survey were worded with a positive and inviting tone in hopes of cultivating good will with the participant and to facilitate a good survey completion rate (Baron, 2018).

A final section of the survey asked participants to respond to three demographic characteristics: gender, race or ethnicity, age group, and socioeconomic status (SES). These

demographic questions were placed at the end of the survey and were optional, in order to ethically allow participants control in the information they choose to share. In the pilot study, a very small number of respondents did not respond to demographic questions.

This survey focused on the intersections of social identity for gender, ethnicity, age, and SES. It is important to keep demographic questions as limited to the demands of the research agenda as possible (Baron, 2018; Bloch, 2004). However, in this study, demographic characteristics were essential for addressing the primary research questions. Thus, to begin this section of the survey, a statement was made about the importance of demographic information to the research, followed by a request for the respondent to engage in the final questions of the survey (Saris & Gallhofer, 2014, p. 117).

The age group of respondents was captured in ten age groups from 18 to 65+ and divided into groups of 5 years. The pilot study sampled an undergraduate population. The sample of this study expanded the potential for a broader age range of study participants. By capturing age data, it was plausible that generational differences could emerge (Cennamo & Gardner, 2008).

Open-ended questions were placed at the end of each survey section to encourage respondents to include feedback related to the section topic. This qualitative element was incorporated into the study as a direct exploratory measure. The open-ended questions encouraged participants to critically engage in the study, rather than only be a passive instrument of feedback. The narrative data were reviewed and coded using thematic analysis techniques (Boyatzis, 1998). This element of the study provided rich context for the quantitative data and also pointed to further avenues for future study.

Survey Sample

This survey was conducted using a convenience sample. To gather data from a broad range of social identities the survey was primarily conducted via social media. This strategy offered the best option for collecting data on the range of social identities needed to explore intra-national values of power distance within the scope of this research agenda. While the sample was open to any U.S. adult, measures were taken to strategically assure inclusion of a broad range of social identities.

Outreach attempts to diversify the sample were focused on two strategies. First, due to my personal proximity and access I targeted students and alumni of a regional, mid-sized public university. The pilot study focused on the undergraduate population. The dissertation survey targeted both graduate and undergraduate students. Permission was granted to specifically reach out to three graduate programs, including current students and alumni. Outreach was also directed to student support programs, affinity groups, and clubs within the student body, such as historically African-American and Latino Greek organizations.

Current students and alumni from the Master of Public Administration, Master of Business Administration, and Master of Executive Leadership and Organizational Change were specifically solicited to respond to the survey. This target group consisted of over 1,000 potential respondents. The databases for this target group do not capture direct demographic information about each individual, however, university institutional data indicated a student body comprised of 56% female and 43% male. In terms of ethnicity, the student body was comprised of 82% White, 7% African American, 3% Hispanic/Latino, and included a 3% population of non-U.S. residents (N.K.U., 2017). With strategic efforts there was a potential for the university sample to provide the needed diversity for the research agenda.

To assure diversity within the survey sample simultaneous outreach via Facebook and Linked-In was undertaken. Within these two social media venues three specific groups were targeted for outreach. A federal education grant supports a series of programs known as “Trio.” Trio is tasked with increasing college education attainment for under-represented groups. The Linked-In group for Trio personnel has 3,913 members who have access to thousands of students. Another group selected for strategic sampling was members of leadership affinity groups focused on diversity and inclusion. One such group on Linked-In has 2,532 members. The third group were those members of national fraternities and sororities, which focus on Black and Latino members. Based upon Linked-In alone the potential reach of these groups was over 15,000 people. With a 10–15% response rate these strategic measures could have potentially reached a large diverse sample.

Procedures

For the university sample of students and alumni in the graduate programs of Public Administration, Business Administration, and Executive Leadership and Organizational Change respondents received a personal email from me requesting them to participate in the research. The email stated that the research was investigating differing implicit values of leadership within the United States. They were also informed in the email that the survey should take less than eight minutes of their time. Graduate program email lists were secured and uploaded into Qualtrics® for survey administration.

For the social and digital media sample a website was established with the same message informing the general public of the purpose and intention of this research. The website had a unique address that was secured solely for this research. The home page of this site used the

same script and asked potential respondents to take the survey. The link to the survey was directed to Qualtrics®.

The outreach script read:

Be a part of building better leadership. Effective leaders adapt their style to work with the implicit values of their organizations and communities. This research is intended to help understand our implicit values and beliefs about what makes leaders most effective. Help build better leadership by letting your voice be heard and counted! Please click the link to take this short survey, which should take less than 8 minutes of your time.

Consent and Security

The approval from two institutional review boards was sought for this research. The university sample was approved through the host university's human subject research board and the full study and social and digital media solicitation efforts were approved through Antioch University's Institutional Review Board.

Proof of informed consent was not recorded for this survey. Instead, the survey began with a statement of information about the survey. At the bottom of the statement participants were told that by clicking to continue they were consenting to be a participant in the study. Through Qualtrics, software participants are not able to bypass the informed consent screen. This applied to those in the university or social and digital media sample. The informed consent script read:

You are invited to take part in a research study conducted by Jeff Girton from the department of Organizational Leadership at "*the university*."

Before you decide whether or not to participate in the study, you should read the following and ask questions if there is anything that you do not understand.

Why are we doing this research? In this research study we want to learn more about the importance that individuals place on particular cultural worldview values. We are asking you and any other students to be in the research.

What you will do in the research? If you decide to take part in this study, here is what will happen: You will be asked to answer questions about your personal cultural values and how you think our society should operate, according to your own perspective.

How long will you be in this research? Participation will take approximately 8 minutes.

What other choices are there? Your participation is completely voluntary; you are free to change your mind at any time and quit the study. You may skip any questions you do not wish to answer. Whatever you decide will in no way affect your status as a student or result in loss of benefits or services to which you are otherwise entitled.

What are the bad things that can happen from this research? Some of the questions asked may be upsetting, or you may feel uncomfortable answering them. If you do not wish to answer a question, you may skip it and go to the next question.

What are the good things that can happen from this research? Although there will be no direct benefits to you for taking part in this study, your participation will assist in advancing knowledge regarding values of effective leadership.

How will information about you be kept private? The information that you give in the study will be anonymous. Your name will not be collected or linked to your answers.

Who do you call if you have questions or problems? If you have questions about this research, please contact the researcher listed above.

Verifying Consent: By clicking continue, I am consenting to be a participant in this study. I understand that signature will not be collected in this study to verify consent. Instead, my completion of the study activity/procedures will verify that I have read this document and consent to participating.

Analysis

This study required three elements of analysis to address the research questions. The data were run through factor analysis to develop a more comprehensive understanding of power distance and belief in the Great Man Theory on an intra-national level. After narrowing down the factors the data were then analyzed with one way and factorial analysis of variance to explore if significant differences across social identities for a measure of power distance and the Great Man Theory existed for this study's survey respondents. Finally, to discover if these social identities played a moderating role in the values of the measure for power distance and the Great Man Theory the data were analyzed with multiple linear regression.

Factor analysis. To prepare for factor analysis descriptive statistics, including means, standard deviations, and measures of skewness and kurtosis were run for each of the proposed

scale items. Bivariate correlations between each of the proposed scale items were also run to ensure that the items were all related to the intended construct. Following these analyses, exploratory and confirmatory factor analyses were run to validate the measures for power distance and the Great Man Theory. It was expected that factor analysis with the power distance and Achievement Versus Ascription Scale items would result in one unidimensional scale representing power distance and a unidimensional power distance scale. Results from the pilot study also suggested that a combined unidimensional power distance measure was possible. For the exploratory factor analysis, I used the SPSS[®] dimension reduction process with Principal Component Analysis (PCA) and varimax rotation. I took these exploratory results and confirmed the scale using goodness of fit analysis in AMOS. Through this process I was able to determine the fewest number of items required to appropriately measure the construct of power distance from this sample (Kline, 2014). The literature suggested that the GLOBE Power Distance Values Subscale and Tromprenaars' Achievement versus Ascription Scales were related. Factor analysis demonstrated how the two previously validated scales could be merged. The result was one unidimensional scale that I called, the Social Authority Scale.

The same factor analysis and procedures were conducted on items related to the Great Man Theory. The end result of this analysis was a unidimensional scale measure of beliefs related to the Great Man Theory.

ANOVA analysis. Frequency distributions and one-way ANOVAs were run to identify appropriate recoding of the demographic variables for both the factorial ANOVA and regression analyses. Next, factorial 2 (gender) by 2 (age group) by 2 (ethnicity) by 2 (SES) ANOVA analyses were run to investigate the effects social identities had on both the power distance, now Social Authority Scale, and the Great Man Theory scale measures. Factorial ANOVA analysis

highlighted the intersectionality of social identity as it pertained to power distance and the Great Man Theory in this study.

Regression analysis. If social status offered a person more or less access to power, then high status individuals would prefer higher values of power distance and low status individuals would prefer lower values of power distance. Multiple linear regression analyses were run with recoded demographic characteristics as the independent variables and the power distance, or the Social Authority Scale, and the Great Man Theory measures as dependent variables.

Lessons from the Pilot Study

In preparation for the dissertation study, I conducted a pilot study. The pilot study had a similar methodology as followed in this dissertation research. While the dissertation study sampled a different population, the pilot study provided justification for the research design. The pilot study confirmed the plausibility of developing unidimensional scales and demonstrable differences of power distance between social identities in an intra-national sample. That study found significant differences in the mean score of a single factor of power distance and achievement versus ascription. These differences were noticeable between male and female and between differing racial identities. A regression model also emerged that indicated some moderation of values toward power distance/achievement versus ascription according to gender and racial identity.

One key lesson learned based on the factor analysis done in the pilot study was that the age of respondents likely played a role in the moderation of values of power distance. Power distance and achievement versus ascription items factored strongly together with a Chronbach's alpha of .859. Three of the items did not factor together with the others. These items were related to age differences in leadership. The study sampled undergraduate students and I

presume the age of participants caused this interaction. In the dissertation study the sample covered a more broad range of ages and a question was asked to ascertain the age of respondents for further analysis.

Ethical Considerations

Given the emancipatory nature of low power distance and the liabilities of high power distance, this dissertation was intended to contribute toward a more inclusive and engaged world. The survey was designed to limit any negative outcomes for the participants to negligible levels. This study went through a review from the Institutional Review Boards of both the host university and Antioch University. Identifying information of respondents was not collected. The resulting data was secured on a password-protected server. Both of these steps reasonably protected participants from connecting their responses to their identity. Respondents were advised that their participation was being solicited because they are a member of a large pool of current students and alumni. The responses given to the demographic questions are broad enough to protect the personal identity of any respondent. Any respondent was free to close the survey without submitting or to simply skip an item.

As a White male, I understand that I benefit from a privileged status in society. It was not my intention or desire to speak on behalf of those marginalized in our society. In order to operationalize this ethic, it was my intention and expectation that the reporting of the results would likely juxtapose any pertinent results by race/ethnicity—extrapolating results between White and non-White respondents. While this choice is inherently reductionist, the intention was not to marginalize those who are not White, but to contribute to the study the dominant culture in the U.S. I made every attempt possible to remove bias from the quantitative element of this study; however, I am still responsible for the distribution of the findings of this study. As aware

as I may be about my own potential for bias, I am not able to fully protect my findings and interpretation from bias. Therefore, it was my intention to collapse the responses from non-White participants to highlight elements of Whiteness in contrast to the responses from all those who are persons of color. Finally, as previously discussed, cultural research is able to predict the behavior of groups of people, but not an individual (Booyesen, 2018). By collapsing racial identity findings, the focus was on Whiteness and not on identities that are minority groups in the U.S. that have been historically and are still being marginalized.

Permissions were granted from the GLOBE team and from Trompenaars to use the items for power distance and achievement versus ascription in this dissertation study. Trompenaars requested to read relevant sections of this document before publishing to assure his work was used within its originally intended context. Smith of Smith, Dugan, and Trompenaars (1996) was contacted and stated adapting the response scale from five to seven, as an exploratory measure, could improve the reliability of the scale.

Study Design Limitations

It is important to note that this study cannot be directly compared to the original studies from GLOBE and Trompenaars. Both of those instruments were intended to measure multiple dimensions of culture at the same time. This study included the items from the validated GLOBE Power Distance Values Subscale and the statements in the Trompenaars Ascription versus Achievement Scale. Previous empirical research demonstrated the validity of correlating power distance with other concepts (Begley, Lee, Fang, & Li, 2002; Kirkman, Chen, Farh, Chen, & Lowe, 2009). These studies used the Dorfman and Howell (1988) instrument for measuring power distance. This instrument was intended to measure workplace differences more than

societal culture. This study serves the purpose of advancing knowledge about power distance both within the U.S. culture and its relationship to other theories.

Another limitation of this methodology was my own potential for confirmation bias in the analysis and interpretation of the data. The methodology used was expected to provide an accurate statistical portrait of participant values within the context of the constructs measured. When analyzing the results of the data it was vital that I document data mining procedures and clearly report on the conditions of all statistical tests and findings. Based upon my review of literature, my personal experience, and data from the pilot study I held a belief that ethnicity has significant moderating effect upon power distance. I was aware that the temptation or potential for p-hacking, where the researcher refines parameters to achieve desirable results (Simonsohn, Nelson, & Simmons, 2014), was an unintentional liability when processing data. To protect against this limitation, it was vital that I transparently recorded measures taken to produce all results in the following chapter.

Summary

This study investigated self-reported values of power distance within a U.S. sample to understand its relationship with social identity and belief in the Great Man Theory. Instead of evaluating a country's power distance value for the purpose of comparison with another country, this study investigated power distance within a single country. Essentially the study design sought to investigate and identify how power distance and belief in the Great Man Theory is valued according to demographic measures. These measurements intended to create a framework to explore power distance and belief in the Great Man Theory through the sub-cultural context of social identities. Finally, by using factorial ANOVA and regression analyses,

significant differences across social identities and the degree to which social identities moderate values toward power distance and belief in the Great Man Theory were found.

Chapter IV: Results

Chapter IV describes the measures taken to clean up the sample and raw data, and reports the findings as they related to the following eight research questions:

1. Does factor analysis show that the items from the GLOBE power distance sub scale and Trompenaars' Achievement Versus Ascription Scale merge to form one measure of power distance?
2. What items from statements designed to measure the Great Man Theory emerge to form one measurement of self-reported belief in the theory?
3. Are there significant differences across gender, race/ethnicity, age groups, and socioeconomic status (SES) for a measure of the Great Man Theory?
4. Are there significant differences across gender, race/ethnicity, age groups, and SES for a measure of power distance?
5. What is the correlation between power distance and the Great Man Theory scores?
6. What social identity characteristics influence scores on the power distance scale?
7. What social identity characteristics influence scores on the belief in the Great Man Theory scale?
8. What themes emerge through open-ended questions about the relationship between power distance, and the Great Man Theory?

The Sample

The survey was conducted using Qualtrics®, recruiting participants through email and social media communication within “the university” student body as well as through a

convenience sample administered via social media. Within Qualtrics® the survey responses from these two samples were collected in separate instruments. The raw data from both surveys were downloaded from Qualtrics® and into a Microsoft Excel® format to begin the process of cleaning the raw data for analysis. The two samples were merged and coded to preserve their sample origin; denoting if participant contributed to the survey through the university or social media recruitment. The initial merged file included 1080 participant entries.

Data cleaning. Due to the way in which Qualtrics® was configured to record data some of the potential participant entries were completely blank. These blanks represented people or possibly artificially intelligent bots that activated the link but did not actually participate in the survey. A brief review of the raw data indicated a large number of participants that did not complete the survey or did not respond to a number of the items. The university sample had the university's Institutional Review Board (IRB) approval that required students be allowed to stop the survey at any time or to skip an item. As a result, a number of participants' data was incomplete or insufficient for analysis. The social network sample was approved through Antioch University's IRB where participants were informed they could quit the survey at any point, however, responses to key questions could be required.

The first step to refine the raw data was to sort the entries by the duration in which they engaged with the survey. Qualtrics® coded a variable in terms of minutes of engagement. Those participants ($n = 174$) who spent less than two minutes on the survey were removed. Another variable measured the percentage of completion of the survey. This variable indicated that some participants did not click past certain pages within the survey. In this second step, 45 participants did not click through each page of the survey; these cases were removed from the final data file. As a result, of the first two steps of cleaning 219 cases were removed from the

sample, including all of the entirely empty entries in the database. This left 861 potential cases for the analysis.

The third step in data cleaning focused on the variables where participants in the university sample did not respond to enough questions, or items, to have usable data. A feature within Excel® allowed for all the empty cells to be highlighted. The database was sorted by each item's column. One item was particularly problematic within the Achievement Versus Ascription Scale. In total 56 participants did not respond to this item. The highlighted empty cells in the database demonstrated an obvious cluster around these 56 participants who contributed little data to the scales. These 56 cases were removed from the sample leaving 805 potential cases for the analysis.

In the fourth step of the data file cleaning process, the database was analyzed for further gaps in responses. Another 74 participants from the university sample were removed due to incomplete data. These cases were selected for removal when the participant did not answer more than two items for each scale. The threshold of two empty variables left 13 cases with empty variables, all of which were in the Great Man Theory items. Those cases with only two variables with empty responses were later mean-filled in SPSS®. After cleaning the data through these first four steps the sample included 731 potential participants.

The fifth step to clean the data for analysis focused on the age and gender of participants. The raw numbers of participants between the university and convenience samples were similar, however the university sample created an imbalance in the age of participants. The university sample did include graduate students and non-traditional students, but also led to over representation of students 18 to 24 years of age. After the first step of cleaning the 18 to 24 demographic represented 36% of the total sample. In order to create a more representative

sample three groups were randomly sub-sampled out of the full sample. In total 86 participants were removed from the pool of 731. Random sub-sampling removed two-thirds (n=43) of White females 18 to 24, half (n=29) of White males 18 to 24, and half (n=14) of Black females 18 to 24. As a result of this random sub-sampling, the final sample for this study included 645 participants. After sub-sampling, eight cases remained to be mean-filled in SPSS® for a few select variables. Table 4.1 depicts the steps taken to determine the final sample.

Table 4.1

Steps Taken to Determine Final Sample

Requirements for Inclusion	# Cases Included
Step One: Survey duration of 120 minutes or greater, as defined by Qualtrics®.	906
Step Two: Survey progress of 100%, as defined by Qualtrics®.	861
Step Three: Responded to item AA_5.	805
Step Four: Responded to 4 items or more in the AA scale, 3 items or more in the PD scale, or 5 items or more in the GMT scale.	731
Step Five: Cases sub-sampled out for over representation of 18–24 year olds.	645

Study Participant Descriptive Statistics

The final sample of 645 participants included a broad range of participants across all the measured demographics. Demographics were not required, but Qualtrics® was set to remind survey participants about responding to the questions. With the exception of the question on socioeconomic status, almost all respondents did answer the demographic questions. Table 4.2 indicates the demographic responses by gender, age, ethnicity, and SES. The sample is comprised of 64% females. The ethnicity of the sample is 64% White with the next two most

frequent ethnicities being Black (16%) and those of Latin or Hispanic descent (12%).

Respondent ages covered a broad range with the heaviest concentration being those 18—24 year olds (29%) and those 35 to 44 years of age (21%). With respect to SES, respondents most strongly represented those in the middle-class where 63% of participants selected the fourth and fifth highest rungs, out of seven, on the subjective SES question.

Table 4.2

Descriptive Statistics for Study Respondent Demographics: Gender, Age, Ethnicity, and SES

Demographic		Frequency	%
Gender	Female	414	64.6
	Male	227	35.4
	Total	641	100.0
Age	18–24	189	29.4
	25–29	51	7.9
	30–34	63	9.8
	35–39	65	10.1
	40–44	76	11.8
	45–49	51	7.9
	50–54	48	7.5
	55–59	36	5.6
	60–64	20	3.1
	65+	44	6.8
Total	643	100.0	
Ethnicity	Asian/Mid.Eastern	21	3.3
	Black	104	16.2
	Latin	81	12.6
	Mixed Ethnicity	24	3.7
	White	411	64.1
	Total	641	100.0
SES	Rung 7 (highest)	14	2.4
	Rung 6	42	7.3
	Rung 5	165	28.7
	Rung 4	198	34.5
	Rung 3	105	18.3
	Rung 2	13	2.3
	Rung 1 (lowest)	37	6.4
	Total	574	100.0

Survey respondents could choose from ten (10) geographic regions. Most (60%) were either from the Midwest Eastern (30%) or the South (30%) regions. These regions are the geographic locations closest to the university and the researcher's primary network. The southern region stretched from Louisiana to the east coast and the Midwest region included

Illinois, Indiana, Michigan, Ohio, and Wisconsin. Only a small percent (5%) of the survey respondents were from outside the continental U.S. It is estimated that 14% of the population of the U.S. are migrants (Zong, Batalova, & Burrows, 2019). It is also estimated that 47% of the immigrants from 2012-2017 have bachelor's degrees. The 32 participants who stated they had learned their norms outside the U.S. were kept in the sample in order to investigate the research agenda with some representation of America's immigrant population. Table 4.3 indicates the descriptive statistics for the sample by geographic regions.

Table 4.3

Descriptive Statistics for Geographic Response

Geographic Region	Frequency	%
Alaska	3	0.4
Midwest (eastern)	194	30
Midwest (western)	24	3.7
Northeast	53	8.2
South	195	30.2
Southwest	48	7.4
West	11	1.7
West Coast	42	6.5
U.S. Islands	5	0.7
Outside U.S.	32	4.9
Non Response	38	5.9
Total		

Research Question 1

The first research question asked if the two previously validated scales could be merged to form a single scale. Specifically, Research Question 1 asked, "Does factor analysis show that the items from the GLOBE power distance sub scale and Trompenaars' Achievement Versus Ascription Scale merge to form one measure of power distance?" The pilot study indicated these

two scales have an association. Cronbach's alpha for the six items in the Achievement Versus Ascription Scale was .744. GLOBE's five items were slightly more reliable ($\alpha=.777$). While these two sub-scales performed satisfactorily on their own, this research sought to investigate how they operated together.

Descriptive statistics. Descriptive statistics were calculated for all items in the two previously validated scales. Each item was assigned a label to aid in interpretability and communication. Achievement versus ascription items were assigned the prefix "AA." Power distance items were prefixed with "PD." Each item was then labeled with a numerical identifier in the order of the item's placement in the survey. All of the AA items had a Likert response type format, with response options ranging from 1 (strongly disagree) to 7 (strongly agree). Only one of the power distance items (PD_1) used this same Likert-type response format. The remaining four power distance items were worded in a semantic differential format where the two poles of the response scale were labeled with ideologically opposite responses, with response options ranging from 1 to 7. The semantic differential response options are shown in Table 4.4. This table shows the label assigned to each item along with the actual wording used in the survey.

Table 4.4 also indicates the descriptive statistics for each of these 11 items. Measures of skewness and kurtosis are reported and these statistics for all 11 items were within acceptable standards. The measure of skewness of each item was below 2.5 and the measure of kurtosis of each item was below 3.0. The mean scores for the PD items ranged from 2.35 to 3.13. AA items demonstrated more variance, with a low mean for AA_5 ($M=2.00$) and a high for AA_1 ($M=4.13$). The more strongly participants agreed with these statements the more they are likely

to believe people should be given leadership based upon their social standing. The standard deviation for each item is also reported in Table 4.4.

Table 4.4

Descriptive Statistics for Power Distance and Achievement Versus Ascription Scale Items

Variable	Item	M	SD	Skewness	Kurtosis
AA_1	The most important thing in life is to think and act in the ways that best suit the way you really are, even if you don't get things done.	4.12	1.63	-.084	-.853
AA_2	The respect a person gets is highly dependent on the family out of which they come.	3.11	1.67	.507	-.598
AA_3	It is important for managers to be older than most of their subordinates.	2.68	1.52	.790	-.096
AA_4	Older people should be more respected than younger people.	3.29	1.75	.346	-.760
AA_5	When someone is born, the success they are going to have is already in the cards, so they might as well accept it and not fight against it.	2.00	1.43	1.625	2.103
AA_6	A child should be taught from infancy to be more gentle with women than with men.	3.38	1.93	.289	-1.072
PD_1	When in disagreement with adults, young people should defer to their elders.	3.13	1.57	.456	-.430
PD_2	I believe that a person's influence should be based primarily on: (1) One's ability & contribution to society or (7) The authority of one's position.	2.61	1.44	.768	.177
PD_3	I believe that power should be: (1) Shared throughout society or (7) Concentrated at the top.	2.87	1.55	.612	-.139
PD_4	I believe that people in power should try to: (1) Decrease their social distinct from less powerful individuals or (7) Increase their social distinct from less powerful individuals.	2.67	1.66	.902	.018
PD_5	I believe that followers should: (1) Question their leaders when in disagreement or (7) Obey their leaders without question.	2.35	1.49	1.269	1.150

Bivariate correlations. Bivariate correlations were run for the 11 items with each other.

AA_1, "The most important thing in life is to think and act in the ways that best suit the way you

really are, even if you don't get things done." was found to be the only item in the series that was not correlated with any other item at $\geq .30$. All other items were correlated with at least three or more other items at the $\geq .30$ level. When items do not correlate with at least one other item for the proposed scale, they cannot be assumed to be measuring the same overall construct.

Sample size adequacy. The Kaiser-Meyer-Olkin test to measure the adequacy of this sample was strong (KMO=.897), indicating the sample of 645 participants is of acceptable size. Furthermore, Bartlett's Test of Sphericity was significant ($\chi^2(45)=1968.49, p < .000$), indicating the AA and PD items are related and suited for exploratory factor analysis.

Exploratory factor analysis. Having established that all but AA_1 met the standards for inclusion in exploratory factor analysis, the remaining 10 items were analyzed using Principal Component Analysis (PCA). These 10 items were loaded into the dimension reduction analysis process in SPSS®, using PCA and varimax rotation.

The initial run found two components with Eigenvalues > 1.0 , collectively accounting for 53.82% of the variance. The rotated matrix primarily aligned AA items and PD items in their own components, however AA_5 co-loaded onto Component 1 at .517 and Component 2 at .447. The second PCA iteration was run without AA_5. Two components emerged with an Eigenvalue > 1.0 that explained 55.51% of the variance. The scree plot also indicated two components before the drop off of other components with Eigenvalue < 1.00 (Williams, Onsman, & Brown, 2010). Component 1 consisted of the following items, along with their loadings: AA_2, .604; AA_3, .706; AA_4, .768; AA_6, .664; and PD_1, .707. Component 2 consisted of: PD_2, .706; PD_3, .748; PD_4, .720; and PD_5, .758.

This research question asked if AA and PD items could merge to form one factor. PCA results indicated a two component solution. However the correlation between the two

components was moderately strong $r=.566$ ($p=.000$), implying that a one component solution was possible. The results of the PCA along with the item loadings for these two components are shown in Table 4.5

Table 4.5

Factor Loadings for the Joint Power Distance and Achievement Versus Ascription PCA

Variable	Item	Component 1 Loading	Component 2 Loading
AA_2	The respect a person gets is highly dependent on the family out of which they come.	.604	
AA_3	It is important for managers to be older than most of their subordinates.	.706	
AA_4	Older people should be more respected than younger people.	.768	
AA_6	A child should be taught from infancy to be more gentle with women than with men.	.664	.
PD_1	When in disagreement with adults, young people should defer to their elders.	.707	.
PD_2	I believe that a person's influence should be based primarily on: (1) One's ability & contribution to society or (7) The authority of one's position.		.706
PD_3	I believe that power should be: (1) Shared throughout society or (7) Concentrated at the top.		.748
PD_4	I believe that people in power should try to: (1) Decrease their social distinct from less powerful individuals or (7) Increase their social distinct from less powerful individuals.		.720
PD_5	I believe that followers should: (1) Question their leaders when in disagreement or (7) Obey their leaders without question.		.758

Confirmatory Factor Analysis. To further investigate if power distance and Achievement Versus Ascription Scales could merge together to form one unidimensional scale the PCA results were tested in CFA. The final result of the CFA analysis found a strong model for a single factor scale. Modification indices, standardized residual covariances, and loadings were used to identify the items that best fit a unidimensional factor. Three metrics were used as the primary basis to confirm the goodness of fit. Chi-square divided by degrees of freedom (CMIN/DF) was used to measure the absolute fit and should be below 3.0 (Arbuckle, 2012). Root mean square error of approximation (RMSEA) evaluated parsimony correction. RMSEA should ideally be $<.05$ (Brown, 2015). The comparative fit index (CFI) determined the relative fit and should be $\geq .95$ (Hu & Bentler, 1999).

To begin the confirmatory investigation the model with the nine items in the two PCA components were analyzed for goodness of fit. The model demonstrated goodness of fit, with a CMIN/DF=2.106, CFI=.982, and RMSEA=.041. The CFA model also indicated a moderately strong correlation between the two components of .75; see Figure 4.1 for a graphical representation of the model with item loadings.

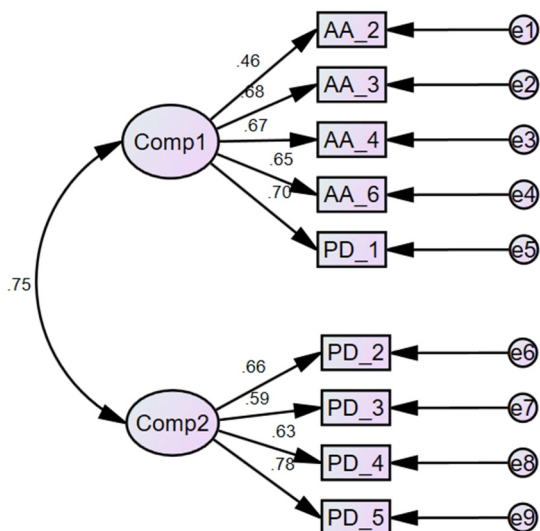


Figure 4.1. The two component CFA model with correlations.

Based upon the moderately strong correlation between the two components I continued the investigation of Research Question 1 by attempting to find a unidimensional solution in CFA. The first iteration of the single factor confirmatory factor analysis combined all nine items into a single factor. The model did not have a good fit with a CMIN/DF=6.791, CFI=.904, and RMSEA=.095. Metrics of the models showed difficulty fitting AA_2 and AA_4 into the factor. AA_2 had a modification index of 19.936 with AA_3 as well as a standardized residual covariance of 2.738. AA_4 had five modification indices above 15.00 and standardized residual covariance greater than 2.0 with three items. AA_2 and AA_4 were removed from the model for the next iteration.

The second iteration to confirm the model improved the goodness of fit. This iteration produced a CMIN/DF=4.693, CFI=.957, and RMSEA=.076. PD_1 had a modification index of 18.936 with AA_6. PD_1 asks about beliefs regarding a hierarchy of age and respect. PD_1 is similar to AA_3, which asks if managers should be older than subordinates. Given the higher modification index, PD_1 was removed from the next iteration to confirm the model.

The third iteration produced an acceptable goodness of fit for the single factor model. The model demonstrated a CMIN/DF=2.608, CFI=.985, and RMSEA=.050. This model demonstrated that items from the power distance and achievement versus ascription scales could result in a unidimensional scale. This unidimensional scale will be referred to as the Social Authority Scale for the purpose of addressing the remaining questions in this research study. The higher the score for Social Authority, the more a participant is likely to accept and expect society to operate according to social status, rather than the merits of one's individual contribution. The lower the score the more likely participants are to believe that power and authority should be earned according to one's contribution to societal and organizational goals.

The lower the score the more likely participants are to believe that society and organizations should be a competitive meritocracy. The graphical results of the model, along with the item loadings, are shown in Figure 4.2.

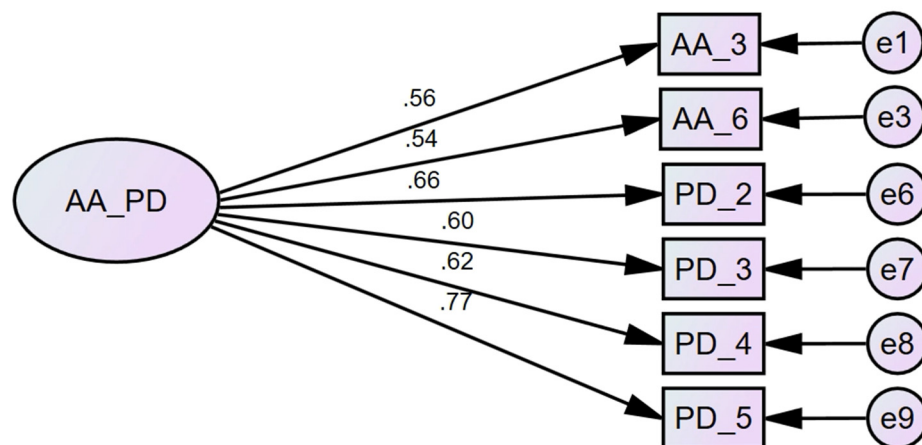


Figure 4.2. Social Authority Model from CFA.

The metrics for each round of adjustments to the model are shown in Table 4.6. There were three iterations before attaining acceptable goodness of fit statistics.

Table 4.6

CFA Model Goodness of Fit Scores and Deletions for the Social Authority Scale Model Based on Modification Indices and Standardized Residual Covariances

Round	CMIN/DF	CFI	RMSEA	Model Adjustments and Rationale
1	6.791	.904	.095	AA_2 and AA_4 removed due to high modification indices and standard residual covariance.
2	4.693	.957	.076	PD_1 removed due to high, multiple modification indices and standard residual covariance issues.
3	2.608	.984	.050	

Research Question 1 asked if the power distance and achievement versus ascriptions scales could be merged to form a single factor. The answer to this question is, “Yes.” While PCA indicated the nine PD and AA items loaded onto two components, CFA demonstrated that a combination of selected items from each previously validated scale could form one unidimensional measure. The confirmed unidimensional model had satisfactory goodness of fit metrics. The Social Authority Scale’s six items had a Cronbach’s alpha of .787. A new variable was computed in SPSS® as the mean of the Social Authority Scale’s six items. The mean of this scale in this sample was 2.77 as compared to a mean of the GLOBE power distance Scale ($M=2.73$) and Trompenaars’ Achievement Versus Ascription Scale ($M=2.89$).

Research Question 2

The second research question sought to explore and confirm a factor to measure endorsement in the Great Man Theory. Specifically, the question asks, “What items from statements designed to measure the Great Man Theory emerge to form one measurement of self-reported belief in the theory?” To address this question, I first ran descriptive statistics on the Great Man Theory items and analyzed bivariate correlations. Next, I performed both exploratory and confirmatory analyses on all the items designed to relate to the Great Man Theory. The Great Man Theory items with statistical measurements are shown in Table 4.7.

Table 4.7

Descriptive Statistics for the Great Man Theory Scale Items

Variable	Item	M	SD	Skewness	Kurtosis
GMT_1	Exceptionally successful organizations like Apple or Amazon would not be what they are today without the leadership of people like Steve Jobs and Jeff Bezos.	5.07	1.37	-.509	-.241
GMT_2	In the U.S. strong work ethic results in success.	4.68	1.54	-.340	-.503
GMT_3	Great leaders are born, not made.	2.74	1.53	.786	.107
GMT_4	In the U.S. one's work ethic is the main factor in determining success in life.	4.01	1.67	-.105	-.802
GMT_5	Great leaders are those who are willing to make bold decisions.	4.99	1.27	-.449	.306
GMT_6	In the U.S. everyone has equal opportunity to achieve the American Dream.	3.19	1.97	.540	-.951
GMT_7	Extraordinary leaders are people who have the right stuff.	3.83	1.51	.011	-.419

The Great Man Theory items all fell within the acceptable boundaries for measures of skewness and kurtosis. Bivariate correlations were analyzed and two items had no correlations with any of the other items at the $r \geq .30$ level. This implied that the items were not related to the same construct as the other items. Thus, these items, GMT_1 and GMT_5, were not included in the PCA factor analyses. All other items were correlated with one or two other items at the $\geq .30$ level. The Kaiser-Meyer-Olkin test to measure the adequacy of this sample was strong (KMO=.732). Furthermore, Bartlett's Test of Sphericity was significant ($p < .000$), indicating

this sample was adequate to further investigate the factor validity and reliability of the Great Man Theory items.

Exploratory factor analysis the Great Man Theory. The five items of the proposed the Great Man Theory scale that were correlated with other items in the series were run through the dimension reduction function of SPSS®, using PCA and varimax rotation. One component was identified with an Eigenvalue ≥ 1.0 , which accounted for 47.64% of the variance and only one component was suggested by the scree plot (Williams, Onsman, & Brown, 2010). These five items demonstrated an acceptable Cronbach's alpha of .720. The PCA results and item loadings are shown in Table 4.8.

Table 4.8

Factor loadings for the proposed the Great Man Theory scale PCA

Variable	Item	Component Loading
GMT_2	In the U.S. strong work ethic results in success.	.758
GMT_3	Great leaders are born, not made.	.555
GMT_4	In the U.S. one's work ethic is the main factor in determining success in life.	.791
GMT_6	In the U.S. everyone has equal opportunity to achieve the American Dream.	.721
GMT_7	Extraordinary leaders are people who have the right stuff.	.597

Confirmatory factor analysis the Great Man Theory. The initial CFA run for the PCA items had unacceptable goodness-of-fit statistics. CMIN/DF was 11.544, CFI was .919, and RMSEA was .128. GMT_3 loaded onto the factor at the .36 level. GMT_3 and GMT_7 had a modification index of 36.923. The standardized residual covariance between these two items was 4.931. GMT_3 asked about great leaders being born, not made, a concept at the heart of the

Great Man Theory. However, this item did not fit mathematically into the model and I removed it to improve goodness of fit. GMT_7 measures a corollary concept with language taken directly from the theory. GMT_3 asked if leaders are born, while GMT_7 asked if leaders have “the right stuff.” After removing GMT_3 the model fit improved to acceptable goodness of fit standards. In this second round the CMIN/DF was 2.639, the CFI .994, and the RMSEA .050. The fit for this model was good, meeting acceptable criteria for all three goodness of fit measures. Figure 4.3 shows the graphic version of the model.

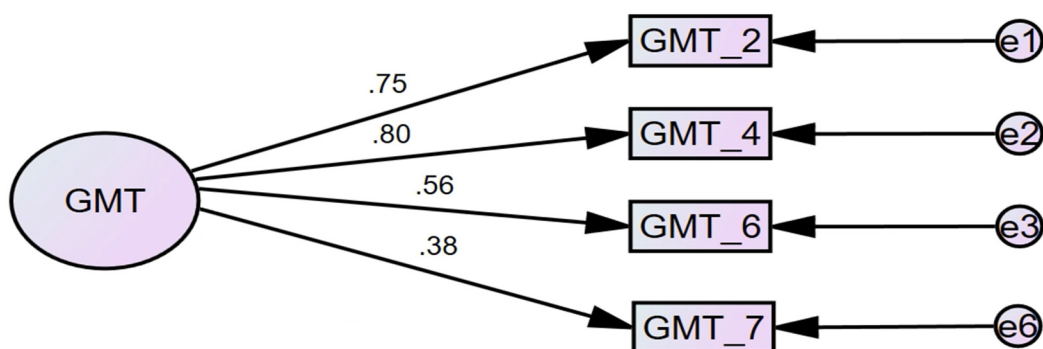


Figure 4.3. The Great Man Theory Scale Model from CFA.

Table 4.9 lists the steps taken to arrive at the Great Man Theory scale items. By removing one item from the PCA the Great Man Theory scale was confirmed as an exploratory scale for this sample and study.

Table 4.9

CFA Model Goodness of Fit Statistics and Deletions for the Great Man Theory Scale Model based on Modification Indices and Standardized Residual Covariances

Round	CMIN/DF	CFI	RMSEA	Model Adjustments and Rationale
1	11.544	.919	.128	GMT_3 removed due to high modification indices and standard residual covariance issues.
2	2.639	.994	.050	

The exploratory and confirmatory analyses on the Great Man Theory items resulted in a valid and reliable scale with four specific items in the scale. These items were GMT_2, GMT_4, GMT_6, and GMT_7. These four items represent concepts of work ethic, belief in equal opportunity, and unequal distribution of personal leadership characteristics. From this point on I will label this confirmed factor model the “Great Man Scale.”

Demographic Variable Recoding

Before proceeding to discussion of Research Question 3 results, it is necessary to describe how new variables were computed and recoded. The variables of ethnicity, age, and subjective socioeconomic status (SES) were each recoded by compressing the number of categories into statistically and logically meaningful units. These three recoded variables were first analyzed in one-way ANOVA with post-hoc Tukey tests to determine the significant intra-variable differences by response level. Next, the variables were recoded into binary category and confirmed with t-tests. The end result of this analysis was the recoding each demographic variable into binary codes for use as independent variables in a four-way ANOVA. The final results, with descriptive statistics, of the recoding are shown in Table 4.11.

Ethnicity. ANOVA testing showed there was a significant difference across ethnic groups for Social Authority, with $F(1)=74.595, p=.000$. One-way ANOVA with Tukey post-hoc

testing indicated the differences within Social Authority for ethnicity was significant between White participants and all other ethnicities. Non-White ethnicities were not significantly different from one another. Thus, ethnicity was recoded into a binary format of White ($n=411$) and non-White ($n=230$) participants.

ANOVA testing for the Great Man Scale using 2 categories was not significant, $F(1)=2.464, p=.117$. Tukey post-hoc testing indicated there was no significant difference across ethnic categories for the Great Man Scale. The binary ethnicity recode of White and non-White was also used for analysis with the Great Man Scale.

Age. ANOVA testing showed there was a significant difference across age groups for the Social Authority Scale, with $F(1)=64.337, p=.000$. Age was originally captured in ten categories of groupings of five years. Tukey post-hoc testing revealed the youngest categories of participants was significantly different from all other categories of age above 30 years old. Thus, age was recoded into a binary format of 18 to 29 year olds ($n=240$) and participants who are 30 years and older ($n=403$).

T-tests confirmed a significant difference between the two age categories for the Great Man Scale with $t(641)=5.182, p=.000$. Participants 18 to 29 ($M=4.25, SD=1.12$) had a higher mean score than did those 30 and above ($M=3.74, SD=1.26$). The binary format of the age coding was used in the factorial ANOVA for the Great Man Scale as well.

SES. ANOVA testing showed there was a significant difference across SES levels for the Social Authority Scale, with $F(1)=5.993, p=.015$. Tukey post-hoc testing indicated rungs three and four were significantly similar while also being different from the fifth rung. Only 50 participants selected rungs 1 through 2 and were categorized with the lower SES group. The top two rungs were selected by 56 participants and categorized with the upper half group of SES.

One category was recoded to include those participants who selected the lowest four rungs of the SES ladder (n=424). The second category was recoded with those participants who selected rungs 5–7 (n=221). Thus, the binary coding of SES was used for factorial ANOVA testing with Social Authority as the dependent variable.

A t-test showed there was not a significant difference between the Great Man Scale and the binary coding of SES with $t(572)=1.335, p=.182$. Before confirming the binary coding for the ANOVA testing with the Great Man Scale, Tukey post-hoc testing indicated that the highest rung (7) of SES was different from the third and fifth rungs. There was no other significant difference found within SES for the Great Man Scale. The binary coding for SES was also used to test the Great Man Scale in the factorial ANOVA. The binary coding of SES was essential for the factorial ANOVA; without it there were too few participants in some categories.

In sum, the three demographic variables of ethnicity, age, and SES were recoded for use in the factorial ANOVA used to address research questions three and four. Gender remained in its original binary format. The descriptive statistics for these recodes are shown in Table 4.10.

Table 4.10

Descriptive Statistics for Demographic Recoding

Variable/ Category (code)	N	Mean	Standard Deviation	Mean	Standard Deviation
<u>Age</u>			Social Authority Scale	Great Man Scale	
18–29 years (0)	240	3.21*	1.13	4.25***	1.19
30-65+ years (1)	403	2.51*	1.04	3.74***	1.26
<u>Gender</u>					
Females (0)	414	2.60*	1.11	3.81***	1.23
Males (1)	227	3.08*	1.08	4.17***	1.19
<u>Ethnicity</u>					
Non-White (1)	230	3.25*	1.28	4.03 ^{ns}	1.33
White (0)	411	2.49*	.922	3.87 ^{ns}	1.17
<u>SES</u>					
SES 1–4 (0)	424	2.84**	1.12	4.00*	1.23
SES 5–7 (1)	221	2.62**	1.11	3.79*	1.23

* $p < .05$, *** $p < .000$, ^{ns} Not Significant

Research Question 3

The third research question sought to investigate demographic differences in endorsement in the Great Man Theory. This question specifically asked, “*Are there significant differences across gender, race/ethnicity, age groups, and SES for a measure of the Great Man Theory?*” In order to investigate this question a new factor based variable was computed from the confirmed the Great Man Scale. The mean of the four GMT items was calculated as a dependent variable and then compared across the demographic variables of gender, age, ethnicity, and subjective SES using 2(gender) by 2(age group) by 2(ethnicity) by 2(SES) factorial ANOVA.

The factorial ANOVA was conducted to compare the main effects of gender, age, ethnicity, and SES and the interaction effect of these social identities on the endorsement of the

Great Man Theory. All demographics were tested in binary form. There were two significant main effects for the Great Man Scale. The main effect for age yielded a statistically significant F ratio of $F(1, 552) = 21.859, p < .000$. Younger respondents, 18 to 29 ($M=4.27$) were more likely to endorse the Great Man Theory than older 30 + years ($M=3.68$) respondents. This means younger participants are more likely to believe people are deserving of leadership based upon personal traits. The main effect for gender resulted in a statistically significant F ratio of $F(1, 552)=2.807, p=.094$. Male participants ($M=4.08$) were more likely to endorse the Great Man Theory than females ($M=3.87$). The mean scores for the two main effects are shown in Table 4.11.

Table 4.11

Great Man Scores for Main Effects of Gender and Age

Variable	Mean	Standard Error
18–29 year olds	4.27	.093
20–65+ year olds	3.68	.088
Females	3.87	.084
Males	4.08	.097

In this analysis, three interaction effects were significant. It should also be noted for each of the interaction effects Levene's test of equality of error variances was significant at the $p=.005$ level, indicating unequal variances for the Great Man Scale across gender, age, ethnicity, and SES groups. Table 4.12 shows the results for the main effects and significant interaction effects in the four-way factorial ANOVA for the Great Man Scale.

Table 4.12

Factorial ANOVA results with the dependent variable of the Great Man Scale

Predictor	Type III Sum of Squares	df	Mean Square	F	p
Intercept	5497.335	1	5497.335	3875.526	.000
Age	31.006	1	31.006	21.859	.000
Gender	3.981	1	3.981	2.807	.094
Ethnicity	.401	1	.401	.282	.595
SES	.364	1	.364	.257	.613
Age*Gender	5.410	1	5.410	3.814	.051
Age*Ethnicity*SES	4.205	1	4.205	2.965	.086
Gender*Ethnicity*SES	5.339	1	5.339	3.764	.053
Error	782.998	552	1.418		

The interaction effect between age and gender was significant, with $F(1, 552)=3.814$, $p=.051$, with a very small effect size ($\eta^2=.007$). In this analysis, 18 to 29 year old males have the highest Great Man Scale mean score at 4.51, followed by 18 to 29 year old females ($M=4.04$). The Great Man Scale mean for males age 30 or over ($M=3.66$) was lower than for older females ($M=3.96$). Based upon 90% confidence intervals mean scores for the young male category was statistically different from each of the other three age and gender categories. These data implied that young males are the most likely to ascribe leadership to those with socially-constructed desirable personal traits and characteristics. The mean scores for the two-way interaction effect of age and gender are shown in Table 4.13.

Table 4.13

Great Man Scale Mean Scores by Age and Gender

Age	Gender	Mean	Standard Error	Lower Bound	Upper Bound
90% Confidence Interval					
18–29	Male	4.51	1.33	4.29	4.72
18–29	Female	4.04	.132	3.82	4.26
30–65+	Female	3.96	.102	3.53	3.86
30–65+	Male	3.66	.142	3.43	3.89

The interaction effect between age, ethnicity, and SES was significant with an $F(1, 552)=2.965, p=.086$. The effect size was very small ($\eta^2=.007$). In this analysis young, non-White participants with higher SES were found to have the highest Great Man Scale mean score ($M = 4.61$). The lowest Great Man mean score was for older non-White participants with higher SES ($M=3.50$). All eight mean scores for the three-way interaction of age, ethnicity, and SES are shown in Table 4.14. This table shows the consistent difference between younger and older participants in their Great Man endorsement, with young participants most likely to accept desirable traits as a proxy for good leadership. Young, non-White participants of higher SES and young, White participants of low SES have the strongest endorsement of leadership by personal traits in this sample.

Table 4.14

Great Man Scale ANOVA with Age, Ethnicity, and SES.

Age	Ethnicity	SES	Mean	Standard Error	Lower Bound	Upper Bound
					90% Confidence Interval	
18-29	Non-White	High	4.61	.214	4.26	4.97
18-29	White	Low	4.32	.162	4.05	4.58
18-29	Non-White	Low	4.12	.141	3.89	4.36
18-29	White	High	4.04	.214	3.69	4.40
30-65+	Non-White	Low	3.80	.176	3.51	4.09
30-65+	White	Low	3.80	.116	3.60	3.98
30-65+	White	High	3.62	.108	3.44	3.79
30-65+	Non-White	High	3.50	.258	3.08	3.93

The interaction effect between gender, ethnicity, and SES was significant with $F(1, 552)=3.764, p<.053$. The effect size was very small ($\eta^2=.007$). In this analysis, higher SES non-White females had the highest Great Man scores ($M=4.19$) with White males close behind ($M=4.15$). The lowest Great Man mean scores in this interaction was for high SES White females ($M=3.51$). The grouping with the lowest mean in this analysis, White females with high SES, were the least likely to accept personal traits as a proxy for proven leadership. This category was significantly statistically different from the three categories that were most likely to accept personal traits as good leadership. All eight mean scores for the three-way interaction of gender, ethnicity, and SES are shown in Table 4.15.

Table 4.15

Great Man Scale Mean Scores with Gender, Ethnicity, and SES Interaction.

Gender	Ethnicity	SES	Mean	Standard Error	Lower Bound	Upper Bound
					90% Confidence Interval	
Female	Non-White	High	4.19	.219	3.83	4.55
Male	White	Low	4.15	.148	3.91	4.40
Male	White	High	4.15	.162	3.88	4.42
Male	Non-White	Low	4.10	.191	3.79	4.42
Female	White	Low	3.96	.133	3.74	4.18
Male	Non-White	High	3.93	.254	3.51	4.35
Female	Non-White	Low	3.82	.121	3.92	4.02
Female	White	High	3.51	.177	3.22	3.80

Summary. Research Question 3 asked if there were significant differences in the demographics for the Great Man Scale. The higher the Great Man score, the greater a participant is likely to subscribe to a model of leadership that espouses that success and greatness are outcomes of a society whereby an individual's personal traits differentiate the successful from the unsuccessful. The significant differences in the Great Man Scale were analyzed with binary measurements for all four demographic variables. Younger participants had a higher endorsement of the Great Man Theory, meaning they were more likely to believe success is a matter of traits. Male participants had the same high ($M=4.15$) endorsement of the trait concept. However, in the presence of two strongly significant interaction effects these two main effects are best understood in context with the interaction of SES. SES significantly influenced the analysis as well. Both White and non-White males have the highest endorsement of the trait

concept associated with the Great Man Theory regardless of SES level. Low SES White female participants had a higher endorsement of the Great Man Theory than higher SES White female participants. Lower SES non-White female participants had a lower endorsement of the Great Man Theory than higher SES White female participants. The results of the factorial ANOVA for the Great Man Scale suggested that age, gender, ethnicity, and SES all influenced participants' responses. In sum, non-White females in the upper half of the SES ladder and White males, regardless of SES, are the most likely to believe that effective leadership is based upon personal traits. White females with higher SES are the most likely to believe social factors influence success.

Research Question 4

The fourth research question asked, "Are there significant differences across gender, race/ethnicity, age groups, and SES for a measure of power distance?" In analysis of Research Question 1 a joint unidimensional factor was established with items from both the GLOBE Power Distance Values and Trompenaars' Achievement versus Ascription scales. This unidimensional factor, labeled the "Social Authority Scale," for the purpose of this study, was used as the dependent variable to investigate this research question through factorial ANOVA.

The ANOVA for this research question was conducted under identical parameters as in the Great Man Theory analysis of variance. The Social Authority Scale was used as the dependent variable and the demographics of age, gender, ethnicity, and SES were the independent variables. All four of these demographics were tested in binary form.

A four-way 2 by 2 by 2 by 2 factorial analysis of variance was conducted on the influence of four independent variables (ethnicity, gender, age, and SES) on participants' orientation toward the Social Authority Scale. In this analysis, the main effects of age, gender,

and ethnicity were statistically significant. The interaction effect for age and SES was significant with $F(F1, 552)=5.925, p=.015$ and the effect size was large ($\eta^2=.193$). The findings of the factorial ANOVA for the Social Authority Scale are shown in Table 4.16.

Table 4.16

Factorial ANOVA results with the dependent variable of the Social Authority Scale

Predictor	Type III Sum of Squares	<i>df</i>	Mean Square	<i>F</i>	<i>p</i>
Intercept	2968.834	1	2986.834	3018.324	.000
Age	24.160	1	24.160	24.562	.000
Gender	11.478	1	11.478	11.669	.001
Ethnicity	33.340	1	33.340	33.896	.000
Age*SES	5.828	1	5.828	5.925	.015
Error	542.949	552	.984		

The results of the interaction effect demonstrated that younger participants (*under age 30*) with higher SES have the highest Social Authority score ($M=3.34$) while older participants with higher SES have the lowest score ($M=2.55$). The interaction effect is illustrated in Figure 4.1, showing how the SES plotlines intersect and diverge with age. For example, high SES and youth indicate the highest Social Authority score while high SES and older participants have the lowest.

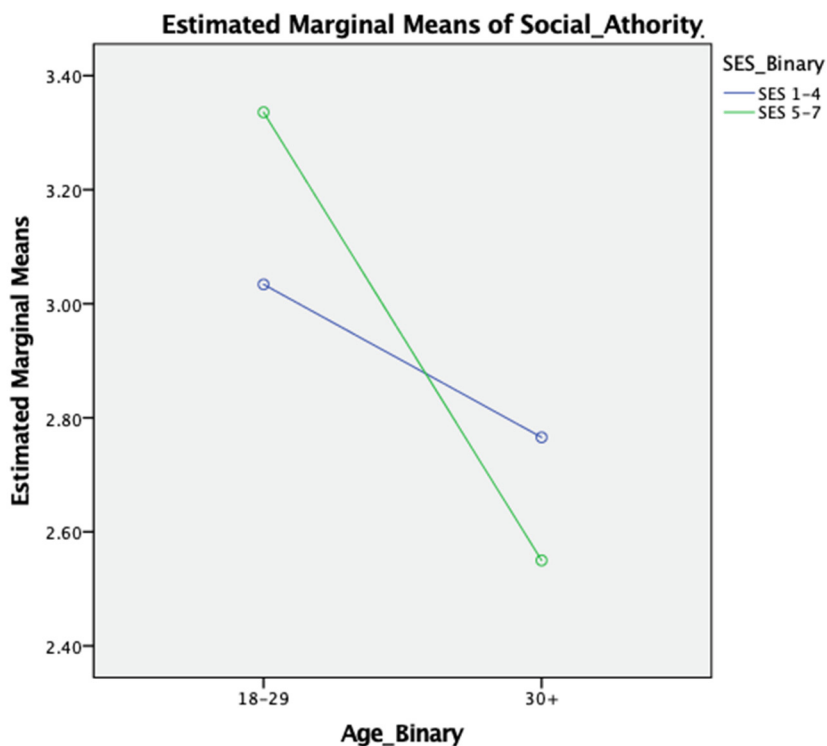


Figure 4.4 ANOVA Plot for Significant Interaction Effect of Age and SES.

The effect size for interaction effect of SES and age was small ($\eta^2=.011$). No matter the level of SES, younger participants (*under age 30*) had a higher Social Authority mean ($M = 3.03$ low SES; $M=3.34$ high SES) than did older participants ($M=2.77$ low SES; $M=2.55$ high SES). Based upon a 90% confidence interval, young participants (*under age 30*) with high SES ($M=3.34$) were significantly different from both categories of older participants. Young participants with low SES ($M=3.03$) were also significantly different from older participants with high SES ($M=2.55$). The two categories of younger participants were more likely to accept and expect society to operate according to social status, where people with the highest status have the most authority, power, and wealth. Younger participants had Social Authority means above 3.0 while older participants were below 3.0. The four mean scores for Social Authority within the significant interaction effect are shown in Table 4.17.

Table 4.17

Social Authority Scale ANOVA with Age and SES

Age	SES	Mean	Standard Error	Lower Bound	Upper Bound
90% Confidence Interval					
18–29	High	3.34	.126	3.13	2.74
18–29	Low	3.03	.089	2.89	3.18
30–65+	Low	2.77	.088	2.62	2.91
30–65+	High	2.55	.117	2.36	2.74

Summary. In response to Research Question 4 the analysis of the data confirm the influence of age, gender, and ethnicity as main effects, while a significant interaction effect between age and SES was also confirmed. Through the four-way factorial ANOVA it is evident that these two demographics (age and SES) interact with one another to influence Social Authority orientation. Participants who were 18 to 29 years old with higher SES were the most likely to afford power and authority to leaders based upon their earned social status.

Research Question 5

The fifth research question asked, “What is the correlation between power distance and the Great Man Theory scores?” To address this question bivariate correlations were run for Great Man and Social Authority scale scores. The overall mean for the Great Man Scale was 3.93 with a standard deviation of 1.23. The overall mean for the Social Authority Scale was 2.76 with a standard deviation of 1.12. The two scales are moderately correlated at the $r=.521$ level with a two-tailed significance level of $p<.000$ ($N=645$). For comparison, the Great Man Scale is correlated ($r=.459, p<.000$) with the original Power Distance Scale and at $r=.477, p\leq.000$)

with the original Achievement Versus Ascription Scale. The simple bivariate correlation between Social Authority and Great Man scales scores showed that the two scales have 27.1% (.521 x .521) shared variance.

Recodes for Regression Analyses

To conduct the regression analysis I used the same independent variables that were used in the Social Authority and the Great Man Theory four-way factorial ANOVAs. Gender was used in the binary format where females are coded as “0” and males as “1.” Age was in a binary format as well, with 18 to 29 year olds coded as “0” and those 30 and above coded as “1.” Ethnicity and SES were also recoded into dummy variables for the purpose of the regressions.

For the variables of ethnicity and SES, dummy variables were created for each variable level. Black ethnicity participants (n=104) and Latin/mixed ethnicities (n=05) were coded into their own variables. White participants (n=411) were used as the reference level, as they were the overwhelming majority of participants by ethnicity, representing the dominant group in this category (DeMaris, 1995). White participants were not entered into the regression analysis as their own variable, but were coded as “0” within the two dummy variables. For SES a similar process was used whereby the category of middle-class SES (n=303) was used as the baseline. This middle-class category was comprised of respondents that selected the third and fourth rungs of the SES ladder. A dummy variable was created for rungs 1-2, the lowest two rungs (n=50). Another dummy variable was created for the highest two rungs, six and seven (n=56). A third dummy variable was the upper middle-class rung five category (n=165). Table 4.18 displays the descriptive statistics for the independent variables used in the regression analysis along with the mean scores for Social Authority and Great Man.

Table 4.18

Descriptive Statistics and Mean Score Differences for Regression Analysis Independent Variables for Social Authority and Great Man scales

Variable/Code	Description	N	Mean	Standard Deviation	Mean	Standard Deviation
<u>Age</u>			Social Authority		Great Man	
0	18–29 years	240	3.21***	1.13	4.25***	1.12
1	30–65+ years	403	2.51	1.04	3.74	1.26
<u>Gender</u>						
0	Female	414	2.60***	1.11	3.81***	1.23
1	Male	227	3.09	1.12	4.17	1.19
<u>Ethnicity</u>						
0	All non-Black Participants	541	2.69***	1.07	3.95***	1.19
1	All Black Participants	104	3.17	1.33	3.81	1.40
0	All non-Latin Participants	540	2.66***	1.09	3.88*	1.23
1	All Latin Participants	105	3.30	1.16	4.17	1.23
<u>SES</u>						
Low: 0	Rungs 3–7	595	2.74*	1.10	3.94 ^{ns}	1.22
Low: 1	Rungs 1–2	50	3.08	1.04	3.80	1.36
Upper Mid: 0	Rungs 1–4, 6–7	480	2.87***	1.15	4.00**	1.24
Upper Mid: 1	Rung 5	165	2.46	.988	3.71	1.18
High: 0	Rungs 1–5	589	2.74***	1.10	3.92 ^{ns}	1.22
High: 1	Rungs 6–7	56	3.07	1.12	4.04	1.35

Note: * $p < .050$, ** $p < .01$, *** $p < .000$, ^{ns} = Not Significant.

Research Question 6

The sixth research question asked, “What social identity characteristics influence scores on the power distance scale?” A multiple linear regression was run for the Social

Authority Scale, with recodes of the participants' ethnicity, gender, age, and SES as independent variables.

To conduct the regression I used the same independent variables that were used in the Social Authority four-way factorial ANOVA. Gender and Age were used in their binary formats, while ethnicity was used with two dummy variables and SES with three dummy variables. The descriptive statistics for the coding are shown above in Table 4.18.

Regression analysis with the Social Authority Scale as the dependent variable.

Multiple regression analysis with the Social Authority Scale score as the dependent variable indicated that the independent variables of age, gender, ethnicity, and SES all significantly influenced the Social Authority score, with $F(5, 639)=26.909, p=.000$ and $R^2=.174$. The regression, using the step-wise enter process with parameters set at the .05 level for entering and .10 level for exclusion, showed that five independent variables significantly contributed to the variance in the Social Authority scores. The models resulting from the step-wise enter process are shown in Table 4.19.

Table 4.19

Summary of Regression Analysis for Variables Predicting Social Authority (N=645)

Variable	Model 1			Model 2			Model 3			Model 4			Model 5		
	<i>B</i>	<i>SE B</i>	<i>B</i>	<i>B</i>	<i>SE B</i>	<i>B</i>	<i>B</i>	<i>SE B</i>	β	<i>B</i>	<i>SE B</i>	β	<i>B</i>	<i>SE B</i>	β
Age	-.700	.087	-.302***	-.634	.088	-.273***	-.540	.089	-.273***	-.452	.090	-.195***	-.429	.090	-.185***
Gender				.364	.089	.155***	.389	.089	-.233***	.420	.087	.178***	.425	.087	.181***
Latin/Mixed							.480	.115	.158***	.611	.117	.201***	.577	.117	.190***
Black										.531	.115	.174***	.499	.115	.164***
Upper Middle-Class													-.242	.094	-.094**
R^2	.091			.114			.138			.165			.174		
<i>F for change in R²</i>	64.410			16.752			17.414			21.350			6.574		
p <.01. *p <.000															

For the Social Authority multiple regression five demographic variables significantly influenced the variance in the dependent variable. With mean scores based on the recoded binary dummy variables., age ($M=.63$), gender ($M=.35$), Latin participants ($M=.16$), Black participants ($M=.16$) and upper middle-class participants ($M=.26$) all significantly influenced the Social Authority Scale score.

The standardized coefficient betas (β) of these social identity variables indicated that participants 30 years and older, males, Latin participants, and Black participants all had a similar strength of influence on the Social Authority Scale. Upper middle-class participants had a statistically significant influence on Social Authority, but at half the strength of influence as the other four variables. The standardized coefficient β of the independent variables, along with their significance levels in the regression model are shown in Table 4.20.

Table 4.20

Summary of Multiple Linear Regression Analysis for Significant Independent Variables Influencing Social Authority (N=645)

Variable	B	SE B	β	t	p
Age	-.429	.090	-.185	-4.759	.000
Latin/Mixed	.577	.117	.190	4.931	.000
Black	.499	.115	.164	4.340	.000
Gender	.425	.087	.181	4.916	.000
Upper Middle-Class	-.242	.094	-.049	-2.564	.011
R^2	.174				
F for change in R^2	6.574				

When the Great Man Scale variable is added to the list of demographic variables included as independent variables in the multiple regression with the Social Authority Scale as the dependent variable, R^2 increases to 38%. The Great Man Scale score accounts for 27%, age 4%,

Black/Non-Black 2%, Latinx/Non Latinx 3%, and Gender 2% of the Social Authority Scale score. There were no multi-collinearity issues; all tolerance statistics were close to 1.0.

Research Question 7

The seventh research question asked, “What social identity characteristics influence scores on the Great Man Theory scale?” To address this question a multiple regression analysis was run with the Great Man Scale as the dependent variable and participants’ ethnicity, gender, age, and SES as independent variables. The regression analysis using the step-wise enter process with parameters set at the .05 level for inclusion and .10 level for exclusion, resulted in a final model with age, gender, and SES as significant contributors to the Great Man Scale score. Gender and age variables were used in their binary coding. Dummy variables for ethnicity and SES were used as in the coding for the regression in Research Question 6. The descriptive statistics for this regression analysis are shown above in Table 4.18.

The final regression model included age ($M=.63$), gender ($M=.35$), and upper middle-class ($M=.26$) as significant independent variable contributors to the Great Man Scale score, with $F(3, 641)=12.894, p=.000$ and $R^2=.057$. The summary of the hierarchical regression analysis for demographic variables and the Great Man Scale is shown in Table 4.21.

Table 4.21

Summary of Regression Analysis for Variables Predicting Great Man Scale (N=645)

Variable	Model 1			Model 2			Model 3		
	<i>B</i>	<i>SE B</i>	<i>B</i>	<i>B</i>	<i>SE B</i>	<i>B</i>	<i>B</i>	<i>SE B</i>	<i>B</i>
Age	-.510	.098	-.200***	-.461	.100	-.181***	-.429	.101	-.169***
Gender				.265	.101	-.103**	.274	.101	.106**
Upper Middle-Class							-.232	.109	-.082*
<i>R</i> ²		.040			.050			.057	
<i>F</i> for change in <i>R</i> ²		26.848			6.912			4.490	

Note: **p* <.05, ***p* <.01, ****p* <.000

The standardized coefficient betas (β) indicated that age ($\beta = -.429$) was the strongest influence on the Great Man Scale, followed by gender ($\beta = .274$), and finally upper middle class ($\beta = -.232$). The standardized coefficient β of the independent variables, along with their significance levels in the regression model are shown in Table 4.22.

Table 4.22

Summary of Multiple Linear Regression Analysis for Variables Predicting Great Man Scale mean (N=645)

Variable	<i>B</i>	<i>SE B</i>	β	<i>t</i>	<i>p</i>
Age	-.429	.101	-.169	-4.271	.000
Gender	.274	.101	.106	2.718	.007
Upper Middle-Class	-.232	.109	-.082	-2.119	.034
<i>R</i> ²		.057			
<i>F</i> for change in <i>R</i> ²		4.490			

Research Question 8

The eighth and final research question in this study asked, “What themes emerge through open-ended questions about the relationship between power distance, and the Great Man Theory?” Two qualitative open-ended questions were asked in the survey. The first asked participants to identify traits using keywords that leaders should possess to be effective. A second question asked participants to think internally about the traits they feel are most important to their own success.

Participants provided 2,143 narrative words in response to these two open-ended questions. Using Boyatzis’ (1998) methodology, these words were transformed into six quantitative variables. Thematic coding of these two qualitative questions began by conducting a frequency count per question. In the first qualitative question, for instance, words like integrity, honest/honesty, and empathy/empathic were used more than 50 times each. Another 35 words were used ten times or more. Hundreds of unique words were used less frequently or even one time each. Using the most commonly repeated words three themes were developed for each open-ended question.

Leader traits and characteristics (qualitative question 1). The first open-ended survey question was “Using 2-4 words, please list the personal traits, characteristics, or attributes which you believe a leader should possess to be effective in the U.S.” The first theme was labeled as “Empathy.” Words, and their derivatives, used in this theme included compassion, listening, understanding, kind, and caring. The second theme was labeled “Justice.” Words coded into the Justice theme included fair, transparent, ethical, truthful, credible, equitable, and trustworthy. The final theme for this question was labeled as “Assertive.” Some participants see assertiveness as a positive disruptive trait whereby the leader acts in a confident dissentient. Words coded into

the Assertive theme were decisive, confident, assertive, dominant, proud, strong, and shameless. New variables for the three themes were created and marked with a “1” when the theme was mentioned. Participants who did not mention the theme or did not respond to the qualitative question were marked with a “0.” Participants who did not respond to the open-ended question were coded as a discrete missing variable. An independent-samples t-test was conducted to compare participants’ Social Authority and Great Man scales for those who mentioned a theme and those who did not mention the theme. The label, description, and words used to construct the themes are shown on Table 4.23.

Table 4.23

Description of Themes for Traits Leaders Should Possess (Qualitative Question 1)

Label	Words Included	Description
Empathy	Compassion, listening, understanding, kind, and caring	Leaders should have a positive interpersonal affect with followers.
Justice	Fair, transparent, ethical, truthful, credible, equitable, and trustworthy	Leaders should be fair and consistent with followers.
Assertive	Decisive, confident, assertive, dominant, proud, strong, and shameless	Leaders should be confident and bold.

Leader traits and Social Authority. The three themes for the first qualitative question were analyzed using t-tests by comparing the mean score for Social Authority. There was a significant difference in the Social Authority scores for participants who mentioned Empathy ($M=2.33$, $SD=.870$, $n=192$) and those who did not mention the theme ($M=3.00$, $SD=1.12$, $n=342$), with $t(532)=7.166$, $p=.000$. There was a significant difference in the Social Authority scores for participants who mentioned Justice ($M=2.53$, $SD=.891$, $n=104$) and those who did not

mention the theme ($M=2.81$, $SD=1.12$, $n=430$), $t(532)=2.362$, $p=.019$. There was a significant difference in the scores for participants who mentioned Assertiveness ($M=3.45$, $SD=1.04$, $n=117$) and those who did not mention the theme ($M=2.56$, $SD=1.02$, $n=417$), $t(532)=-8.252$, $p=.000$. These findings suggest those who mentioned Empathy and Justice are more likely to accept and expect that people should be given leadership based upon their contribution, skills, and abilities than those participants who did not mention the theme. Those who mentioned Assertiveness were more likely than others in the sample to accept and expect people to be given authority and power based upon social status.

Leader traits and the Great Man Theory. The three themes were also analyzed with the Great Man Scale under the same conditions as above. The Justice theme did not demonstrate significance for the Great Man Scale. There was a significant difference in the Great Man scores for participants who mentioned Empathy ($M=3.54$, $SD=1.20$, $n=192$) and those who did not mention the theme ($M=4.07$, $SD=1.21$, $n=342$), with $t(532)=4.883$, $p=.000$. There was a significant difference (See Table 4.15) in the Great Man scores for participants who mentioned Assertiveness ($M=4.32$, $SD=1.16$, $n=117$) and those who did not mention the theme ($M=3.75$, $SD=1.22$, $n=417$), with $t(532)=-4.489$, $p=.000$. In Table 4.15 the results of the analysis for the three themes are shown. Those who mentioned Empathy are more likely to believe success is a matter of circumstances, not in-born traits, than those who did not mention the theme. Those who mentioned Assertiveness are more likely to believe that success is about traits, not circumstances, than those who did not mention the theme.

Personal traits leading to success (qualitative Question 2). The second open-ended survey question was “Please list a few (2–4) of the leadership traits you think are most likely to lead to your success.” The first theme was labeled as “Luck.” This theme was related to the

concept of fairness, opportunity, and socioeconomic status at birth. Participants used words like luck, opportunity, privilege, and wealth. I labeled the second theme “Rugged Individualism.” This theme emerged through words like confidence, ambition, tenacity, bold, and risk. The third theme I labeled as “Work Ethic.” Words used in the coding of this theme included work ethic, resilient, grit, and hardworking (sic). These three themes were analyzed with independent-sample t-tests as in the previous qualitative analysis. The labels, description, and words used in the thematic coding of the second qualitative question are shown in Table 4.24.

Table 4.24

Description of Themes for Personal Leadership Needs of Participants (Qualitative Question 2)

Label	Words Included	Description
Luck	Luck, opportunity, privilege, and wealth	The right opportunities are needed to be successful.
Rugged Individualism	Confidence, ambition, tenacity, bold, and risk	Self-reliance and independence are needed to be successful.
Work Ethic	Work ethic, resilient, grit, and hard-working.	Strong work ethic is needed to be successful.

All three themes demonstrated significant differences with Social Authority. There was a significant difference in the Social Authority scores for participants who mentioned Luck ($M=2.20$, $SD=.83$, $n=31$) and those who did not mention the theme ($M=2.84$, $SD=1.11$, $n=398$), with $t(427)=3.148$, $p=.002$. There was a significant difference in the Social Authority scores for participants who mentioned Work Ethic ($M=2.54$, $SD=.95$, $n=104$) and those who did not mention the theme ($M=2.88$, $SD=1.34$, $n=325$), $t(427)=2.716$, $p=.007$. There was a significant

difference in the Social Authority scores for participants who mentioned Rugged Individualism ($M=3.48$, $SD=.982$, $n=56$) and those who did not mention the theme ($M=2.69$, $SD=1.09$, $n=373$), $t(427)=-5.148$, $p=.000$. Participants who mentioned Luck and Work Ethic are more likely to expect people are given power and authority based upon their personal contributions to societal and organizational goals. Those who mentioned Rugged Individualism are more likely, than those who did not mention the theme, to expect and accept that leadership is given to those with the highest social status.

The three themes from the second qualitative question were also analyzed with the Great Man Scale, where the Work Ethic theme was the only theme to not demonstrate significant difference. There was a significant difference in the Great Man scores for participants who mentioned Luck ($M=2.80$, $SD=1.00$, $n=31$) and those who did not mention the theme ($M=4.01$, $SD=1.23$, $n=398$), $t(427)=5.349$, $p=.000$. There was a significant difference in the Great Man scores for participants who mentioned Rugged Individualism ($M=4.64$, $SD=1.12$, $n=56$) and those who did not mention the theme ($M=3.82$, $SD=1.24$, $n=373$), $t(427)=-4.708$, $p=.000$. The results of the analysis for the six themes are shown in Table 4.25. Participants who believe luck is needed to achieve their personal success are more likely, than those who did not mention the theme, to believe that success is a matter of circumstances, not in-born traits. Conversely, those who mentioned Rugged Individualism are more likely than those who did not mention the theme to believe that success is based upon in-born traits, not social circumstances.

Table 4.25

Qualitative Question Theme Mean Scores and Statistical Significance

Theme	N	Social Authority Mean (p-level)	Great Man Mean (p-level)
Empathy			
Mentioned	192	2.33 (<i>p</i> .000)	3.54 (<i>p</i> .000)
Did not mention	342	3.00	4.07
Justice			
Mentioned	104	2.53 (<i>p</i> .019)	3.78 (<i>p</i> .399)
Did not mention	430	2.81	3.90
Assertive			
Mentioned	117	3.45 (<i>p</i> .000)	4.32 (<i>p</i> .000)
Did not mention	417	2.56	3.75
Luck			
Mentioned	31	2.20 (<i>p</i> .002)	2.80 (<i>p</i> .000)
Did not mention	398	2.84	4.01
Rugged Individualism			
Mentioned	56	3.48 (<i>p</i> .000)	4.64 (<i>p</i> .000)
Did not mention	373	2.69	3.82
Work Ethic			
Mentioned	104	2.54 (<i>p</i> .007)	4.05 (<i>p</i> .254)
Did not mention	325	2.88	3.88

Participants who engaged in the open-ended questions provided rich data that was able to demonstrate significance difference in Social Authority orientation and Great Man endorsement. In the first question about desirable leader traits, those participants who mentioned Empathy and Justice, had Social Authority scores that were lower as compared to those who did not. Those who mentioned assertiveness as a successful leadership trait were found to increase Social Authority orientation. Participants who mentioned Empathy as important for leadership had a lower level of agreement with the Great Man Scale than those who did not list this characteristic. Those who mentioned Assertiveness had higher level of agreement with the Great Man Scale than those who did not list this characteristic.

Participants who engaged in the open-ended question about their own leadership needs also provided rich, significant data to this study. Participants who believe they need the Luck or Work Ethic themes were found to have a reduced Social Authority orientation, whereas mentioning Rugged Individualism increased Social Authority. The Work Ethic theme did not significantly influence Great Man endorsement. The Luck and Rugged Individualism themes did significantly influence Great Man endorsement in the opposite direction of one another. Luck is likely to reduce a participants' Great Man endorsement, while Rugged Individualism is likely to increase it.

Essentially, those participants who mentioned Empathy, Justice, Luck, and Work Ethic were significantly less likely than other participants to afford a leader authority and power based upon their social status. Participants who mentioned Assertiveness and Rugged Individualism are more likely than other participants to look to people for leadership based upon their social status. Participants who mentioned Empathy and Luck are less likely than other participants to believe that personal traits are the key to effective leadership, while those mentioned Assertiveness and Rugged Individualism are more likely.

Conclusion

This chapter set out to investigate the eight research questions set forth in Chapter III through analysis of the data. In summary, this study produced a diverse sample of participants that enabled valid analysis of four demographics across two scales. An exploratory scale was confirmed to measure endorsement in the Great Man Theory within this sample. The study also confirmed that items from the achievement versus ascription and power distance scales could be joined as one valid scale within this sample. The methodology of this study produced sufficient data in order to measure the research agenda. A brief summary of the research questions and key findings is shown in Table 4.26.

Table 4.26

Research Question and Key Findings Brief Summary

Question	Findings Summary	Description of Findings
1. Is a joint factor items for power distance and achievement versus ascription possible?	AA_4, AA_6, PD_2, PD_3, PD_4, PD_5 with a Cronbach's Alpha of .779.	GLOBE Power distance and Trompenaars' Achievement Versus Ascription Scale statements were combined into one unidimensional 6-item Social Authority Scale.
2. What items form the Great Man Theory scale?.	GMT_2, GMT_4, GMT_6, GMT_7 with a Cronbach's Alpha of .711.	The items designed to measure the Great Man Theory did result in a 4-item the Great Man Scale.
3. What social identity differences are evident in the Great Man Scale?	Significant Main Effects: Age and Gender. Significant Interaction Effects: Age & Gender; Age, Gender, & SES; Gender, Ethnicity, & SES.	Participants 18-29 and males had the highest level of agreement with the Great Man Scale.
4. What social identity differences are evident in the Social Authority?	Significant Main Effects: Age, Gender, & Ethnicity. Significant Interaction Effects: Age & SES	Participants 18-29, males, and non-White participants had the highest level of agreement with the Social Authority Scale.
5. What is the correlation between Great Man and Social Authority?	$r = .521$ prior to CFA analysis, $r = .750$ in CFA analysis	The two scales, Social Authority and Great Man, were moderately strongly correlated.
6. What social identity characteristics influence Social Authority?	Participants 30 years and older decrease mean. Males increase mean. Latin participants increase mean. Black participant increase mean. Upper Middle-class participants slightly decrease mean.	Females, those age 30 and over, White participants, and upper-middle class participants significantly influenced the Social Authority Scale score.
7. What social identity characteristics influence the Great Man Theory?	Participants 30 years and older decrease mean. Males increase mean. Upper Middle-Class participants slightly decrease mean.	Over age 30 significantly influenced the Great Man Scale score.
8. What qualitative themes influence Social Authority and the Great Man Theory?	Leadership Traits: Empathy, Justice, & Assertive. Personal Needs: Work Ethic, Luck, & Rugged Individualism.	Those mentioning Assertiveness and Rugged Individualism had the highest Social Authority and Great Man scale scores. Those mentioning Empathy and Luck had the lowest Social Authority and Great Man scale scores.

Chapter IV focused on the data that directly addressed the eight research questions of this study. In Chapter V, I derived meaning by synthesizing and interpreting the literature (Chapter II) and study (Chapter IV) findings. The theories discussed in Chapter II predicted the performance of some of the data, while some unexpected results were uncovered through analysis. The data also brought forth more questions that warrant further investigation. In Chapter V, I discuss the implications of these data for both further academic scholarship and those who practice the art and science of leadership.

In summation, data analysis addressed the research questions. Exploratory and confirmatory factor analysis confirmed a new joint unidimensional Social Authority scale with items from the GLOBE Power Distance Values Subscale and Trompenaars' Achievement versus Ascription scales. Factor analysis also confirmed a new scale to measure endorsement of the Great Man Theory. Both new scales were used for the correlational, ANOVA, and regression analyses to address other research questions in this study. The ANOVA and regression analyses addressed the questions regarding social identities and their influence on power distance orientation and endorsement of the Great Man Theory. While singular main effect elements of a participants' identity, such as age, gender, ethnicity, and SES, were found to have a moderating effect on these values, there were also intersectional interaction effects. For Social Authority gender, age, ethnicity and SES were significant influencers. For the Great Man Theory, ethnicity was not an influencer while gender, age, and SES were significant.

Chapter V: Discussion

The twofold purpose of this study was to investigate the relationship between self-reported endorsement of power distance and belief in the Great Man Theory and to investigate if differences in values toward these two constructs are explained by one's social identity. This chapter includes a discussion of this study's major findings as they relate to American leadership values. I begin this discussion with an overview of study findings in the context of the overall research agenda then move to discuss implications of the findings related to the literature discussed in Chapter II as well as implications for leadership practice. I conclude the chapter with a discussion of this study's limitations and suggestions for future research.

Overview

This study was designed to test assumptions regarding power distance orientation, endorsement of the Great Man Theory, and the influence of American social identities. Chapter II reviewed the theory behind power distance and achievement versus ascription while situating these constructs in a uniquely American ethos, as produced by social knowledge. Chapter III described a mixed-methods approach to test assumptions that heavily prioritized quantitative data. The methodology built off the foundation laid by previously validated scales to explore new ways of understanding the social identity complexity of intra-national culture. Chapter IV developed two new scales and used them to measure the cultural and social knowledge values of American respondents with diverse social identities. In this chapter, I formulate and convey the meaning of the data within the context of this study's research agenda and I discuss implications for leadership practitioners.

Summary of Social Authority and the Great Man Theory. Before discussing the interpretation of study findings, it is beneficial to revisit the meaning of high and low values on measures of power distance, social authority, and the Great Man Theory. The Social Authority

Scale developed in this study measures the degree to which participants expect and accept that high social status is a prerequisite for authority and power in society and organizations. The scale is based upon statements designed to measure power distance in the GLOBE study and in Trompenaars' Achievement Versus Ascription Scale. These two psychometric scales are related to one another. High power distance, as measured by this study's Social Authority Scale is associated with an ascriptive orientation. That is, high scores on the Social Authority scale imply that respondents think societies should operate in a manner that affords authority and power to those who fit within socially constructed preferences regarding age, gender, and ethnicity. In the U.S. this is likely to mean privilege ascribed to older White males.

In terms of the Great Man Scale, values on the higher end of the spectrum mean a greater belief in personal traits as the reason for differences in success outcomes. Higher endorsement of the Great Man Theory means that one assumes the Rockefellers and Carnegies of the world have some personal traits that made them more successful than their peers. Respondents with lower scores on the Great Man Scale tend to assume that success is achieved through certain actions or learned behaviors. In over simplistic terms, high the Great Man Theory scores infer that success is a matter of one's biology; whereas low the Great Man Theory scores infer that one's success can be replicated by observation, learning, and practice. Table 5.1 is a summary of the differences between high and low values of power distance and the Great Man Theory.

Table 5.1

Table Featuring Differences Between High and Low Values of Social Authority and the Great Man Theory

Social Authority (proxy for power distance)	The Great Man Theory
Higher	Higher
More likely to expect & accept unequal distribution of power & authority.	More likely to ascribe leadership to people based upon personal traits.
Examples	Examples
<ul style="list-style-type: none"> • Societies run by monarchy. • Societies that explicitly privilege those from certain families, clans, or tribes. • Ascription of authority & power to those who hold privileged social status. • Large gap in income inequity and quality of life outcomes. 	<ul style="list-style-type: none"> • Belief that leaders are those who are charismatic, extroverted, assertive, intelligent, etc. • Personality a pivotal element of leadership. • People like Steve Jobs, Jeff Bezos, John Rockefeller, & Andrew Carnegie
Lower	Lower
More likely to expect & accept no or limited disparity with the distribution of power & authority throughout society.	More likely to ascribe leadership to people based upon objectively measured accomplishments.
Examples	Examples
<ul style="list-style-type: none"> • Societies run by democracy. • Robust, healthy middle-class. • Priority on creating equal & equitable policies. • Respect & authority afforded, based upon merit. 	<ul style="list-style-type: none"> • Belief that objective successful outcomes determine respect & authority. • People like Billie Jean King Jackie Robinson who broke barriers based upon athletic achievements.^[L]_[SEP]

While the Great Man Scale is newly developed in this research with no cross-national comparison points, the GLOBE project quantified 62 different national samples according to power distance value. Figure 5.1 is a map of selected countries that scored higher and lower than the U.S. on the GLOBE Power Distance Values Subscale (House et al., 2004, p. 540). GLOBE measured two different power distance scores. Power distance was measured separately by asking participants how power distance was currently practiced and how it should be valued.

Every society demonstrated a desire to reduce power distance by having value scores that were lower than practice scores. Countries like the Netherlands and Finland were among the lowest power distance practice societies. Countries like Russia, Morocco, and China were among the highest, in terms of practice. GLOBE measured the U.S. at a mean score of 2.85 for power distance value. The Netherlands ($M=2.45$) and Finland ($M=2.19$) have power distance values lower than the U.S., as would be expected. Russia ($M=2.62$), India ($M=2.64$), and Brazil ($M=2.30$) are all countries with higher power distance practice than the U.S. but have power distance value scores that are lower than the U.S. For further comparison, China was assigned a practice score of $M=5.16$ and a value mean score of $M=3.10$. Morocco was assigned the highest practice score at 5.80 and a moderate value score of 3.11. Countries like Russia, India, and Brazil, which have great disparities between the haves and have-nots of society, were assigned “valued” power distance scores nearly three points lower. The U.S. was measured to have a value power distance score 2.03 points lower than its practice mean scores. In plain terms, what Figure 5.1 demonstrates is a paradox of beliefs about power distance. While the ethos of the U.S. would argue, “all men are created equal,” our beliefs indicate that we accept and expect more inequality than societies like Russia, Brazil, and India.

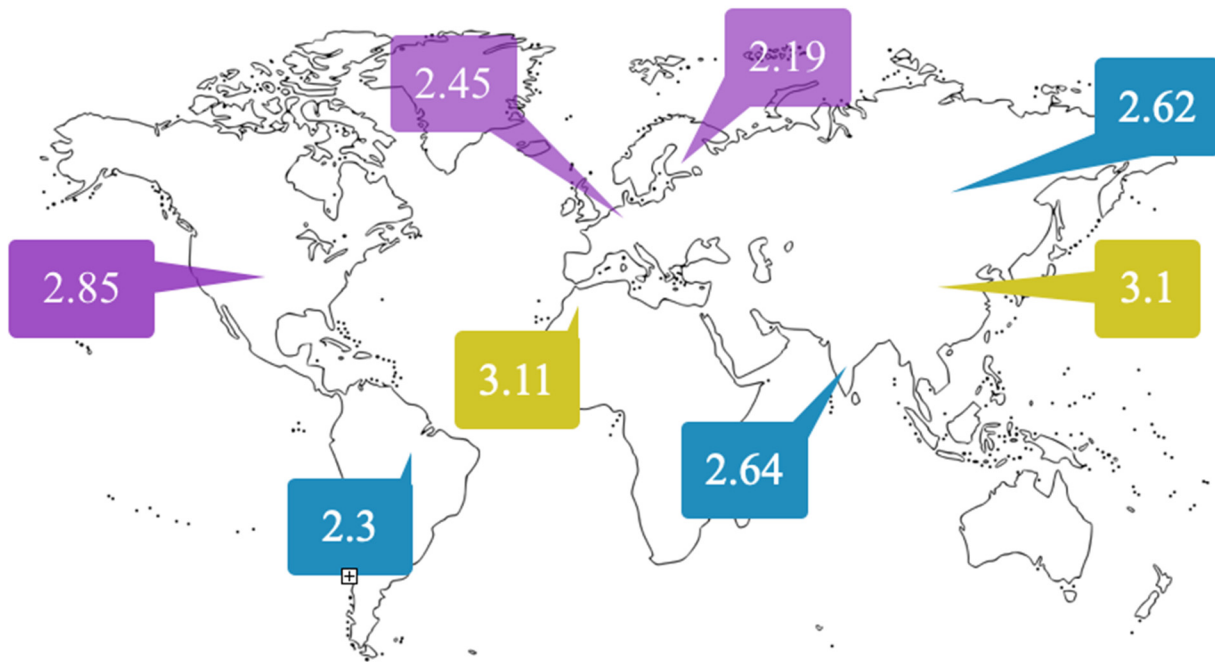


Figure 5.1. World map featuring select GLOBE power distance value scores.

Significance Revisited. In Chapter I, I articulated that low power distance and achievement orientation is a reliable hallmark of societies that are economically prosperous. The theories postulate that these societies value achievement and contribution over the social status of groups or individuals. While the key concepts of low power distance and achievement orientation are woven into the social knowledge of the American ethos, as argued in Chapter II, the U.S. economy is demonstrating paradoxical outcomes. The overall economic metrics in the U.S. seem to be healthy. A deeper look into the economic outcomes shows a more complex reality.

The non-partisan Congressional Research Office studied the effects of the 2017 tax reform legislation that was created and passed by Republican lawmakers. This reform bill intentionally targeted corporations and the wealthiest Americans offering significant tax cuts in the theory that the benefits of the reform would trickle down to the middle-class. The Gravelle

and Marples (2019) study found no benefit to the U.S. economy from the tax reform. They argued that the economic growth trend is following the same trajectory as was expected prior to the bill's passing. The U.S. economy grew at 2.9% in 2018 and inflation-adjusted wages grew by 2.0%, however wages for production and non-supervisory workers grew only by 1.2%. These data, in theory, indicate an economy driven by extremely low practice of power distance, or an achievement only orientation, according to Trompenaars (1993) construct. While these economic data may appear to be associated with a low power distance culture, the trend toward even greater economic disparity does not follow an expected outcome. The type of growth the U.S. is experiencing benefits those of higher socioeconomic status, which is a phenomenon expected in high power distance societies.

The methodology and findings of this study show that American orientation toward power distance is, at best, inconsistent and, at the worst, self-deceptive. When applying the theory outlined in Chapter II to the findings of Chapter IV, I argue that we want to believe the founding documents of our country that teach equality, self-determination, and the ability to pull ourselves up by our bootstraps. At the same time, we experience the ability and probability of these values very differently depending on our social identity in America. While the previous chapter discussed the data, the following section contextualizes the data by interpreting the findings within the context of the theory and practice.

Interpretation of Findings

Research Question 1. “Does factor analysis show that the items from the GLOBE power distance sub scale and Trompenaars’ Achievement Versus Ascription Scale merge to form one measure of power distance?” This question was developed to attempt to understand the complexity of intra-national cultural values. Previous research (House et al., 2004, p. 532; Liu, Fellows, & Fan, 2003) established an association between power distance and achievement

versus ascription. Smith, Dugan, and Trompenaars (1996), found a .68 correlation between achievement versus ascription and Hofstede's Power Distance Index. These were both calculated using a 5-point Likert scale. I theorized that items from Trompenaars' and GLOBE's Power Distance Values Subscale could form one factor. Statistically speaking, a joint unidimensional factor was confirmed. However, only two of the six achievement versus ascription items loaded into the new factor. Data from this current study resulted in an overall mean score of 2.73 for the GLOBE Power Distance Values Subscale and 2.89 for Trompenaars' Achievement Versus Ascription scale. The overall mean for the newly-developed joint unidimensional, Social Authority Scale, was 2.82. No previous study has attempted to join these two scales; this study confirmed the association of the psychometric constructs measured by these two scales.

Research Question 2. "What items from statements designed to measure the Great Man Theory emerge to form one measurement of self-reported belief in the theory? A new scale was developed through this study to measure endorsement of the Great Man Theory. This scale needs further development and research before being used in another study and sample. The theory (Cawthon, 1996; Kreisler & Packer, 2017; Wilson, 1992) behind the scale attempted to test beliefs about rugged individualism and the efficacy of work ethic in America. The rugged individual items require more refining. The qualitative responses to open-ended survey questions could be of assistance in future research to formulate stronger items for the scale.

Respondents were more likely to agree with the Great Man Theory work ethic items, than with either the power distance or achievement versus ascription scales. The Great Man Scale mean score for the sample was 3.93, compared to 2.73 for the original GLOBE Power Distance Values SubScale and 2.90 for Trompenaars' Achievement versus Ascription Scale. These data

indicate a more broadly socially held and agreed upon endorsement of the Great Man leadership theory than for either high power distance or ascription over achievement.

I posited that power distance, as measured in this study by the Social Authority Scale, and the Great Man Theory are positively correlated. As power distance, or social authority, increases, so should endorsement in the Great Man Theory. The Great Man Theory is rooted in the idea of unequal distribution of personal traits. The higher the score on the Great Man Scale, the more likely the respondent is to believe success is rooted on the basic unequal distribution of personal traits. In short, some people are born with or blessed from the start with leadership traits. The idea that great leaders are born (GMT_3) did not factor into the Great Man scale. Item GMT_5, “Extraordinary leaders are people who have “the right stuff,” did factor into the scale. The wording of this item was pulled directly out of the literature (Cawthon, 1996). It is likely that the term “the right stuff” is more ambiguous than being born as an extraordinary person.

In a high power distance context we expect to see people of the “right” gender, age, and ethnicity (or family surname) in positions of authority and leadership. In a low power distance context the social identity of people in authority is irrelevant. Low power distance contexts afford authority to people based upon their ability to contribute to societal and organizational goals. The Great Man Theory affords authority to people based upon personal traits. Both, personal traits and social status are a matter of biology, not something earned through merit. The Great Man Scale measured participants’ beliefs about success being a matter of personal traits in a supposedly fair economic system. There is paradox is at the heart of the dichotomy between the Great Man Theory and an ascriptive oriented cultures. Trompenaars and Hampden-Turner (1993; 2012) described the liabilities of an “achievement only” society. According to their theory, societies that value achievement to an extreme become ascriptive oriented cultures, in

that they ascribe value only to those who achieve. This study found a higher agreement with the Great Man Scale than with the Social Authority Scale. I interpret this finding to be an artifact that points to an achievement only effect in American society. The ethos of America embraces the belief that we are created equal (Chafe, 2012; Gorski, 2017). However, I argue our social knowledge rejects the role that beginning social status plays in creating the successful, and instead credits personal traits with high achievement.

Research Questions 3 and 4. “Are there significant differences across gender, race/ethnicity, age groups and socioeconomic status for a measure of the Great Man Theory/power distance?” These two questions tackle the issue of social identity’s influence upon power distance, as measured by this study’s newly developed Social Authority Scale and the Great Man Theory, as measured by the new the Great Man Scale. The data indicated the Social Authority measure was significantly influenced by ethnicity, age, gender, and socioeconomic status. The measure for the Great Man Theory was also influenced by these demographics, with the exception of ethnicity.

The findings of these two questions remind us that America is not a melting pot of cultures (Prasad, 1997). The overall mean for GLOBE power distance scale with this study’s sample is very close to GLOBE’s 1994 U.S. results. In fact, there is only a fractional difference after 25 years between this study’s sample and GLOBE’s. National culture is a reliable and durable construct. The difference between national culture and the findings of this study is a matter of the level or perspective of quantitative investigation. Statistically there is significant predictability about the orientation of cultural values of a national group of people (Minkov & Hofstede, 2011). It is also true that upon closer inspection there is significant disagreement within the groupings of a national sample (Robertson, 1995).

Quantitative social measurements are inherently reductionist—offering a compressed, simplified numerical model of a grouping of people. The four-way factorial ANOVA analysis in this study highlighted how national culture is like Russian Matyoshka dolls in that within each doll is a unique social group with its own cultural orientation. Furthermore, the analysis of these two scales along with an individual's layered social identities highlights the extremely small effect size of the interaction effects. Effect sizes $<.01$ are not uncommon in the field of microeconometrics (Sieversten, Gino, & Piovesan, 2016). These small coefficients may still be meaningful given the sample size, while interpreting the data on an individual behavior level (Seo, 2016). Thus, when interpreting the interaction effect on a macro level or group level the effect is likely to be of limited reliable efficacy. The extremely small effect size, as indicated in the interaction effects of the Great Man factorial ANOVA, suggest a degree of validity in the analysis of individual behavior based upon one's the Great Man Theory endorsement.

If I were to apply the analysis findings with the newly developed Social Authority scale to my own social identity the complexity of the level of investigations becomes more apparent. My own demographic profile would be a White, middle-class male, in his 40s. The significant interaction effect in the Social Authority ANOVA suggests that age and SES influence the Social Authority score. As someone who is 30 years or older, I should expect that those who are currently 18 to 29 years old have a Social Authority orientation that is much higher than my own. That is to say these younger participants, regardless of their SES, are more likely to assign power and authority to leaders based upon unearned social status. When SES is factored in the difference in Social Authority is more complex. For younger participants higher SES means higher Social Authority, or assignment of power and authority based on unearned status, orientation. For older participants, higher SES means a lower Social Authority orientation, or lower tendency to ascribe authority based on earned achievement status. This interaction effect

is visible in Figure 5.2. In practice, this suggests that those who are 18 to 29 years old and have higher SES, or young affluent professionals, were the most likely to assign power, or authority, based on unearned status. At the same time, the older lower and higher SES groups, or the more mature respondents, were more likely to assign power, or authority, based on earned achievements. Rudmin, Ferrada-Noll, and Skolbekken (2003) found that younger women diverged from the norm in a study that included analysis of power distance, age, and gender and their effects on suicide rates. Chao, Cheung, and Wu (2011) measured power distance and captured demographics as a control. They found gender and age to have a significant influence on power distance, where younger participants had higher power distance orientation. It seems the findings for research questions three and four are unique contributions to scholarship concerning power distance.

The interaction effect within the Great Man Scale was even more complex. A three-way interaction effect was significant between gender, ethnicity, and SES. For White participants, males (regardless of SES) were more likely to endorse the Great Man Theory, that is, to believe success is a matter of personal traits, not social circumstances. The least likely to agree with the Great Man Theory scale items were non-White females with lower SES and White females with higher SES; these two categories of participants had the lowest Great Man scores. Stogdill (1974) demonstrated that gender and SES, along with other personal characteristics, were found to characterize effective leaders. However, Bass, and Stogdill (1990) reviewed studies related to trait theory and found no consistent pattern for gender-based differences in leadership styles. The data from this study suggests that gender and SES influence Great Man endorsement differently when comparing non-White and White participants. This interaction effect is shown in Figure 5.2.

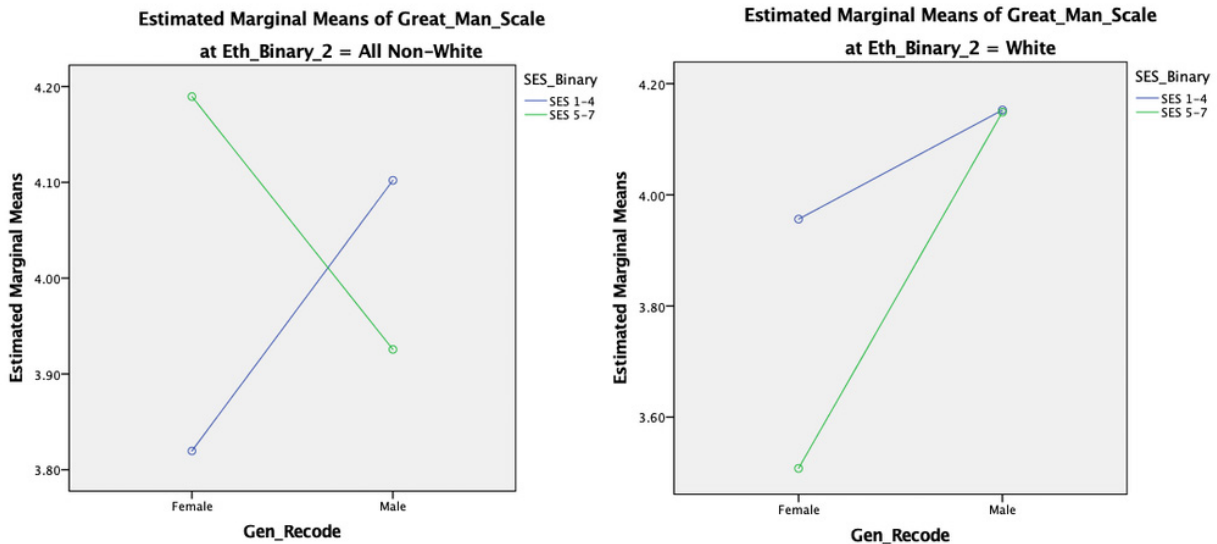


Figure 5.2 Interaction Effect of Gender, Ethnicity, and SES for Great Man Scale.

Research Question 5. “What is the correlation between power distance and the Great Man Theory scores?” The correlation between power distance as measured by the Social Authority Scale and the Great Man Theory as measured by the Great Man Scale was significant and positive and moderately strong. The Great Man Scale score also accounted for 27% of the variance in the Social Authority Scale score. I expected the correlation and influence to still be higher. I attribute the difference in my expectation and findings to be related to the specific items that were included within the Great Man scale. Three of the four items were related to the efficacy of work ethic in the U.S.

My assumption was that as power distance, or the Social Authority Scale score, decreases the efficacy of work ethic should increase. Given that the Great Man scale was formulated primarily upon work ethic items the difference between expectation and findings may indicate why the Great Man mean was considerably higher and also why the correlation was not as strong as expected.

The issue of correlation between the two scales also points to the possible difference in influence of ethnicity upon Social Authority and the Great Man Theory. Ethnicity influences Social Authority but not the Great Man Theory. This finding may allude to the idea that all the participants, regardless of their ethnicity, have a strong agreement in the belief that with a strong work ethic you can get ahead in the U.S. The finding that there is a lower incidence of agreement with Social Authority, as well as, differences across ethnicities for this variable could signify a more universal desire to strive and achieve for personal betterment (bootstrapping) while simultaneously acknowledging that the rules for American society are inconsistent according to social-status.

Research Questions 6 and 7. “What social identity characteristics influence scores on the power distance Scale/Great Man Scale?” Findings from the regression analyses indicated that social identity moderated Social Authority to a stronger degree than the Great Man Theory. Age, gender, and SES had similar moderating effects on the Social Authority Scale and the Great Man Theory Scale scores. While all three of these identity variables influenced both the Social Authority Scale and Great Man Scale dependent variables, their influence was greater on Social Authority than on the Great Man scores. The regression analysis for Social Authority with the demographic independent variables explained 15% of the variance in the dependent variable and a much lower 5.7% of the variance in the Great Man Scale dependent variable. Chao, Cheung, and Wu (2011) found a 7% explanation of variance in their own power distance related items in a hierarchical regression where age and gender were the significant influencers in a regression model. Ethnicity was not a moderator of the Great Man Theory in the regression, yet was a significant moderator for Social Authority. This study goes further in the investigation of the moderating effects of demographics upon power distance or the Great Man Theory than previous scholarship (Chao et al., 2011; Rudmin et al., 2003).

Previous research, as reviewed by Northouse (2018), attempted to study the Great Man Theory in terms of the traits that support effective leadership. House and Howell (1992) measured how charisma affected endorsement of leadership styles of those who were stereotypical of either supportive/nurturing or aggressive/demanding leaders. Hayes (1999) articulated her observed outcomes of gendered norms and the Great Man Theory. This study is different from previous scholarship in measuring self-reported endorsement in the efficacy of the Great Man Theory and in the parsing of levels of endorsement according to social identity.

These findings further support my argument in the previous discussion about the correlation between Social Authority and the Great Man Theory. Age has a strong moderating influence on both scales. This makes sense in that earned success is most likely something that is accumulated over time. Gender also significantly moderated both scales with male participants more likely than females to have higher mean scores on both scales; thus, the male respondents were more likely to afford authority and leadership to people based upon their social status. Social Authority scale statements were predicated on a social hierarchy of gender and it is not called the “Great Person Theory” for a reason. These two findings fell within expectations and assumptions of the study.

The data regarding the moderating influence of SES was also aligned with expectations. GLOBE’s fundamental theory behind power distance is that a society with a strong middle-class will have a downward trend effect upon power distance values. In common sense terms it is extremely unlikely that someone from the lowest SES class would experience considerable upward mobility. The very concept of upward mobility, in practice, belongs within the middle-classes, if anywhere (House et al., 1994, p. 525; Weber, 2002). Middle-class people have been found to attribute work ethic to upward mobility, whereas members of a lower economic class were more likely to consider systemic issues (Bullock, 1999). López-Calva and Ortiz-Juarez

(2013) argued that an essential element of the middle-classness is a sense of vulnerability regarding falling into a lower class that drives those in the middle-class to strive for upward mobility.

It is important to remember the method of measurement for SES in this study was subjective. The question depended upon participants' self-concept in comparison with others. Furthermore, the finding of post-hoc analysis when SES was recoded into three (3) categories was in line with Hofstede (1994, p. 30) who found unskilled workers had the highest power distance index scores. When comparing the power distance index scores of unskilled, clerical, skilled/technical, and professional workers he found power distance index scores decreased with the more skill and/or education of the workers. This study found that SES was highest with those participants on the low and high end, while middle-class participants were significantly lower in their Social Authority scores. It may follow, then, that the lower the SES the more leadership intervention is needed for low SES people to realize self-determination. Those in the middle-class have more access to resources and social-power, than low SES people, in their ability to actualize self-determination and successfully achieve their own goals. This would be in line with research that has indicated SES and internal locus of control are strongly positively correlated (Benson & Spilka, 1973; Lamontagne, 1984; Young & Shorr, 1986).

The findings regarding ethnicity and its role in question six and seven were not within the expectations as outlined in Chapters I—III. Bourdieu (1990) and Swartz (2009) argued that our cultural orientation is developed out of our perception about access to social power. In following with the research about SES and locus of control and the actor-networks, discussed in Chapter II, I made the assumption that White participants would have a higher Social Authority mean than non-White participants. However, in this study, Black and Latino participants had a higher

Social Authority mean. After responding to the final research question, the remainder of this chapter will focus on the issue of ethnicity and Social Authority and/or power distance.

Research Question 8. “What themes emerge through open-ended questions about the relationship between power distance, and the Great Man Theory?” The qualitative element of this study was not a primary focus of the methodology. Given the exploratory nature of this study a qualitative element was warranted in order to highlight blind spots in the methodology and signal areas for further research. The thematic findings and their significant influence on Social Authority and the Great Man scale provided fascinating insights into the complexity participants encountered when responding to the items in the survey. The findings from the data can be predictably associated with the demographic categories, as have been reported in Chapter IV. At the same time it is important to remember that the regression analyses indicated demographics could explain only 15% of the variance in Social Authority and 5% in the Great Man Theory dependent variables. The qualitative findings help indicate the direction of exploration to understand the other 85% and 95% respectively unexplained variance in the dependent variable. Responses to these open-ended questions also augmented the quantitative data with rich narrative description.

Respondents that did ($M=2.33$) or did not ($M=3.00$) mention Empathy had significantly different mean scores for the Social Authority Scale. The Empathy theme is derived from referent power whereby leaders are expected to be relational and sociable (Humphrey, 2002). Justice had a similar impact on Social Authority with those that did ($M=2.53$) or did not ($M=2.81$). This theme is related to a sense of organizational justice where leaders are deemed to be legitimate when they behave consistently and fairly (Tyler & DeGoey, 1996). Participants who believe these two concepts are important elements of good leadership had a lower Social Authority score. Assertiveness increased Social Authority with those who did ($M=3.45$) and

those who did not ($M=2.56$) mention the theme. and the Great Man scale for those who did ($M=4.32$) and those who did not ($M=3.75$) mention the theme. This theme is related to the Big Five Personality traits and a theory that being disagreeable can be effective for leaders (Judge, Piccolo, & Kosalka, 2009; Kalma, Visser, & Peeters, 1993). Assertiveness, as I have labeled it, is related to the idea that leaders should dissent from popular trends, disrupt norms, and confidently blaze their own trail. What these three themes indicate is that participants who hold an ethos of leadership centered in the experience of their followers and those participants who hold a leader centered view of leadership have different cultural values. Empathy and Justice are consistent with the philosophy and practice of low power distance while Disagreeableness would align with high power distance and higher endorsement in the Great Man Theory.

One's leadership philosophy is a product of one's cultural values. As the findings have shown our cultural values are also tied to our social identifies. The data cannot make claims of causality. There are too many variables in any one person's acculturation to attempt to make reliable claims. Furthermore, the nature of this data are descriptive of a large cross-sectional snapshot of values taken at a particular place and time in the social knowledge of U.S. society.

Implications for Theory and Practice

In Chapter II, I theorized that the power distance of White participants would be higher than that of People of Color (Bourdieu, 1990; Swartz, 2009; Begley et al., 2002). However, the findings from this study indicated differently. Hofstede (1980) stated that power distance measures beliefs about equality in a society. GLOBE (2004) said power distance was the degree to which a society is content with the distance between those in a society with status, wealth, and power and those without. If I am to apply these definitions literally to the findings of this study then I should state that People of Color are more comfortable with greater inequality in society than are White people. This simplistic interpretation would fit within a positivist worldview.

The paradox between the findings and interpretation should serve to highlight the limitations of positivism (Agger, 1991). However, post-structuralism demands the data be interpreted within the context of the social knowledge (Latour, 2005) and within the Actor-Networks that have produced historical social knowledge (Durepos & Mills, 2011).

I have previously referred to the definition of power distance as the comfort with inequality in society (pp. 1, 12, 37). This led me to anticipate White people would have a greater level of comfort than would any Person of Color. In reflecting upon the incongruence of the findings and my expectations I have come to realize the problematic nature of the word “comfort.” In hindsight, this word may have been used in an acceptable form, but it does not adequately capture the theory of power distance. In an attempt to create more simplicity out of the complexity of the concept I compressed two key words into the term “comfort.” GLOBE stated that the origins of the psychological concept of power distance are rooted in the work of Mulder (1977, p. 90) who stated that power distance is the “degree of inequality in power between the less powerful individual and the more powerful other.” GLOBE’s definition does not use the term comfort; instead they use terms like “accepts and endorses” (p. 513) or “expect and agree” (p. 517).

The use of the term “comfort,” I must admit, is a product of my own acculturation and/or bias. None of the power distance or achievement versus ascription items included the word “equality,” yet these items are all designed to measure beliefs about equality in terms of social power. Based upon the data as well as my own challenges interpreting the construct of power distance, I contend that the very nature and ideology of “equality” is conceptualized different based upon social identities within U.S. society. While the appeal of equality may seem universal, the data indicated complex variances in the degree of inequality we are willing to accept.

Regarding the theory that supports quantitative power distance measurements on a national level, this study supports the statistical validity of a reliable national level score. However, at the same time, the analysis of this study's data indicated that a singular measurement of a national sample inherently captures a dominant cultural orientation. The statistically significant variances in the Social Authority and Great Man scales, according to social identities, based on the sample in this study, which contained different sub-cultures within the US, suggests strong heterogeneity, not homogeneity. In order to advance the theory and study of cultural values and power distance, I suggest the need for items more uniquely tailored to the American ethos.

Implication for Practice. In Chapter II, I discussed what Trompenaars and Hampden-Turner (1993) called the problem of achievement only. They theorized that a society that only prioritizes achievement actually becomes an ascriptive-oriented culture. Without any other value system an achievement-oriented culture begins to ascribe value only to those who are able to achieve. This type of imbalance leaves no room for those who are systemically disempowered. Thus, those who do not achieve are ascribed low status. While low power distance is attributed with higher economic output and higher quality of life there are perils to power distance that is too low. The question then is how are leaders to engage their followers in order to have the appropriate balance of power distance.

I also cited a speech (Stephens, 1952) given by a U.S. Consul to an Australian audience in which he attributed the greatness of America's economy to an unequalled spirit of competition. Linking America's economic success to a spirit of achievement is certainly warranted. In the world of business and economics Adam Smith's Invisible Hand (Tobin, 1992) is often cited to depict the moral virtue of a free market. In practice, the Invisible Hand is used to justify an achievement only society. However, this is a bastardization of Smith's concept. Smith only

used the term twice and never in a context to assert that an unregulated free market would operate justly, morally, or compassionately (Rothschild, 1994). Contrary to contemporary social knowledge, Smith's concept of the free market would prevent any individual or corporation from having enough power to directly influence a government (Dougherty, 2005; McLean, 2006).

Power distance and self-interest. "It is not from the benevolence of the butcher, the brewer, or the baker, that we can expect our dinner, but from their regard to their own interest" (Smith, 1776, Book I, Chapter II). For Smith, self-interest is the driving force of the market. As one person seeks to provide for their own sustenance they will make and/or sell something to earn money. In *Moral Sentiments* Smith made the case that culture is how one generation preserves civilization and passes it on to the next (Dougherty, 2005). In *Wealth of Nations*, Smith outlined the process by which a generation can change a culture through commerce and prosperity. It was Smith's hope that a new society, where each person could engage in their own self-determination, would "break the chains of the illegitimate primordial power" (p. 73). In such a society there would be no need for kings and nobility while society flourished as each person will be free to reach their potential.

If Adam Smith's understanding of self-interest and a free market were actually manifested today, one would expect to see a workforce that is engaged in their duties and reaping their just rewards. However, this is not the case in the U.S. Each year the Gallup organization conducts a survey of employee engagement (Gallup, 2018). This year, in 2019, they found that only a third of U.S. employees are engaged in their jobs. This is nothing new, in fact, the report showed only a 3% increase over the last few years. The U.S. is far behind the world's most successful companies, which show that 77% of employees are engaged. Gallup (2018) estimated that the level of disengagement in the U.S. workforce costs the U.S. half a trillion dollars in the course of a year.

Leaders would be wise to take stock of their current organizational culture to assess the level of engagement of their followers. Using Adam Smith's principle, if followers perceive a direct correlation between effort and reward then their self-interest would override other impediments to the accomplishment of organizational goals. The evidence regarding U.S. employee engagement should make us question the narrative of America's grand value of unbridled competition. Our status quo, that is to say the way that we operationalize competition, drives a minority of us to be engaged while the majority of us are ambivalent or disengaged. Once again, there seems to be a paradox regarding the American value of power distance.

Today, Smith's advice to practitioners of leadership might be to begin with aligning their work as leaders with human dignity. The concept of affording dignity to followers is overly simplistic, yet apparently difficult. Hicks (2014) articulated an evolutionary biological model whereby violations of dignity in the workplace create aggression through a hardwired response to seek retaliation. Smith's argument was less scientific but logically powerful. He argued against slavery on the basis of the bottom line (Slater, 1996). A slave, according to self-interested, is only motivated to eat as much as possible and work as little as possible. On the other hand, one who can own property, according to Smith, is motivated by self-interest to work to achieve their potential.

Power distance and leadership styles. Hicks (2018) further argued that in order to drive engagement in followers in such a way to lead them in the realization of their potential a leader must be "dignity conscious." This entails the active and continual assessment of ways in which leaders and organizations may unintentionally violate a follower's dignity. Adam Smith would agree with Hicks. In fact, Smith spoke of empathy, long before the term entered our vernacular (Debes, 2012; Rasmussen, 2016). For Smith's free market to function the self-interest of the

butcher, brewer, and baker must empathize with one another in order to perceive the needs of the market and provide goods and services that would be valued in a society.

To further assimilate theory and practice as it relates to the findings of this study, I turn to leadership styles that have been correlated with power distance. GLOBE found Participative Leadership and Charismatic/Values-Based leader to be correlated with low power distance societies. In a study of 560 followers and 174 leaders in China and the U.S., Kirkman, Chen, Farh, Chen, and Lowe (2009), found a relationship between power distance, perceptions of justice, and Transformational leadership. Where power distance was associated with higher transformational leadership and procedural justice increased organizational citizenship behavior. There is a universal desire to see power distance reduced (House et al., 2004, p. 539). In organizations where high power distance is the norm, transformational leadership and procedural justice are means to give followers agency and prevent social status from moderating the enforcement of policies; thus affording followers a sense of meritocracy. Leader-Member Exchange (LMX) theory is intentionally designed to increase follower engagement and participation (Scandura, 1999). In theory, LMX would positively moderate the psycho-social obstacles of a high power distance organization. LMX can also be of unique benefit in contexts where organizations have considerable human diversity (Sullivan, Mitchell, & Uhl-Bien, 2003). Botero and Van Dyne (2009) found LMX functioned to engage employee voice, but that as leaders' power distance increased voice decreased.

It is evident that power distance in society and organizations influences engagement and achievement. GLOBE observed Participative and Charismatic/Values-based leadership styles as effective models in lower power distance contexts. Transformational and LMX leadership styles have also been empirically and positively correlated with power distance and employee engagement. I posit that the underlying phenomenon in the context of low power distance and

driving follower engagement and achievement is Hick's (2018) principle of dignity consciousness. In a cross-sectional study of 38 different countries, Sadri, Weber, and Gentry (2011) found a leader's empathic emotion to be a significant moderator of employee performance. When followers rated their leader to be more empathic that leader's supervisor rated their performance higher. This study also found that when power distance was higher in the organization a leader's empathic emotion improved the leader's rating even more. These findings suggest that a leader's empathic emotion works to reduce the negative effects of higher power distance in organizations. Vidyarthi, Anand, and Liden (2014) studied 350 employees in 74 different working groups and found that leaders who are more emotionally perceptive motivate employee performance. They also found that a leader's empathy had a stronger influence when power distance was higher. Their study, again, suggests that a leader's ability to empathize with their followers reduces the negative impact of high power distance.

For the practitioner of leadership it should seem apparent that gaps in power distance orientation between leaders and subordinates would be expected to cause challenges. This study's findings in context of the literature would suggest that the variation in power distance through ethnicity, age, gender and socioeconomic status influence potential incongruence between the goals of leaders and the achievements of their followers. In this study participants remarked that they believe empathy and justice are important elements of effective leadership. Those who prescribe empathy and justice demonstrated a significant lower power distance orientation. Thus, in order to tap into the self-interest of followers for the purpose of motivating them to achieve organizational and societal goals leaders should be dignity conscious and work to empathize with their followers.

Implications for Organizational Leadership

In societies where a lower power distance orientation is the norm we would expect to see employees who desire their voice to be heard and organizations with less hierarchal leadership structures (Kirkman et al., 2009). While many leadership modalities could be effective in mediating the negative effects of power distance, the need for employee voice, justice, and limited hierarchy are issues that LMX attempts to directly address (Scandura, 1999; Sullivan et al., 2009). From a more macro perspective we should expect that organizations within higher power distance cultures are more benevolent (House et al., 2004; Hofstede, 2013), while lower power distance cultures would expect extreme competition (Trompenaars & Hampden-Turner 1993; 2012). High power distance orientation would create a paternalistic relationship with employees. Low power distance orientation could tend toward decisions and structures that only value profit, as successful productivity is the only value in such a society (Boddy, Ladyshevsky, & Galvin, 2010; Cangemi & Pfohl, 2009; Oyewunmi, Akinnusi, & Oyewunmi, 2018). GLOBE found (2004, p. 553) “if a society’s power distance values increases, the more likely Humane-Oriented and Self-Protective leadership, and the less likely Charismatic/Value-Based and Participative leadership, are seen as effective.” The extent of the influence of power distance upon these examples should be considered within the context of the rest of GLOBE’s dimensions. A society’s gender egalitarian, performance orientation, or in-group collectivism would also influence how a society conducts itself. For instance, Sweden has similar power distance scores to the U.S. Sweden has a working-class that is nationally unionized and the most generous family leave policy in the world (p. 567). Sweden has the highest Gender Egalitarian score that GLOBE measured.

The data are clear that the U.S. is on the lower end of the spectrum of power distance. However, as I have argued throughout this dissertation, there is evidence that seems to place the

practice of U.S. power distance on a higher portion of the scale. I offer the U.S. health care industry as an example of the paradox of American power distance. Hospitals are organizations that have intrinsic power distance issues (Applebaum, Dow, Mazmanian, Jundt, & Applebaum, 2016; Gokce, Guney, & Katrinli, 2014), especially in a lower power distance society. Hospitals must prioritize the health and well-being of patients, but the issue of special status of the hospital's workforce complicates matters. In an extremely low power distance situation, a physician's status is equal or similar to that of a nurse. In our lower power distance society the status of healthcare professionals paradoxically matters, and it is a detriment to our health. The *Annals of Internal Medicine* published an article by a physician who documented ethical atrocities that have been committed by doctors with impunity due to their privileged status in their organization (Anonymous, 2015).

The education industry, especially higher education, is another segment of organizations that highlight the inconsistency of American power distance orientation (Smith, Houghton, Hood, & Ryman, 2006; Terzi, 2011). Universities, like hospitals, are organizations where hierarchy is a manifestation of the status of individual employees. Hofstede and GLOBE's theory of power distance states that low power distance is about doing what works best. Tompenaars' achievement orientation is about prioritizing productivity over the person. In healthcare and higher education, organizations are moderated by the status of individuals. Both of these industries are contentious political issues in American society. These are two industries with rising costs and limited access for many Americans. Organizational leaders would be wise to evaluate the structure, process, and values of their organizations within the context of power distance. The general public would benefit from reducing power distance in both healthcare and higher education.

However, organizations that attempt to develop a purely meritocratic system have found limited success in creating a truly equal playing field (Castilla, 2008). The idea that a truly equal organizational culture could be established and cultivated is a matter of faith. Human social systems may simply be too complex to ever be completely void of bias. If some degree of bias is inevitable, then leaders should consider increasing power distance, moderately, to both drive achievement and drive it in an equitable way.

Implications for daily life. GLOBE's data are clear. Societies with lower power distance have higher economic output and improved quality of life. Trompenaars and Hampden-Turner (1993) demonstrated that achievement orientation is the key to capitalism and economic growth. Through the first three chapters of this dissertation it has been my assumption that we should all want power distance to be as low as possible. When the findings indicated that White participants had a lower power distance than People of Color, I experienced a Disorienting Dilemma (Mezirow, 2006). To make sense of the apparent incongruence between the theory and practice of power distance I have come to observe a few cultural artifacts, which I argue are evidence of power distance that is too low for our own good.

Power distance that is too low. For a brief moment in early 2019 Howard Schulz, the CEO of Starbucks, was a possible front-runner for the Democratic presidential nominee. In a live, televised town-hall meeting he made a genuine comment about how he thinks of himself as color-blind to race/ethnicity (Cheney-Rice, 2019; McGirt, 2019). I have personally heard the exact sentiment from countless very well intentioned White friends. I consider these friends to have no ill will or overt negativity toward a Person of Color. I take the concept to mean that they believe they treat everyone as an equal. A very low power distance orientation would, ideologically, be correlated with the phrase "I don't see color." On the surface this sounds

positive, however the unintended message is not. If someone truly does not see color, then that person does not see differences that formulate our identity.

What if “I don’t see color” was applied in a variety of other circumstances? Should we also say, “I don’t see ability?” If I truly believed that we should all be equal and I do not see differences in ability then I would argue that parking spaces should all be the same. I could also argue that holding the door for a person in a wheelchair is an example of affirmative action. If I truly do not see color and believe that society should be conducted as such then I would have no problem with “Happy Holidays” because I don’t see religious differences. “I don’t see color” means “I don’t see gender” and am totally comfortable utilizing a gender-neutral bathroom. If I do not see color then I should cry foul in the stalwart Republican dogma of Trickle-Down Economics, as it directly prioritizes taxation privileges the wealthy (Carr, 2017).

Another example of power distance orientation that is too low can be seen in the absence of national or state policies that provide maternity/paternity leave. In a pure low power distance society maternity leave is a problem—an obstacle to achievement. Babies require parents to be distracted from contributing to the goals of their organization. Parents are a liability, because in low power distance societies the value of an individual is the ability of that person to contribute to societal or organizational goals. On the contrary, maternity/paternity leave policies are required in a society where people believe that both families and economic growth are positive goals (Colker, 1997; Dahlerup, 1994; Mandel & Shalev, 2009). However, for a society to truly value both families and economics, power distance still should be on the low side of the spectrum; just not too low. Once again, the absence of a U.S. maternity/paternity leave policy is an indication of an achievement only culture, where we ascribe value only to those who can produce positive economic benefits.

Balanced power distance and self-interest. The U.S. has demonstrated a more balanced approach to power distance in the past. The implementation of Social Security, as mentioned in Chapter II, indicated a society that desired to push onward toward economic renewal while providing a safety net for the most vulnerable members of America's workforce. However, while listening to politicians I am constantly reminded that Social Security is an "entitlement" even though a significant portion of my own paycheck is automatically deducted in order to secure my future benefits. The Affordable Care Act is an example of a more balanced orientation to power distance. Of course any policy that involves taxation will be controversial in the U.S. The Affordable Care Act was a compassionate piece of legislation with the purpose of improving the quality of life for Americans (Barrilleaux & Rainey, 2014; Jones, Brandley, & Oberlander, 2014). In the end, all Americans benefit when our society has better access to reliable healthcare.

In lead up to the midterm election in 2018, a national reporter ventured into the heartland of Kentucky to understand issues that motivate voters. One voter spoke about her desire to reduce any policy that could be perceived as an entitlement or a handout. The interview took place in Wolfe County, one of the poorest in the nation. When asked why she disfavored socially compassionate programs, the interviewee responded by saying, "There are some people that are just so lazy, it kills me...just 'cause I do work for everything I have. I pay all my bills. My parents don't help me. But like I said, some people aren't that lucky to...I don't want to call it luck, 'cause I did work for everything" (Inskeep, 2018). Her response is an artifact of an American ethos that values individualism over empathy for the collective. Her response also displays her own self-deception. As the interviewee describes that the reason for her own success in life is her work ethic, she also admits that those with less success are sometimes the product of misfortune. As soon as she states that others are lucky, she hesitated and withdrew

the statement to clarify that success is about work ethic, not luck. When we believe the system to be fair we want low power distance so that our own work ethic is the only thing standing in the way of achieving our goals. Low power distance may seem to serve our own self-interest, but in a society where equality is not consistent then the self-interest of the vast majority of Americans should call for a balanced approach to lower power distance.

Limitations and Recommendations for Future Research

The methodology of this study was able to adequately address all the research questions of this research agenda. As expected, social identity was found to influence perceptions of power distance, achievement versus ascription, and the Great Man Theory in the U.S. culture. However, social identity did not always influence these scales as expected. The study design had potential limitations with respect to possible researcher bias, the number of participants from non-white ethnicities, and the potential scale items.

The most obvious limitation I have come to understand is the role my own identity played in the theoretical structure of this methodology and the analysis of the data. I assumed the quantitative nature of this study would work to alleviate my potential bias. I also invested intentional effort through my research in Chapter II to expose my potential bias. When the findings did not fall within my expectations, my identity as a researcher exposed the potentiality for quantitative data to be even more subject to my positionality as a researcher. It is plausible that a sequential mixed-methods approach to this investigation would have assisted in the remediation of bias in the quantitative element by amplifying the voice of participants' experience with power distance and the Great Man Theory through qualitative investigation. Focus groups that discussed the essence of social knowledge around the concepts of the theory would have afforded more development of the survey items. In either case, Latour (2005) reminds me to acknowledge that all knowledge is a product of social systems and that my own

interpretation of the data is woven into the actor-networks, which have influenced my identity, as well as my scholarship.

Social knowledge also exposes another limitation of the quantitative data. The raw findings do not account for the socialized, constructed narrative that influences our perceptions of how society works and should work. Analyzing the complexities of the data serves to expose the social knowledge of groups within this sample, but one could easily interpret the data without contextualizing. This does not invalidate this study, nor quantitative methods, but highlights the limitations in interpreting and generalizing the findings, and the importance of context.

Another limitation was in the scope and breadth of the items for both scales, particularly for the Great Man Theory. Additional items covering power distance may possibly strength the Social Authority measure. For the Great Man Theory, scale development was a purely exploratory attempt to begin to understand how to measure endorsement of the Great Man Theory. This scale needs further research, development and validation in order to be used outside of this study. It is clear that there is stronger agreement about the efficacy of work ethic within this sample. The rugged individualism element of the Great Man Theory warrants more research to validly capture this concept. Both the factorial ANOVA and regression tests indicated that social identities had a weak ability to explain the variance in the Great Man Scale. At best, this study's investigation on endorsement of the Great Man Theory is an exploratory starting point and calls for further research to reliably and validly understand the social construct of this leadership ethos.

Language, Leadership, and Complexity

I have broken several academically grammatical conventions throughout the composition of this dissertation such as using the more positivist first-person writing, and the "royal we." This is a contentious choice. Durepos and Mills (2011) argued for more transparent disclosure of

the author's identity in post-structural work. I could have claimed objectivity in the interpretation of this quantitative data and could have made an argument for how White participants in the U.S. desire more equality in social status than do People of Color. In fact, I was coached by several friends/colleagues who reviewed Chapter III to exclude sections that brought my identity to the forefront. They argued that a simplistic positionality statement is all that is needed to address potential bias in a quantitative study.

I argue that the academy writ large is a structure of high power distance, and the academic writing process is one just one artifact. In part, the academic writing expectations are unintentionally created to force students to conform to a social norm based upon high power distance orientation. The rules of this norm certainly have merit. The American Psychological Association has built its style guide around a prime objective to prioritize "clear communication" (APA, 2013, p. 69). Anthropomorphizing the data, as I have done in this chapter, is a violation of the APA style guide. APA's argument is based upon the idea that depicting the data with anthropomorphism attributes action to it, and in doing so APA is attempting to limit bias in academic writing. An unintended consequence of this and similar policies, I assert, is as unearned status ascribed to academic writing, especially in quantitative methods, which depicts confidence in the objectivity of scholarly written material. These rules also throttle creativity and innovation, which only further supports the status quo. This study is evidence of the inescapability of bias in quantitative methods. Anthropomorphism rules are well intended, but they also bear the burden of contributing to over confidence in scholarly objectivity. All knowledge is produced and understood through social structures (Latour, 2005). If there is validity and relevance to my assertion, it should be self-evident that academia is a high power distance structure.

A final reason I have chosen to use I, we, us, and our is to invite you, the reader, into the process of developing a self-construct where you may see yourself as a leader in your own context. A review of empirical research (Knippenberg, Knippenberg, Cremer, & Hogg, 2004) demonstrated that leadership is moderated by followers' self-conception regarding their specific field or context. The authors argued that leaders, based upon the evidence reviewed, should want to focus on the role of relational self-construct in the leadership process (p. 825). As Americans or U.S. residents we are in this together. You and I are in this together. Our joint self-interest calls us to consider the complexity of low power distance and its efficacy to improve our society and organizations through effective leadership.

Conclusion

The purpose of this study was to investigate a cross-cultural measurement, especially power distance, on an intra-national level. Power distance is a value that relates to how members of a society describe the nature of authority and prescribe the way followers should accomplish goals. Cross-national measurements are helpful to understand differences in implicit leadership expectations and behaviors as a starting point of knowledge about another society or nation. The results of this study indicate that to be effective leaders should approach their own society and organization as they would a foreign culture, due to the cultural diversity differences in the US culture. The study only analyzed power distance through three of the America's racial/ethnic groups. Aside from ethnicity the data regarding the influence of age and SES should also serve as a reminder that the idea of a monolithic dominant culture in the U.S. is only visible from the outside looking in.

At the heart of low power distance and achievement orientation is a desire to do what works most effectively. High power distance leaders expect the gravitas of their position, status, or authority to attract followers as if they were lemmings. The complexity of this dynamic may

be hard for some to wrestle with, especially in a society where many people aspire to be leaders or see themselves as “natural born leaders.” Adam Smith said, “The pride of man makes him love to domineer, and nothing mortifies him so much as to be obliged to condescend to persuade his inferiors” (*Wealth of Nations*, Book III, Chapter III). Smith was an 18th century philosopher, not a psychologist, but it seems some things have not changed. A recent Gallup study found 52% of those who voluntarily quit their jobs said their manager could have prevented their departure. 51% said that “neither their manager nor any other leader had spoken to them about their job satisfaction or future with the organization” in the previous three months (McFeely & Wigert, 2019, p. 8). These data call for American leaders to pay closer attention to their own power distance orientation and how the practice of their power distance related values drive their work as leaders, as well as their outcomes.

Gallup’s report (2019) did not make any correlation or causal claims, but it does seem apparent that there is plenty of room for leaders to meet their followers where they are in order to drive achievement. Extremely low power distance might simply seek to lead by incentives and competition; which appears to be the current status quo according to the theory presented in Chapter II and the findings in Chapter IV. What the findings from the Gallup report (2019) mean is that American organizations are driven by extremely low power distance. High competition drives individuals to achieve; thus the organization is dependent upon a few key individuals to attain organizational goals. When power distance is more moderate, competition is still valued, however there is intentional effort invested in driving achievement on a more collective level. Extremely low power distance might measure success by the average, whereby one individual increases the average despite poor performance of others. Moderately low power distance might be measured by improving the median. When the media increases it means more individuals are achieving success.

In summation, please allow me to state a critical finding of this study in plain language. If individual leaders and organizations have the goal of developing stronger economic outcomes and improved quality of life, then a productive action step would be to invest in self-reflection about power distance orientation. Furthermore this study is evidence that the dominant cultural values of the U.S. are a potential liability and that by adopting the power distance orientation of People of Color we might be able to save ourselves from ourselves.

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Appendix

Appendix A

Permissions

Permission to use the GLOBE power distance items and Trompenaars' achievement versus ascription items were requested and granted from the original authors.

1. Permission from the GLOBE project

 **Jeffrey Girton** Feb 13, 2018, 4:45 PM ☆
Greetings Dean Dastmalchian, I am requesting permission to use questions from the 2006 instrument regarding Power Distan...

 **Natasha Fox** <[redacted]@gmail.com> Feb 13, 2018, 7:29 PM ★ ↩ ⋮
to Dean, me ▾
Dear Jeff,

Greetings and thank you for your interest in GLOBE. I am pleased to hear that the GLOBE instrument will be of use to your research project. We are happy to grant you permission to use the instrument, and ask that you please cite the source and keep us updated on any publications that arise from the project.

Good luck with your research and please do not hesitate to contact us if you have questions or need further assistance.

Best wishes,

Natasha

Natasha Fox
Research Assistant, [GLOBE Project](#)
Simon Fraser University, Canada
[\[redacted\]@gmail.com](#)
[GLOBE Facebook](#)
[GLOBE Twitter](#)



2. Permission from Fons Trompenaars



Fons Trompenaars <[redacted]@thtconsulting.com>

to Peter, me ▾

Tue, Nov 6, 3:31 AM



Dear Jeffrey:

Thanks for your request. We will grant you permission if we are sent a copy of the write-up e.g. section of the thesis or paper(s) for publication before final submission of the thesis and/or papers - so we have the opportunity to comment on it/them. We just like to avoid the situation where our data is taken out of context or any comments made are invalid.

But we also agree not to censure anything you write.

Fons

From: THT Consulting

Sent: Monday, 5 November 2018 09:15


To: Fons Trompenaars <[redacted]@thtconsulting.com>

Subject: FW: Permission Request

From: Jeffrey Girton <jgirton@antioch.edu>

Sent: zaterdag 3 november 2018 20:47

3. Permission from Peter Smith

 **Peter Smith** <psmith@sussex.ac.uk> Sat, May 26, 9:44 AM ★ ↩ ⋮
to me ▾

Dear Jeff,

You have my permission to use these items. However, they are not strictly speaking my items. They were devised by Fons Trompenaars on the basis of work by the sociologists Parsons and Shils. I am confident that Trompenaars would be happy for you to use them for non-commercial purposes.


Best wishes,

Peter B. Smith

From: Jeffrey Girton [jgirton@antioch.edu]
Sent: 22 May 2018 15:46
To: Peter Smith
Subject: Permission Request for Dissertation

⋮

Peter B. Smith
Emeritus Professor of Social Psychology
School of Psychology
University of Sussex
Brighton BN1 9QH, UK
tel: [REDACTED]
fax: [REDACTED]

 **Jeffrey Girton** <jgirton@antioch.edu> Wed, Feb 13, 10:32 AM (4 days ago) ☆ ↩ ⋮
to Peter ▾

Dr. Smith,

Thank you for granting me your permission to work with the Achievement/Ascription scale last year. Dr. Trompenaars also gave his permission, with the condition of seeing my dissertation before publication.


At this time, in consultation with my methodologist, I plan on using a 7 point scale of agreement for the survey instrument. Do you think your scale would still be valid when using a 7 point scale? If so, is this something you would advise and/or approve?

Thank you again, for responding and for your permission. If this project does not work out, I surely plan on doing more research in the area of Achievement/Ascription.

Respectfully,
Jeff Girton

Jeff Girton
Lecturer, Organizational Leadership, Northern Kentucky University
PhD student C15, Leadership & Change at Antioch University

⋮

 **Peter Smith** Fri, Feb 15, 6:21 AM (2 days ago) ★ ↩ ⋮
to me ▾

Dear Jeff,

Using a seven point response scale would certainly be an improvement. Of course, validity will depend on many other issues, including who you sample, the language(s) you use and so forth.

Peter B . Smith

Appendix B

Survey: Exported from Qualtrics®

Instructions: Please rate the level to which you agree/disagree with each of the following statements.

The most important thing in life is to think and act in the ways that best suit the way you really are, even if you don't get things done.

Strongly Disagree Strongly Agree
1 2 3 4 5 6 7



The respect a person gets is highly dependent on the family out of which they come.

Strongly Disagree Strongly Agree
1 2 3 4 5 6 7



It is important for managers to be older than most of their subordinates.

Strongly Disagree Strongly Agree
1 2 3 4 5 6 7



Older people should be more respected than younger people.

Strongly Disagree Strongly Agree
1 2 3 4 5 6 7



When someone is born, the success they are going to have is already in the cards, so they might as well accept it and not fight against it.

Strongly Disagree

Strongly Agree

1

2

3

4

5

6



When in disagreement with adults, young people should defer to their elders.

Strongly Disagree

Strongly Agree

1

2

3

4

5

6

7



A child should be taught from infancy to be more gentle with women than with men.

Strongly Disagree

Strongly Agree

1

2

3

4

5

6

7



What is one piece of advice you could offer to someone to help them get ahead in our society?

18 questions left. You're almost done.

Continue

I believe that a person's influence should be based primarily on:

One's ability & contribution to society

The authority of one's position

1 2 3 4 5 6 7



I believe that power should be:

Shared throughout society

Concentrated at the top

1 2 3 4 5 6 7



I believe that people in power should try to:

Decrease their social distance from less powerful individuals

Increase their social distance from less powerful individuals

1 2 3 4 5 6 7



I believe that followers should:

Question their leaders when in disagreement

Obey their leaders without question

1 2 3 4 5 6 7



What advice could you give someone to help them maximize their influence as a leader?

13 more questions to go!

Great leaders are born, not made.

Strongly Disagree

Strongly Agree

1 2 3 4 5 6 7



In the U.S. strong work ethic results in success.

Strongly Disagree

Strongly Agree

1 2 3 4 5 6 7



Exceptionally successful corporations like Apple or Amazon would not be what they are today without the leadership of people like Steve Jobs and Jeff Bezos.

Strongly Disagree

Strongly Agree

1 2 3 4 5 6 7



Human history can be accurately told through the story of great leaders.

Strongly Disagree

Strongly Agree

1 2 3 4 5 6 7



An individual's personality is the most important factor in their ability to be a successful leader.

Strongly Disagree Strongly Agree

1 2 3 4 5 6 7



In the U.S. one's work ethic is the main factor in determining success in life.

Strongly Disagree Strongly Agree

1 2 3 4 5 6 7



Extraordinary leaders are people who have "the right stuff."

Strongly Disagree Strongly Agree

1 2 3 4 5 6 7



Great leaders demonstrate personal traits that are far beyond that of their peers.

Strongly Disagree Strongly Agree

1 2 3 4 5 6 7



In the U.S. everyone has equal opportunity to achieve the American Dream.

Strongly Disagree

Strongly Agree

1

2

3

4

5

6

7



Please, list a few (2-4) of the leaders you desire to be like.

Almost done! Three questions to go.

For the statistical processing of this survey it is important that the research is representative of our population. In order to obtain this, please respond to the final **three** questions about yourself.

Which of the following best describes your gender identity?

- Male
 Female
 Other

In which of the following date ranges were you born?

- 1980-2001
 1965-1979
 1964-1946
 1946 and beyond

Which of the following best describes your race or ethnic origin? (select all that apply)

- Asian
 American Indian or Alaska Native
 Black or African American
 Hispanic, Latino, or Spanish origin
 Middle Eastern
 Native Hawaiian or other Pacific Islander
 White
 Other



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Note: This distribution type cannot track identifying information.

Survey can be previewed at the following address:

[https://\[redacted\].qualtrics.com/jfe/form/SV_eaLru2Air\[redacted\]](https://[redacted].qualtrics.com/jfe/form/SV_eaLru2Air[redacted])

Survey website for those external to [redacted] University

[https://www.\[redacted\]survey.us](https://www.[redacted]survey.us)

Values for Better Leadership



Be a part of building better leadership.

Effective leaders adapt their style to work with the implicit values of their organizations and communities. This research is intended to help understand our implicit values and beliefs about what makes leadership most effective. Help build better leadership by letting your voice be heard and counted! Please click this link to be taken to the survey, which should take less than 8 minutes of your time.

Take the Survey



This link directs you to the survey software. The first page you see will inform you about the details of the survey and ask for your consent to participate. The survey is brief and is expected to take 5-8 minutes of your time.

At the end of the survey you can enter your email address to be included in a random drawing for one of five Amazon gift cards of \$25 each.

No identifying information about you will be recorded. Your email address will be recorded in a separate database and will not be used for any other purpose.

More information:

This research is being conducted by **Jeff Girton**, a PhD student at **Antioch University in the Graduate School of Leadership and Change**.