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Power Distance in Mormon Culture

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ABSTRACT

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Religion consists of humanity's beliefs, cultural systems, and worldviews of existence (Geertz, 1973). Its function is not merely a system of symbols that people act according to, but also the establishment of powerful, pervasive motivations in the society. This study intends to analyze the connection of religion and culture by using one of Hofstede's cultural dimensions, power distance (the extent of how power is accepted and expected to be distributed in the society). In this analysis, the researcher investigated the PDI (Power Distance Index) within the Utah Mormon culture. Researcher also compared the PDI scoring of Utah Mormon culture to the general US culture, as well as the PDI in Catholicism and Protestantism culture. The results showed that the unique Mormon cultural region in Utah has the lowest PDI in comparison to the US national culture and that of general Protestant and Catholic communities. This outcome is contrary to the general characterization of power in Utah Mormon culture. The result of this study raised more questions than answers. Although several factors and characteristics that contribute to the low PDI in Utah Mormon society, as well as its implications have been analyzed, the researcher found that this contradiction of the PDI scoring is related to Hofstede's original work. This study is challenging Hofstede's way in treating culture and its components as homogenous. Thus, each fragment of culture needs to be investigated as a separate entity. The study of power distance in Utah Mormon culture indicates how a society can understand its own characteristics and how it can communicate more effectively with other societies with different backgrounds or different PDI based on these characteristics. This study can educate people concerning how Mormons interact and perhaps might even, to a certain extent, at least, explain the conflicts in the society itself. Additionally, the results of this research can be a new contribution to the literature for this field and can further the research in verifying the characteristics of a given society.

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Chapter One: Introduction

"In the unique case of a country's geographic position, it is difficult to consider this factor as anything other than a cause, unless we assume that in prehistoric times peoples migrated to climates that fit their concepts of power distance, which is rather far-fetched." (Hofstede and Hofstede, 2005, p.85)

The interplay of international communication and intercultural communication has become very significant during the last decade due to the explosive growth of information sharing through media and technology. "The central thrust of intercultural communication is in the analysis of meaning assignment in interactions between persons whose attitudes, beliefs, and values differ due to a corresponding difference in their cultural or co-cultural backgrounds" (Steinfatt & Millette, 2009, p. 300). Moreover, these global and intercultural interactions have evolved over time with the development of new discoveries and inventions, leading to the connection and flow of people around the globe. However, many people in this "global city" (Brenner, 1998) do not share *common culture*, or "the deposit of knowledge, experience, beliefs, values, attitudes, meanings, social hierarchies, religion, notions of time, roles, spatial relationships, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving" (Samovar & Porter, 2003, p. 8).

According to Hofstede (1980, 1984), the characterization of certain categories of people can be distinguished by their culture. Culture can be based on nationality, surrounding environment, corporation or working place, religion, or any other affiliation with certain organizations. The affiliation of certain groups of people with certain global organizations or institutions will play a large part in their daily interactions.

Hofstede (1980) affirms that "the amount of international exposure within the group strongly affects the way the subject is received" (p. 9). Therefore, the understanding of cultural differences will be "one of the main contributions the social sciences can make to practical policy makers in governments, organizations, and institutions – and to ordinary citizens" (Hofstede, 1980, p. 9).

Numerous scholars have examined how cultural differences affect many disciplines, as well as how culture and its dimensions' exposure affects individuals' interpersonal relations. One of many ways to examine this field of study is by looking at cultural dimensions in certain nations or in certain organizations. Additionally, cultural dimensions are comprised of *Power Distance* (unequal distribution of power which is accepted and expected in the society), *Uncertainty Avoidance* (the extent of society's tolerance for uncertain, unstructured, and ambiguous situations), *Individualism vs. Collectivism* (refers to the degree of individuals' integration into groups), *Masculinity vs. Femininity* (signifies the distribution of values between the genders), and *Long-Term vs. Short-Term Orientation* or *Confucian Dynamism* (focuses on the time orientation in the society).

This thesis intends to analyze power distance as one of the first significant cultural dimensions in a particular-scale religious organization, which is The Church of Jesus Christ of Latter-day Saints (LDS or Mormon Church). Power distance within the Mormon culture was selected because of several pivotal reasons: the LDS Church is more than a structured organization or a mere religious institution, exhibiting a perfect sample of leadership in relation to power distance; Mormonism is an "imagined community" (Anderson, 1983) which has its own cultural values, dimensions, and beliefs; and lastly, there has not been any in-depth research that has examined the scope of power distance within Mormon society.

This research is significant to the forwarding of the academic field in many disciplines, as well as public policy and practice, public relations, and other social issues. The study of power distance in Mormon culture will lead to other research in social, economic, and political aspects based on the hierarchy of power and its relation to a religious institution. In terms of corporate culture, public relations, leadership, and organizational communication, this research will contribute by demonstrating how power is manifested within a particular institution and how it affects individuals' behaviors and their daily interactions. For instance, utilizing the knowledge of this study, one can explain the power distance relationship between LDS Church leadership and the general lay members outside of the church context and how it influences interaction in the surrounding society. One can also explain how, within the national culture, Power Distance Index (PDI) or the extent of the acceptance and expectation of unequal power distribution in the society, can be found independently from the nation's overall cultural dimension, since it is based on the organizational culture.

From the analysis of this thesis, the literature of Mormon power distance will be expanded for further study in order to promote a better understanding of the culture in terms of the style of media publication of the LDS Church, the public relations of the LDS Church, the organizational culture of the LDS Church, and the interpersonal relationships of members of the LDS Church. More importantly, through this study, the cultural position of Mormonism's PDI in comparison to those of Catholicism and Protestantism will be displayed.

This study is an extension and duplication of Hofstede's research of "how values in the workplace are influenced by culture" ("The Hofstede Centre," n.d., para. 4). The main purpose of this research is to examine the power distance index in Mormon culture. By applying the same

survey method as used in Hofstede's cultural dimension theory, this study analyzed whether

there are significant differences in the amount of index between the Power Distance Index in

Utah Mormon culture and the PDI in US culture, and comparing the PDI in Mormon culture to

those in Catholicism and Protestantism.

This research took place from March 2014 to January 2015 in the state of Utah, United

States of America. The data were derived from adult Mormon members who reside in Utah using

Qualtrics, a research software used for online data collection. Utah was chosen for the

convenience of the researcher and because Utah is the headquarters of the LDS Church and has a

significant concentration of LDS Church members.

Chapter Two: Literature Review

Hofstede's Cultural Dimensions

For many decades, numerous scholars have developed the definitions of culture and its extensions. Geertz explained that "cultural patterns – religious, philosophical, aesthetic, scientific, ideological – are 'programs'; they provide a template or blue print for the organization of social and psychological processes" (as cited in Evan, 1975, p. 95). Pettigrew (1979) asserted that culture is the public's accepted meaning, which applies to particular individuals at particular times. Hofstede (1980, 1984), Adler (1986), and Kramer et al. (2013) explained that culture characterizes certain category of people.

In the process of identifying the forms of culture, Cohen (2009) described three types of cultural variations:

First, they are marked by different kinds of group affiliations and have cultural dynamics different from one another. [The second] is that each of these influences has been explicitly discussed and explored within psychology as a cultural influence. Third, ethnicity or nationality, religion, region, and social class probably account for an especially large amount of variation in transmitted norms, values, beliefs, behaviors, and the like. These are important cultural influences. (p. 195)

Nevertheless, the main essence of culture can be envisaged through the theory of cultural dimensions.

Cultural dimensions are the variables of culture or the extensions of culture itself. Initially, the term of cultural dimensions were discussed by Hall and Hall (1959). However, the cultural dimensions theory was coined by Gerard Hendrik Hofstede, a Dutch social scientist who refined the means to perceive and understand culture. In his research, Hofstede studied the

influence of individual value systems, perceptions, and work satisfaction by administering a survey to the employees of the multinational IBM (or HERMES) Corporation. The attitude survey was given twice—in 1968 and 1972—and translated into 20 languages, comprising approximately 116,000 questionnaires. The participating respondents from 64 countries were "matched by occupation, age, and sex" (Hofstede, 1980, p. 11). The final results of the factor analysis of 40 different countries demonstrate four significant differences which Hofstede identified as cultural dimensions (Hofstede, 1980, p. 11).

These cultural dimensions display "significant and meaningful correlations with geographic, economic, demographic, and political national indicators" (Hofstede, 1980, p. 11). The four cultural dimensions were labeled as *Power Distance*, *Uncertainty Avoidance*, *Individualism vs. Collectivism*, and *Masculinity vs. Femininity*. Along with the IBM research, Hofstede and Bond (1988) conducted another study using the Chinese value survey. This survey was administered to 100 students (50 males and 50 females) from various disciplines in 22 countries covering five continents. Based on this research, there is an overlap between the IBM studies and the Chinese value survey. Even though "the two projects used completely different questionnaires on different populations during different years in only partly overlapping sets of countries," (p.16) there was a significant correlation in the result. This study (Hofstede and Bond, 1988) resulted in the formation of a fifth cultural dimension. Initially labeled *Confucian Dynamism*, this cultural dimension later became known as *Long-Term Orientation*. Therefore, Hofstede's cultural dimensions theory determined that culture is composed of and cultivated by five main elements.

Power Distance

According to Hofstede (1983), the notion of power distance is influenced by the work of Mulder (1976), which examines the way society deals with power relations and how it perceives the decision-making process. From Mulder's (1977) hypothesis of power in the social system, several relevant observations for the study of power distance are as follows:

1. The mere exercise of power will give satisfaction

2. The more powerful individual will strive to maintain or to increase the power distance to the less powerful person

3. The greater this distance from the less powerful person, the stronger the striving to increase it

4. Individuals will strive to reduce the power distance between themselves and more powerful persons

5. The smaller this distance from the more powerful person, the stronger the tendency to reduce it.

6. The "downward" tendencies of the powerful to maintain the power distance, and the "upward" power distance reduction of the less powerful reinforce each other. (p. 92)

Nevertheless, when culture interplays with power, then the dynamics of power distance can be different, too.

Hofstede and Bond (1984) defined power distance as "the extent to which the less powerful members of institutions and organizations accept that power is distributed unequally" (p. 419). Therefore, power distance signifies the extent to which individuals perceive that there are power differences in the form of hierarchy or stratification regarding who holds power in the society. The etymological definition of power here can be viewed through wealth, age, authority, physical strength, intelligence, etc.

Power distance exists in all societies and organizations. However, whether it is a high or low distance depends upon the characteristics of the society or the organization and upon how individuals perceive the power itself. Hahn and Bunyaratavej (2010) explained that in high power distance societies, "less powerful members of organizations and institutions (including the family) accept and even expect that power is distributed unequally" (p.187). In addition, Tsui and Windsor (2001) elaborated that in the high-power-distance societies, the less powerful members of certain organizations or institutions are expected to accept and submit to the higher authority. And vice versa, in the small-power-distance societies, individuals expect that power is distributed more equally.

Numerous scholars, including Hofstede (1980), Gudykunst (1997), Eylon and Au (1999), Call (2010), and Hofstede (2011) have conceptualized the characteristics of high and low power distance. Their conclusions in relation to high power distance societies are elaborated as follows:

- Inequalities/strict hierarchies among people or in the social order are expected and desired;

- Superiors do not socialize with inferiors;

- Respect is a basic and lifelong virtue;

- Centralization of power is popular;

- Subordinates will expect to be told what to do or are dependent on superiors;

- The less powerful are dependent on the more powerful individuals;

- The ideal highest power holder is a benevolent autocrat;

- White-collar jobs are valued more than blue-collar jobs;

- The powerful individuals have more privileges and status symbols;

- Supervised personnel; and

- Obedience to the older people or people with higher rank/status is a must.

Moreover, the characteristics of small/low power distance societies are elaborated as follows:

- Society minimizes the inequalities among people;

- Members of the society/organization treat each other as equals;

- Focus on decentralization;

- Subordinates are expected to take part in decision making;

- Idealize a democratic leader;

- Have no status difference in terms of white-collar and blue-collar jobs;

- Rights and privileges are distributed equally;

- Fewer supervisor personnel;

- Reduced hierarchical organizational structures; and

- Hierarchy means inequality of roles, established for convenience.

Although, according to Hofstede, these characteristics are applicable to larger groups' values in the society, Shalom Schwartz pointed out that personal values regarding power are determined "through social status and prestige or the authority to tell others what to do…through ratings of the importance of 'authority' and 'wealth' as guiding principles in people's lives" (as cited in Torelli & Shavitt, 2010, p.704).

The other elements of cultural dimensions include the following: *Uncertainty Avoidance*, *Individualism vs. Collectivism, Masculinity vs. Femininity*, *and Long-Term vs. Short-Term Orientation* or *Confucian Dynamism*.

Uncertainty Avoidance. Uncertainty Avoidance Index (UAI) emphasizes on society's tolerance for uncertainty or ambiguity. This uncertainty or ambiguity can be regarded as "novel, unknown, surprising, and different from usual" (Hofstede, 2011, p.10). Hahn and Bunyaratavej

(2010) explained that UAI refers "to what extent a culture shapes its members to feel either uncomfortable or comfortable in unstructured and ambiguous situations" (p. 187). In this case, societies with high and low UAI have different attitudes and perceptions toward the unpredictable future events.

Individualism vs. Collectivism. Individualism (IDV) and collectivism display the relationship between individuals and groups (Hofstede, 2001). Both refer to the degree of individuals' integration into groups (Hofstede, 2011). The term of groups here, relates to family or certain organization/ affiliations. The major difference between individualistic and collectivistic culture is mainly about the interdependency, in which the individualistic culture is dependent and the collectivistic culture is more interdependent (Zhang, Mandl, and Wang, 2011).

Masculinity vs. Femininity. The role of gender and its distribution are not the same in every culture. Certain societies or social groups identify their characters and attributes as more masculine or feminine based on their perception of gender role differentiation. Therefore, Masculinity (MAS) vs Femininity refers to the "distribution of values between the genders" (Hofstede, 2011, p. 12).

Long term vs. Short term Orientation. Long Term Orientation (LTO) or Confucian Dynamism is "the extent to which a culture values personal steadiness, stability, and respect for tradition as opposed to thrift and perseverance" (Tsui and Windsor, 2001, p. 145). Long term orientation and short term orientation focus on societies' time horizon and represent cultures with two different states of thinking (Hofstede and Minkov, 2010). Long term oriented society emphasizes the importance of the future and the short term oriented society emphasizes more on the present occurrence.

The Extension of Power Distance

The most common criticism of Hofstede's work raises the issue of cultural homogeneity. Hofstede's studies assume that individuals in a nation are homogenous as a whole, which signifies that Hofstede ignores separate ethnic groups and/or communities within a nation. In addition, national divisions cannot determine culture because "cultures are not necessarily bounded by borders… (they are) in fact fragmented across group and national lines" (Jones & Alony, 2007, p. 414). Thus, other researchers have tried to expand the research based on the limitation of the cultural dimensions theory by applying it to many disciplines. Whereas culture is the fundamental element of human relations, Hofstede's cultural dimensions can be used for researching many societal factors. Even so, Hofstede's five cultural dimensions theory is not the only approach to studying cross-cultural values. Other studies in cultural variability include, but are not limited to, Hall's (1976), Trompenaars' (1993), Schwartz's (1994), and Adler and Gundersen's (2008).

However, in general, Hofstede's findings have been acknowledged as the preeminent means of analyzing culture in various disciplines. Numerous in-depth studies were performed for cultural dimensions, sometimes even focusing on a single element of a particular dimension. In accordance with this study of Hofstede's power distance, many studies have been extended into various fields.

Maureen Taylor (2000) examined how power distance affects public response to crisis in different cultures. She questioned why certain European countries would ban Coca-Cola products immediately after Belgian schoolchildren became ill from the soft drinks, while other European countries balked at taking immediate action and even refused to ban the products.

Taylor found her answer by analyzing power distance and uncertainty avoidance. In this case, power distance was useful in the field of crisis management.

By using power distance and high context cultural settings, Ahmed, Mouratidis, and Preston (2009) found the effectiveness of website localization guidelines. Thus, websites can be culturally adapted for target audiences by applying the element of power distance. In another approach, A. R. Terzi (2011) applied power distance in order to examine autocratic-democratic tendencies in terms of organizational culture.

In Goolaup and Ismayilov's (2012) case study about the influence of power distance in leadership behaviors and style in Japanese and French companies in Sweden, they found that companies with high power distance adopted distinctive leadership styles. Kim and Kim (2010) utilized Hofstede's cultural dimensions in order to investigate public relations personnel's views and attitudes toward the corporate social responsibility (CSR) in South Korea. Their findings demonstrated that the cultural values of public relations personnel in South Korea are less important than the CSR of the company.

Denison, Haaland, and Goelzer (2004) examined corporate culture and organizational effectiveness by using Hofstede's cultural approach and its dimensions, including power distance. They retrieved and analyzed data from 218 organizations around the globe, demonstrating that culture contributes to the success of the organization. However, not all dimensions of culture will contribute the same way to every organization. It is understood that the effects of certain cultural dimensions will differ according to global regions, which means that organizational culture is influenced by regional culture.

Based on the elaboration of power distance studies above, the extension of power distance can mainly be found within organizations, since "within organizations as units of

society, we inevitably find inequality of members' abilities and inequality of power. [Thus,] an unequal distribution of power over members is the essence of organization" (Hofstede, 1980, p. 96). Furthermore, this is also the basis of human interpersonal communication.

Levinson et al. and Kakar asserted that "the boss-subordinate relationship is a basic human relationship which bears resemblance to even more fundamental relationships earlier in life: That of parent and child and of teacher and school pupil (as cited in Hofstede, 1980, p. 97). In short, one way or another, power distance will have a significant impact on organizational culture—including religious organizations.

Rosson and Fields (2008), in their study of Hofstede cultural dimension and the growth of evangelical Christianity, found that Evangelicalism experiences greater growth in collectivistic countries with higher power distance index. Their study resulted in a significant correlation between power distance index in a country and the growth of evangelical Christianity, suggesting that effective missionary work can be implemented by using cultural dimension analysis.

Power Distance within Religious Organizations

Cultural dimensions play a significant role within the religious organization, especially in the element of power distance. This topic is important in order to determine the essence of communication of the religious authority and its structures, which can be the role model for other organizational type of leadership. For instance, knowing the power distance index in a certain organization will help the leader with decision making and can help the leader implement effective communication in order to make any transformations in the organizational structures. Hofstede referred to three 1976 studies by Pugh, Pugh and Hickson, and Pugh and Hinings which assert that there are two main dimensions of empirical taxonomy of organizational

structures which are "structuring of activities (including standardization, specialization, and formalization) and concentration/centralization of authority" (as cited in Hofstede, 1980, p. 133). Chaves (1994) commented that "instances of genuine cultural authority for religion are quite amenable to analysis in terms of religious authority's scope over other institutions, religious organizations, and individuals" (p. 763). In addition, Chaves (1994) asserted that religious authority is a social structure which attempts to enforce and control individuals by using a legitimate supernatural component. However, when it is applied to or associated with a religious organization, power distance has different norms and approaches.

Beck and Miller (2000) demonstrated that religion influences numerous social issues. Their assessments of religious judgmentalism, agency, communion, and religiosity showed the impact of religion on people's anti-social behavior. Additionally, Cohen (2009) asserted that, like culture, religion is a fuzzy set, meaning that the term and the application of it are not easy to comprehend. Therefore, there is a close connection between religion or religious organization and social and cultural aspects. Hofstede (1992) noted that cultural dimensions can be linked to religion. Many studies (Weber, 1958; Ronen and Shenkar, 1985; Gomez-Mejia and Palich, 1997; Hofstede, 2001; Carl, Gupta, and Javidan, 2004; Emrich, C. G., Denmark, F. L., & Den Hartog, D. N., 2004; Sully de Luque and Javidan, 2004) have indicated that religions are related to Hofstede's indices. "Roman Catholicism, Islam, and Hinduism tend to have high power distance whereas Protestantism prefers low power distance." (Tang and Koveos, 2008, p. 1049).

Stephen Taylor (2004) expanded the research, considering how Hofstede's cultural dimensions correlate with religions of the world (see Figure 2.2). Taylor's work showed a close correlation between each of the world's religions and Hofstede's dimensions. There is an inseparable link between religious foundation and the society, in which change is not possible

with logic or objectivity. Moreover, as a specific example of power distance as a part of cultural dimensions within religion, Hofstede (1984) noted that Catholicism is more clearly associated with high power distance index countries and Protestantism correlated most often with low power distance index countries (p. 104).

Hofstede's argument about the correlation of power distance and religion has been investigated extensively by Taylor (2004). Taylor's (2004) study identified a significant correlation between a country's predominant religion such as Atheism, Buddhism, Catholicism, Christianity, Hindu, Jewish, and Islam (50% or more of its population) and Hofstede's cultural dimensions (see Figure 2.2). To align with the purpose of this study, the researcher examined the power distance index within a predominantly Mormon culture in Utah in comparison to other beliefs in Christianity such as Catholic and Protestant. Moreover, since Catholicism and Protestantism have preeminent social values, power distance index in both religious cultures will demonstrate the distinguished hierarchy.

Power Distance in Catholic and Protestant Culture

The distinguished hierarchy in Catholic and Protestant culture related to the concept of power distance. Plopleanu, Brailean, and Arsene (2012) mentioned that the hierarchy itself is "not an obstacle between the subordinates and the superior." (p. 1877). The existence of a hierarchical system in Catholicism and Protestantism is the way of adaptation of the members of the culture. As Hofstede asserted that "Once a religion has been established in a country, it will reinforce the values that led to its being adopted" (Hofstede, 1980, p. 132). Thus, the society will adopt the hierarchical structures in religion not only as a belief, but also as a way of life which fits into their culture. This way of adaptation in Catholic and Protestant culture show the contrasting power distance through the characteristic of centralized or decentralized religious

organization, high or low degree of supervision, and the level of trust of the members (Plopleanu, Brailean, and Arsene, 2012).

By nature, religion acknowledges a higher power and, therefore, it is hierarchical and one religion can be more hierarchical than others (Milner, Fodness, & Speece, 1993). This is an absolute in relation to power distance. "Power distance norm differences are definitely associated with the aspects of religious life" (Hofstede, 1980, p. 131). Hofstede (1980) elaborated that "Catholicism with the supreme authority of the Power and the intermediate authority of the priest corresponds more to a large power distance than Protestantism with its general priesthood of the believers" (Hofstede, 1980, p. 132). In addition, the PDIs of certain areas or countries are strongly influenced by these religious cultures. Hofstede asserted that "the predominance of religious and philosophical ideologies emphasizing stratification and hierarchy is a key element in the difference between cultures with high and low power distance" (as cited by Basabe and Ros, 2005, p. 208).

Hofstede (1980) elaborated that Protestantism has low PDI and Catholicism has high PDI. In accordance to Hofstede's elaboration, Plopleanu, Brailean, and Arsene (2012), in their study of 26 European countries, found that the average of power distance in Catholicism is 54.67 (Orthodox scored 78.25) and for Protestantism is 28.25. This study suggested that religion can promote economic growth based on the level of freedom. The level of religious freedom is determined by the less control in the religious organization. Thus, the lower power distance index links to the economic growth.

According to his study, Paul Fudulu (2005) ranked Protestantism in a higher economic growth or higher wealth accumulation more than Catholicism. Furthermore, Fudulu (2005) points out that Protestantism began as a reformation moving away from the Catholic Church,

which means that there was a change of religious culture as well. In this sense, Fudulu (2005) emphasized that there was a relaxation of control or relative power in Protestantism, which contrasted with the absolute decisive power in Catholicism. In the culture of Catholicism, Church power dominates the social structure; in the Protestant culture, individuals are liberated from the domination of power in social structure. This is why there is more power equality in Protestantism—what Fudulu (2005) referred to as *the independence of faith*. Thus, the culture of Protestantism is more often associated with low power distance and Catholicism is associated with high power distance.

The religious culture will affect power distance, depending on the type of society within the region. This can be applied to the Mormon society, especially in the region of Utah, USA. In general, the Mormon (or known as LDS) society has a unique characteristic of Christianity. Christianity is embraced differently than the traditional Protestant. While Protestantism has reformed away from the Catholicism, Mormonism still has the domination of rigid hierarchy in its church organization.

Power Distance in Mormon Culture: LDS Church Organization and Leadership

The structure of the religious organization in the LDS Church is different than the general Protestant churches. Opposing to what Fudulu (2005) described for Protestantism culture, Mormon culture has a structured control of power, especially the priesthood authority in its church organization which dominates the social structure in the society. This hierarchical authority signifies the role of power distance. Power Distance Index (PDI) in Mormon culture can also be traced from the structure of the leadership. Along with the elaboration of the leadership in LDS Church organization, the researcher also provided the background for the Mormon culture.

The Mormon culture is part of the Church of Jesus Christ of Latter-day Saints (the official church name). The nickname Mormon comes from the Book of Mormon, which members believe to complement the Bible. The Church of Jesus Christ of Latter-day Saints (LDS Church) was formally organized by Joseph Smith Jr. on April 6, 1830 in New York. At that time, there were six members. Now, in 2015, the membership has grown to approximately 15 million around the globe. The National Council of Churches provided data ranking the LDS Church as the second-fastest-growing church in the United States. However, the LDS Church makes no statistical growth or comparisons with other churches. Additionally, the growth rates of LDS Church membership also vary significantly across the world (The Church of Jesus Christ of Latter-day Saints Newsroom, 2013).

Moreover, according to its beliefs, the Church is built on a foundation of priesthood authority. On the official Church website, *lds.org*, *priesthood* is defined as "the power and authority that God gives to man to act in all things necessary for the salvation of God's children" (The Church of Jesus Christ of Latter-day Saints, *Priesthood,* para 2). The "Apostolic Keys" (The Church of Jesus Christ of Latter-day Saints Newsroom, 2013) used to govern the Church today are regarded as having the same authority as that of the ancient apostles to direct the Church through the manifestation of the priesthood. The authority in the priesthood comes through ordination. LDS Church priesthood is divided into two levels: the Aaronic Priesthood and the Melchizedek Priesthood. The nature of priesthood in the LDS Church is organized hierarchically. Thus, the organizational structure of the LDS Church organization is led by the priesthood holders.

The LDS Church organization is comprised of headquarters' administration, local congregations' administration and support organizations. In the headquarters' administration, the

Church is led by 15 apostles. The most senior apostle is the president of the Church (the prophet), and he appoints two other apostles as counselors. They are the *First Presidency*, which is the highest governing body of the Church. Twelve others form the *Quorum of the Twelve* [emphasis added]—the second-highest governing body of the Church. Together, the First Presidency and the Twelve oversee the entire Church as special witnesses of Jesus Christ.

Leaders called *seventies* [emphasis added], based on another New Testament office, assist the Twelve Apostles and serve in various locations throughout the world. There are currently eight quorums of the Seventy. Each quorum may have up to 70 members. Some seventies are assigned to headquarters' administrative functions, but most live and work within a specific geographic region of the Church. (The Church of Jesus Christ of Latter-day Saints Newsroom, 2013)

In general, the individuals who exercise both ecclesiastical and administrative leadership from the headquarters down to the local level are called *general authorities*.

In the local congregations' administration, the leader is called a *bishop*. He administrates his local area congregation based on certain boundaries, which is called ward. Several wards in an area will form a stake, and the stake's leader is called stake president. *Stake* is not a term found in the New Testament, but is taken from Old Testament tent imagery in which the "tent," (The Church of Jesus Christ of Latter-day Saints Newsroom, 2013) or church, is held up by supporting stakes. Stake presidents and bishops are the leaders most commonly encountered by the broad membership of the Church.

These leadership positions are unpaid positions. And there is a significant amount of local autonomy. The time and effort required to administer a stake or ward is executed by the members themselves voluntarily based on their specific capacities. These duties are assigned by

the leaders by revelation and members have the right to reject the duties and/or position they are assigned to. "The duties include local administrative, teaching, or service-oriented positions. These responsibilities are rotated from time to time. Bishops typically serve for about five years and stake presidents for about nine." (The Church of Jesus Christ of Latter-day Saints Newsroom, 2013) Additionally, under the supervision of the priesthood hierarchy, the Church has local auxiliary or support organizations. These local auxiliary organizations include Relief Society, Sunday School, Young Men, Young Women, and Primary, the Church Educational System, the welfare system and the missionary program. All of these signify the degree and extent of power in the Church organization.

Although the leadership status in the Church is regarded as equal, differing only in the area of duty, in practice, it seems like the members of the Church act according to Hofstede's theory of high power distance. In fact, the concept of power distance is also a practiced by members in their family unit—the most basic unit of organization within the Church. For instance:

> In the home the presiding authority is always vested in the father..., and in all home affairs and family matters there is no other authority paramount. It is his right and it is his duty to preside. He should select the one who is to administer the oil, and the one who is to be mouth in prayer... (If the father be absent, the mother should request the presiding authority present to take charge.) The father presides at the table, at prayer, and gives general directions relating to his family life whoever may be present. (Smith, 1939, p. 287)

Here, the father as head of the family. He is the priesthood holder and the patriarch of the family. He holds the power in the family's administration. This concept is the same when applied to a bishop's stewardship over a ward and a stake president's leadership over a stake.

In his 1979 article, Johnson claims that the Mormon Church is "a highly integrated, central command organization" (p. 80). And according to Johnson's study, power and authority are not distributed uniformly among the members of the Mormon organization, therefore, the main goal or direction of the Church is the resultant pattern of choice which is influenced by the decision-making authority.

Nelson (1993) analyzed and explored the concept of power or authority in terms of the authority type, organizational form, societal environment, and organizational outcomes within three multinational churches, including the LDS Church. His findings demonstrated that the LDS Church has a highly formalized, bureaucratic organization. The multilayered hierarchy maintains the operation of Church congregations in which all units of the Church are directly linked to the headquarters under a functional chain of command. At glance, this study shows the concentration of power or authority in the LDS Church is at the headquarters of the organization. The top-down style of command hints at a high power distance.

Derr and Derr (1982) questioned "what is power within the Mormon Church?" In their research, they found that, first, LDS Church leaders claim the divine-right authority, which is more than management rules. And, second, the leadership is collective, which means the First Presidency's leadership is shared with the Quorum of Twelve Apostles. It is "an oligarchy more than a hierarchy, with a continuously shifting coalition of actors who periodically change their formal responsibilities, their degree of activity, or their positions on certain issues." (p. 30).

A third factor considered by Derr and Derr concerns the non-bureaucratic safeguards that serve as part of LDS Church government. Considerable freedom or administrative discretion exists at the ward and stake levels. "Outside the General Authority network, it is customary to periodically release persons from their formal hierarchical positions without necessarily advancing them" (1982, p. 30).

Perhaps most importantly, what makes power distance visible in the Mormon Church is the acknowledgement of personal relationship in the organizational structure. This personal relationship is the reason why "personal as well as formal relationships [bind] together the highest ecclesiastical officials" and "informal networks have shifted or dissolved with changes in formal leadership" (Derr & Derr, 1982, pp. 38-39). As the result, members tend to treat Church leadership with respect based on their position in the Church. Therefore, this can be seen as the acknowledgement, the acceptance, and the expectation of distribution of power which points out the power distance.

Mormons as Imagined Communities: The Interplay of Culture and Faith within the Global and Local Religious Organization

The degree of power in LDS Church organization applies to the member of the church around the globe. It is significant to note that there is an interplay of faith and culture for all LDS communities and perhaps, this overlap of religion, culture, and organization in the communal life is the unique part about the LDS Church. Since the LDS Church organization and leadership has become part of the Mormon culture, the Mormon way of life is based on this hierarchy.

In addition, Johnson (1979) noted that Mormons are trying to emulate and reenact the experience of the biblical Hebrews. The implication of this emulation and reenactment has become something that resembles the formation of an ethnic group. This formation has

institutionalized the "core of a more diffuse social entity with its own history, its own traditions, its conviction of peculiarity, and even its native territory or homeland" (p. 70). The concept of territory here can be affiliated with the notion of Mormon Culture Region (MCR).

Culture regions are defined as the expressions of diversity in American society based on "distinct cultural traits that characterize certain geographic areas" (Toney, Keller, & Hunter, 2003, p. 431). Culture regions are comprised of the homogeneity and the self-identity of the people. Culture regions have played a significant role "in shaping the character of the nation, and in influencing and sustaining local and national social, economic, and political behavior" (ibid). Thus, Mormon Culture Region (MCR) refers to the identification of the Intermountain West area of the United States where there are specific cultural distinctions because more than half of the state's population is made up of members of The Church of Jesus Christ of Latter-day Saints (Mormons).

The term Mormon Culture Region was first coined by Donald W. Meinig (1965). The great dominance of the Mormon religious group in the Intermountain West caused the geographer to map and describe the apparent religious distinctiveness. Meinig (1965) asserted that "the implication is not that Mormons, as persons, are necessarily more religious than others, but that as a group, they constitute a highly self-conscious subculture whose chief bond is religion" (p. 191) in which they display "differences in values and social behavior" or in other words, a "distinctive pattern of life" (p. 192).

Studies of MCR demonstrate the effects of Mormon culture on a local basis. Previous MRC studies (Toney, Stinner, & Byun, 1997; Toney, Keller, & Hunter, 2003; and Brehm & Eisenhauer, 2006) showed that the unique cultural traits of the region are related to the attitude of the local society towards their surrounding environment. The people in MCR will be similar to

the larger society in the nation in many ways, but they will have particular distinctions that only belong to the society in MCR. This is an example of the effect of LDS beliefs on a local scale.

Similar to Catholicism and Protestantism culture, the culture of the LDS Church is quite varied—globally and locally. Since the Church has a global scope, members might share the same lifestyle and culture based on their Mormon doctrine. Wherever they are, members of The Church of Jesus Christ of Latter-day Saints reflect the same faith, belief, values, rituals, and practice. In terms of local Church culture there might be distinctions. For instance, there will be differences between members from Indonesia, Utah, Japan, or South Africa. Each area has a unique local culture.

In this study, the researcher treated the LDS Church organization as comparable to a nation based on the concept of imagined communities. Anderson (1991) defined imagined communities as nation-like communities who do not have daily face-to-face interaction, but perceive and identify themselves as one group who share the same identities, values, interests, and goals. Therefore, by applying the theoretical framework of power distance, this research analyzed PDI in Utah Mormon culture to see if there is any PDI differences with US national, and general Catholicism and Protestantism. Thus, the following research questions have been established to guide the study:

RQ 1: What is Utah Mormon PDI? Is there any difference to the US national PDI?

RQ2: Are there any PDI differences between Utah Mormon culture to other religions? Where does Utah Mormon PDI stand compared to Catholicism and Protestantism?

Chapter Three: Methodology

This study intends to replicate and extend the research originally completed by Hofstede (1980). The original research that was conducted by Hofstede in the end of 1960s and in the early of 1970s, signified how the values at the workplace are shaped by culture. For this thesis, the researcher has chosen to conduct an in-depth analysis of only one element of the cultural dimensions, namely *power distance* (the extent of unequal distribution of power which is accepted and expected in the society) in Utah Mormon culture. The researcher investigated what the Power Distance Index (PDI) in Utah Mormon culture is. PDI measures the value whether the society has high or low PDI, and as elaborated at the literature review section, there are different characteristics that are attached with high and low PDI.

This study quantitatively measures the PDI of Utah Mormon culture utilizing survey method. This approach was chosen because it is based on the original work of Hofstede's cross-cultural research. So, the survey that was used in this study is the established survey that was suggested by Hofstede for cross-cultural study. This survey is called Values Survey Module (VSM) 2013.

Instrument

This study utilized the VSM 2013. VSM 2013 is a 30-item questionnaire that was specially developed to determine the values of cultural dimensions (such as *Power Distance Index*, *Uncertainty Avoidance Index*, *Individualism vs. Collectivism*, and *Masculinity vs. Femininity, Long Term Orientation vs. Short Term Orientation, and Indulgence vs. Restraint*) on certain countries, area, or organizations. In other words, VSM 2013 is "developed for comparing culturally influenced values and sentiments of similar respondents from two or more countries, or sometimes regions within countries" (Hofstede & Minkov, 2013, p. 2).

Values Survey Module 2013 was developed by Hofstede and Minkov (2013). VSM 2013 is the newest version of the attitude survey questions. This survey is derived from Hofstede's original work on HERMES (IBM) study in 1966-1973. This IBM study measures the relationship of culture and the work place (business setting). In addition, based on this research, the attitude (values) survey was rebuilt for other cross-cultural research. In 1981, Hofstede issued the Values Survey Module as the extended version of attitude survey questions. Then, the survey is renewed in 1982, 1994, and 2008. The term *module* on VSM means that the questionnaire in the survey can be used to compare countries and other cross-cultural aspects. Furthermore, the VSM that was built by Hofstede has been used constantly for cross-cultural study by many researchers.

For instance, Call (2010) applied Hofstede's VSM to explore the organizational culture of US Joint Forces Command. Through online administration of VSM 2008, the study determined whether "the command score[s] are in line with the indexes established for the United States, and whether differences exist across the directorates, indicating different cultures" (p. 1). The findings of the study demonstrated that Hofstede's measures of cultural dimensions can be utilized not only for nationals, but also for other level of organizations. Reslova (2013) explored the possibility of using the combination of VSM 1994 and the Test of Colour Semantic Differential (TCSD) for organizational culture research. The results of this study suggested that looking for common values of employees using VSM 1994 and TCSD values can help determine the effectiveness of corporate's strategic planning.

There are several Value Survey Module versions which can be used for various studies in terms of culture, nations, and organizations. But, in relation to the purpose of this study, the researcher used the most updated VSM which is VSM 2013. Additionally, the survey was

presented in the electronic format (online). The electronic formatted VSM 2013 were used and made available for the participants of the study through Qualtrics, the online research software. The content of the survey on Qualtrics was created based upon Hofstede's VSM 2013 (See the Appendix for the survey). There was no modification or adjustment being made to this survey, the researcher used the exact same survey that Hofstede suggested for cross-cultural research.

The nature of VSM 2013 (Hofstede & Minkov, 2013) allows the researcher to analyze six dimensions of national culture. Each dimension is based on four questions. VSM 2013 is a 30-item questionnaire – 24-items in regard to the cultural dimensions, and 6-items are for demographic purpose, such as respondent's gender, age, education level, occupation, present nationality, and nationality at birth.

In this case, the study is only looking at the dimension of power distance. That is why only four questions were analyzed based on the established PDI formula (more about this will be elaborated on the data analysis section). The four questions in VSM 2013 that determine the calculation of PDI are as follows: (the questions based on five-level Likert scale)

1 = of utmost importance

2 = very important

3 = of moderate importance

4 = of little importance

5 = of very little or no importance

Question #2: Please think of an ideal job, disregarding your present job, if you have one. In choosing an ideal job, how important would it be to you to have a boss (direct superior) you can respect? (Please circle one answer)   1   2   3   4   5

Question #7: Please think of an ideal job, disregarding your present job, if you have one. In choosing an ideal job, how important would it be to you to be consulted by your boss in decisions involving your work? (Please circle one answer)   1   2   3   4   5

Question #20: How often, in your experience, are subordinates afraid to contradict their boss (or students their teacher?) 1. Never   2. Seldom   3. Sometimes   4. Usually   5. Always

Question #23: To what extent do you agree or disagree with each of the following statements? An organization structure in which certain subordinates have two bosses should be avoided at all cost. (Please circle one answer)

1. Strongly agree   2. Agree   3. Undecided   4. Disagree   5. Strongly Disagree

Strengths and Weaknesses

The researcher found that VSM 2013 had several advantages relating to the objectives of this study. The survey facilitated the investigation of problems in a realistic setting. The survey itself is free and there are no copyright issues since it is permissible to use and it is replicable for scientific research purposes. The administration of the survey is practical and low cost because it uses Qualtrics and can be forwarded to many people in order to collect large amount of data through the Internet.

On the other hand, while conducting the research using this survey technique, the researcher and the participants found it very time consuming. The researcher needed to find the right target audience to participate in this study (wrong respondents or unqualified respondents was the downside of using the survey technique), and participants had to answer all the required parts in the questionnaire in order to generate valid data for the study. Another weakness of utilizing this survey is that the survey itself is subjected to all the criticism of Hofstede's original work (McSweeney, 2002).

Sampling

Although the LDS Church is a global church and has millions of members, the researcher limited the scope of the study, utilizing snowball sampling. This research was conducted on adult Mormons (age 18 and older) who currently reside in the state of Utah. Utah was chosen because its population includes a significant amount of LDS members and the state itself has played a big part in LDS Church history since 1847, when the Mormon pioneers first settled in Utah. There were 338 participants in this study, spanning a wide range of occupations, ages, education levels, genders, and locations in Utah. There was no compensation given to the participants of this survey.

Procedure

The study took place from March 2014 to the beginning of January 2015. The survey was based on Hofstede's Values Survey Module 2013 questionnaire (English version). After the researcher obtained the permission to run the data from the IRB (Institutional Review Board), the survey was distributed through emails and social media. The researcher bought the list of names and contact info (including emails) of people who reside in the state of Utah from an online email marketing company, then randomly emailed them. Subjects received an email of the Qualtrics link for the survey. In the email, each subject was asked to voluntarily participate in the study and to help distribute the survey by forwarding it to their families and friends in Utah or sharing the survey link in their personal social media. Subjects were informed about the purpose of the study at the beginning of the survey and that their involvement with the research was voluntary and confidential. More details and a complete description about the study were presented at the beginning of the survey questionnaire along with the consent form.

Participants were given the option to opt out of the study at any time if they chose not to proceed with the survey or declined to give their consent. After giving consent, they were asked about their affiliation with the LDS Church (they were asked if they were 18 and above and if they live in Utah). If they were not members of the Church (or 18 and under, or not living in Utah), then they were directed to the thank-you page. The actual duration of the survey was around 5-15 minutes. The contents of the survey were mainly comprised of five-point Likert scales. At the end of the survey, a thank-you note was presented to all participants.

Data Analysis

Power Distance Index (PDI) measures the value whether the society has high or low PDI. In this study, the data of Power Distance Index was analyzed manually using the provided formula in VSM 2013 manual (formula is elaborated below). The Qualtrics program is able to do various kinds of analysis, including processing the mean (average) of the data for all valid subjects. Therefore, the mean from 338 participants for Question 2, 7, 20, and 23 were processed by the software, but the Power Distance Index (PDI) was determined according to this index formula:

PDI = 35(m07 – m02) + 25(m20 – m23) + C(pd)

[In this context,] m02 is the mean score for question 02, etc. The index normally has a

range of about 100 points between very small Power Distance and very large Power

Distance countries. C (pd) is a constant (positive or negative) that depends on the nature

of the samples; it does not affect the comparison between countries. It can be chosen

by the user to shift her/his PDI scores to values between 0 and 100. (Hofstede and

Minkov, 2013, p. 6)

As for the constant, the researcher did not plug the constant into the formula because the purpose of the constant was to compare two or more multiples of Hofstede's dimensions. The researcher compared the new dimension of Mormon culture PDI, which is not based on the value already provided by Hofstede. The result of PDI scoring can be from 0 to 120, where 120 is extremely high ("Clearly Cultural") When the data shows high PDI that means power in the society is distribute very unequal (large discrepancy of power exists in the society) and the distribution of power is more equal when the PDI is low.

Furthermore, the reliability test has been done for the cultural dimensions designated formula in VSM 2013. Cronbach's *alpha* was utilized for the purpose of a reliability test of the formula (which was established by Hofstede & Minkov, 2013). Hofstede (2001) generated the Cronbach's alpha for four dimensions of his cultural dimension and the greater value than .700 is considered reliable.

Original Cronbach's Alphas of Hofstede's Dimensions

Dimension	Alpha
Power distance	.842
Individualism	.770
Masculinity	.760
Uncertainty avoidance	.715

Note. Adapted from *Cultures and Organizations: Software of the Mind* (2nd ed.), by G. Hofstede & G. J. Hofstede, 2005, New York: McGraw-Hill. Copyright by McGraw-Hill.

Figure 1.1

Chapter Four: Results

Result for RQ1:

What is Utah Mormon PDI? Is there any difference to the US national PDI?

The calculation of Utah Mormon PDI is based on Hofstede's provided PDI formula for the VSM 2013. There are total of 338 participants in this study. The mean from 338 participants for question 2, 7, 20, and 23 that determine the Power Distance Index (PDI) scoring were processed by Qualtrics (research software used for online data collection). For question 2, in regards to how important for participant to have a boss that can be respected, the average value is *2.06*. For question 7, in regards to choosing ideal job and be consulted by boss in work decisions, the average value is *2.47*. For question 20, looking at how often subordinates afraid to contradict their boss, the average is *3.28*. And lastly, for question 23, viewing on how agree or disagree participants to avoid having organization with two bosses, the average is *2.91*. (See Figure 2.1 for more information)

#	Question	Response (∑= 338)					Average Value
		1	2	3	4	5	
2	Have a boss (direct superior) you can respect	94	167	53	10	14	**2.06**
7	Be consulted by your boss in decisions involving your work	48	138	112	24	16	**2.47**
20	How often are subordinates afraid to contradict their boss	13	41	143	121	20	**3.28**

23	An organization structure have two bosses should be avoided	32	80	134	70	22	**2.91**

Figure 2.1 Data for PDI Formula

(Note: 1-5 is the scale that being used in the survey, see Instrument or Appendix for more info)

Based on this data, the PDI will be calculated.

PDI = 35(m07 – m02) + 25(m20 – m23)

$\qquad$ 35(2.47-2.06) + 25(3.28-2.91) =

$\qquad$ (35x0.41) + (25x0.37) =

$\qquad$ 14.35 + 9.25 = 23.6

Utah Mormon PDI = 23.6 (rounded to 24)

US national PDI according to Hofstede's research ("Hofstede Centre") is *40*. Therefore, Utah Mormon PDI compared to US general PDI is 24 to 40. Utah Mormon PDI is lower than the general US PDI and this is considered significantly low power distance. However, the low PDI in Utah Mormon society and general society in the United States of America, both signify that power is acknowledged and expected to be distributed equally in the society.

Result for RQ2:

Are there any PDI differences between Utah Mormon culture to other religions? Where does Utah Mormon PDI stand compared to Catholicism and Protestantism?

$\qquad$ *Utah Mormonism PDI = 24*. Yes, there are PDI differences on Utah Mormon culture and other religions. As it mentioned in the review of literature earlier, Taylor (2004) from the International Business Center analyzed Hofstede's cultural dimensions on several religions of the world (Atheism, Buddhism, Catholicism, Christianity, Hindu, Jewish, and Moslem). The study

identified the predominant religion (practiced by 50% or more of the country's population) in each of the countries used in Hofstede's study. The results were compiled into the graphic below. (Figure 2.2)

This graph represents the average Hofstede dimensions as they correspond to different world religion.

Average Hofstede's PDI by Religion

Category 1

Atheist · Buddhist · Catholic · Christian · Hindu · Jewish · Moslem
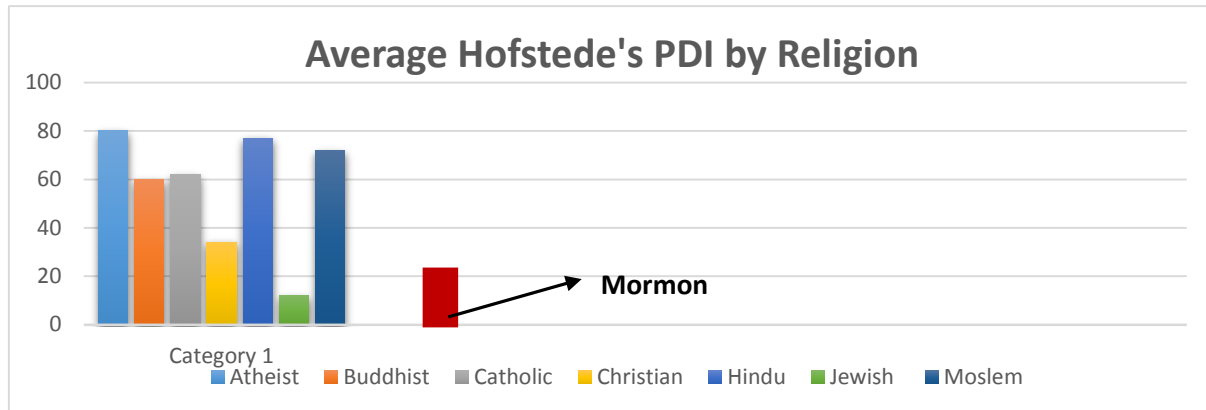
Figure 2.2 (Taylor, 2004)

In comparison to other religions that Taylor (2004) has studied, Utah Mormon PDI is placed in between Jewish and general Christian. Although they differ in the PDI scoring, they still place at the same range of low Power Distance Index. Hofstede (1984) associated Catholicism with high power distance index countries and Protestantism with low power distance index countries (p.104). According to this data, Catholicism's PDI is slightly above 60 and Protestantism's is slightly above 30. Interestingly, as another Christian denomination, Mormonism's PDI is below both of Catholicism and Protestantism.

The implication of these differences mainly deals with the communication process in the society. In the public sphere, superiors will deal with subordinates based on the characteristic of low or high PDI. And the cross-cultural encounter between low and high PDI individuals might require a negotiation process in order to avoid conflicts. Therefore, knowing where the society

stands in terms of how they perceive power will help one to determine how to approach others who have the same values or different values. This will ultimately help establish effective communications, especially, in this case, between the religious organizations.

In reality, one person from low PDI can demonstrate the characteristic of high PDI and vice versa. But, this shifting values was overlooked by Hofstede's original research (Hofstede looks at the whole culture as homogenous end product). That is why the description of power distance above might not fully or accurately depict the condition of the society because culture and society can shift depending on the situations.

The analyzed data that generated for Utah Mormon culture mostly manifested the low PDI attributes. When observing Utah Mormon culture and its characteristics in terms of very low power distance, one can see that the power relations in the Church determine the interaction within the religious organization, but in practice the leadership status is regarded as equal and differs only in the area of duty. This can also be investigated through the lens of the LDS Church organization's doctrines itself. More explanations about the power distance in Utah Mormon culture will be elaborated in the discussion section.

Chapter Five: Discussions and Conclusion

The objectives of the researcher were to analyze Mormonism's PDI by comparing it to US national culture PDI and to general Catholicism's and Protestantism's PDI, and to investigate the findings. The results portrayed that Utah Mormonism's PDI is significantly lower compared to general US national PDI as well as Catholicism's and Protestantism's PDI.

As one of many Christian subcultures in the USA, Utah Mormons fell within the range of lower PDIs, which verifies Hofstede's (1984) assertion that Protestantism is more correlated with low power distance index countries (in this case, the state of Utah is part of the USA). But, this verification that Utah Mormons have low PDI raised a big question mark because there are many indicators that Utah Mormon culture *should* display larger power distance in its society. For example, members of the LDS church respect their bishops even if it is not in the church setting, and will ask and follow their leaders' advices or instructions.

Furthermore, this finding affects the communication processes within the Mormon society as well as its interactions with the other societies outside of its boundaries. This research also contributed to the understanding of the importance of studying religion and its effects.

Religion as a Strong Force in the Society

The communication process that was demonstrated in the power distance index related to the LDS Church links the members of the society together. This link holds the cultural foundation that cannot be challenged or transformed instantly because it is ingrained within the daily lives of the society. Since it becomes deep-rooted in the society, religion can create social force that plays a significant role in regulating ideas, beliefs, and attitudes within a society.

Throughout history, religion has stimulated the members to act together in creating a force or power. For instance, wars such as the Crusades have been fought through the ages in the

name of religion; Communist countries have restricted and oppressed their citizens in open

defiance of religion; and laws and policies have been made in accordance with a specific

religion. Therefore, the concept of religiosity itself is a multidimensional phenomenon (Cornwall

et al, 1986) that demands further study.

Culture can be based on religion--they interweave with each other--but it is significant to

study religion through the lens of a separate entity. The study of religion as a separate entity of

culture corresponds with the social, political, economic, and environmental issues. In accordance

with this study of power distance in the Mormon culture and why it can be treated as a separate

study, Nelson (1993) elaborates several reasons to study this authority, religious organizations,

and society in general.

First, churches are "unusually expressive of, although not invariably isomorphic with,

the sociocultural environment. This freedom makes religious organizations a particularly good

vehicle for capturing interactions between societal context and authority in organizations" (p.

655). Second, the social and cultural function of churches, or the "pattern maintenance,"

describes the link between religious organizations' "ability to relate successfully to the social

environment and their organizational performance" (Nelson, 1993, p. 655). Third, the exercise of

legitimate authority is the central element to the church organization. Lastly, the study of religion

as a separate entity can be seen through the lenses of organization studies and international

management. Furthermore, from this study the researcher asserts that the study of culture in

religious organization and power distance (which connects to authority) can be the most effective

way to envisage the multilayered aspects and phenomenon in the local society.

The effect of the cultural dimension in religion can be seen as a force for society,

especially when it is tied to the cultural regions. On conceptualizing regionalism, Andersen,

Lustig, and Andersen (1987) stated that "regions manifest homogenous behavior and distinct psychological and communication patterns" (p. 128). Along with this statement, Meinig (1965) concluded that MCR has the ability to shape the population within the area and the surrounding area of MCR in terms of socio-cultures, economics, and politics. Thus, the dominant religion in the region promotes particular communication patterns which shape the lives of the people.

If one looks at a solid example from a recent issue in the Utah Mormon society, LDS Church leaders have had a major influence on the members' ideas and the society's public policy in terms of LGBT rights. LDS Church leaders "call[ed] on local, state, and national governments to serve (the people) by striving to pass legislation that protects vital religious freedoms for individuals, families, churches, and other faith groups…."(The Church of Jesus Christ of Latter-day Saints Newsroom, 2013). Moreover, the Church's stance on the Salt Lake ordinance (legislation on protecting the gay rights) could become a model for other cities and states. Here, one sees that the Salt Lake City Council's policy (for the Salt Lake ordinance), was endorsed and supported by the Church. We can see that the LDS religious organization plays a vital role in the society, especially within the MCR.

Although the LDS Church leadership is separate from the state or local city government, the acknowledgment of the Church leaders on the policy in the MCR has become an important support for the public policymakers and, perhaps, the members of the Church in the area, too. Thus, in this sense, the LDS religion feature in Utah "facilitates the perpetuation of regional culture" and "influences and sustains local and national political behavior" (Toney, Keller, Hunter, 2003), and, in this matter, it will support public rights and freedom.

Religion as a Social Capital

The next point that one can conclude from this study is that religion contributes to the

general social capital. Social capital can be defined as "the network of social connections that

exist between people, and their shared values and norms of behavior, which enable and

encourage mutually advantageous social cooperation" ("Social Capital," Collins English

Dictionary). Religion can create social capital, providing a moral foundation and adding

meaning and purpose to community service. Fukuyama (2001) looked specifically at Christianity

and Confucianism. In this social capital study, Fukuyama found that religion is the most

important source of culture—the best way to promote civil society.

The communication predispositions and patterns in Utah Mormon culture can be viewed

as the norms in social capital. Within the LDS Church, "the norm of reciprocity exists *in potentia*

in (my) dealings with all people, but is actualized only in (my) dealings with my friends"

because "such norms must lead to co-operation in groups and therefore are related to traditional

virtues like honesty, the keeping of commitments, reliable performance of duties, reciprocity,

and the like" (Fukuyama, 2001, p.7-8).

These types of predispositions and patterns of communication that build the norms for

co-operation can be found within the LDS culture. Members of the Church believe in "being

honest, true, chaste, benevolent, virtuous, and in doing good to all men" (LDS Articles of Faith),

therefore, the teachings and the doctrines of the Church have been applied to this type of

communication. The Church members on a local basis are (mostly) friends with each other. In a

local ward, people have actualized dealings based on these norms. This is why the researcher

asserts that LDS religion and culture is a great contributor to social capital. Furthermore, social

capital in the LDS Church can encourage the proper functioning Church organization whether on the local/ward level, stake level, the larger area level, or even on a global scale.

For example, a stake president in Singapore might recommend one of the members in his stake to a company in Canada owned by a Church member whom he knows because of his mission service years ago. In this kind of situation, social capital plays an important role. The member has probably never met the company's owner in Canada, but because of this relationship and the norms that everyone has, good communication can be established. Additionally, in-group solidarity also plays a role for this social capital (Fukuyama mentioned that the in-group solidarity reduces the group members' cooperation with outsiders). And considering the fact that the recommendation came from a stake president, PDI also plays a role in this kind of church cultural negotiations/dealings because the level of one's position, especially in the LDS Church, can be interpreted as the radius or trust. (Many LDS Church members place a large radius of trust upon their Church leaders.)

Fukuyama (2001) asserts that social capital has the capacity to promote greater efficiency, and the researcher believes that this efficiency can be found within the coordination in the organization or even in the society. If one brings back the topic of power distance in LDS culture, one can also look at the concept of "radius of trust," which contributes additional insight to the proposed reason of why LDS PDI is lower than the US national PDI or even than other religious groups (the Jewish faith is the sole exception to this observation, see figure 2.5).

Religion as a Social Contract: "Radius of Trust"

Internal bonds and trusts are derived from shared norms and values. The radius of trust means the circle of people with co-operative norms (Fukuyaman 2001). Buchan, Johnson, and Croson (2006) elaborated that "trust, reciprocity, and altruism are integral elements in

(economic) transactions (between companies, consumers, retailers, employers, and employees)" (p. 374). These elements explain the socialization process in Mormon low PDI society. The transaction, or basically the reciprocity among members and leaders is quality-assured because of the larger radius of trust.

The larger radius of trust can be applied more fully to the collectivistic type of LDS Utah culture. A collectivistic society with low PDI is not at all common, but the society will thrive because of the bond of trust. The researcher believes that there is a greater radius of trust in the collectivistic society than in the individualistic type of society. In addition, because of the religiosity and cultural aspect, the concept of trust also contributes to the enforceable social contracts. When there is a social contract with greater radius of trust, the distribution of power in the society can be acknowledged and accepted easily, no matter if it is high or low PDI. Since people formed the bond of trust, their social contracts will determine what power distance means to them.

Religion consists of beliefs, cultural systems, and humanity's worldviews of existence (Geertz, 1973). Its function is not merely to serve as a system of symbols that people respond to, but also to establish powerful, pervasive motivations in the society. These motivations are embodied in the society because people identify themselves based on the organization that they belong to. In this case, "organizational identities become inextricably linked due to the organization focus on religion" (McNamee, 2011, p. 423). In accordance with this identification process, the explanations of results and the implications of PDI in Utah Mormon culture can be viewed based on the LDS Church organization that they belong to.

The Inextricable Link between Religion and Power Distance in Utah Mormon Culture

Looking at the surface of Utah Mormon PDI before the study, the researcher reasoned that Mormonism would have a high to moderated PDI; however, the results of this study revealed the opposite to be true.

Initially, the researcher anticipated a different result because of several points. First, the LDS Church is a top-down hierarchical organization. The ultimate decision lies with the priesthood leader and members are expected to submit to the Church leader's decision. Hierarchy in organizations often reflects the existence of inequality, and this typically characterizes a large PDI. Second, the final decision is made by the Church leaders (whether by local leaders or by Church headquarters). The centralized decision-making structure and higher concentration of authority are also connected to the large PDI. Third, most members of the LDS Church perceive their leaders as well-meaning autocrats and benevolent decision makers, and therefore they usually have strong desires to obey these leaders. Fourth, Church leaders rely on formal rules. Everything that they do is based on regulations and guidelines found in the leadership manual/handbook. And members expect the leaders to be examples to follow and to tell them what they can do to help achieve the goals of their local congregation. All of these characteristics typify the attributes of high PDI, leading one to easily assume that Mormon PDI is high.

But the researcher did not create any hypothesis for this study, whether Utah Mormon PDI is high, moderate, or low because there is only a limited amount of literature that would substantially support this PDI scoring conclusion and the researcher thought that there could be other "unseen factors" which might explain more about the reason why Utah Mormon culture has low, moderate, or high PDI. Somewhat surprisingly, given the characteristics just explained, the results of this research have shown that Utah Mormon PDI is low. As the researcher

attempted to investigate the explanation as to why Utah Mormon culture has very low PDI, the researcher found that although in theory or principle the Church organization should be high on the PDI, in practice it is a different application.

Even though the LDS Church has top-down authority, the leadership communication style is a blend of directive and participative style, blending also with certain gospel principles (service, honesty, and charity). This communication style is different from the world's commonly held view of leadership. Leaders are expected to model Christ-like traits such as charity and compassion. Also, the communication exchange is a two-way process of exchanging ideas, attitudes, information, and feelings. Participative and directive leadership style allows individuals to participate in certain contexts and also be directed by leaders in other contexts. According to this style, the appropriate action may vary depending on certain circumstances. Generally, this is what is practiced in LDS wards (small units with some 300 or so members), especially in the ward council (the meeting of the bishopric with the various other leaders in the ward).

The next factor considered in this study was decision making. It is true that the final decision-making is done by the bishop (or the top leader). But every leader in the Church has two counselors as well as a council or quorum to confer with, which greatly contributes to this process of decision making. The LDS Church organization from top to the bottom is governed by councils. Decision making in the ward/Church is derived from the council. Its focus is expected to be based on gospel doctrines and principles, not speculative matters. Decision-making should be based on the correct and thorough knowledge of the underlying principles of the LDS Church. The synergy of power in the council refers to how the organization magnifies its collective

influence by working together in unity. This is why the council is a fundamental governing body in the LDS Church.

Another point considered applicable by the researcher is the Mormon emphasis on the importance of combining formal rules with individual or group analysis and decision making. Although there are formal rules written, members and leaders in the Church can act based on the promptings of the Holy Ghost (or guidance from one of the Supreme Beings). This corresponds closely with their basic beliefs. In this regard, a Church member can expect to have his or her own personal revelation from God when faced with an important decision. Although the leaders do give members direction and counsel, which may suggest an inequality of power, everyone can verify matters for themselves by consulting with God. The leaders are not expected to convince, but are rather there to help reveal God's plan and to serve others.

Other factors that may explain why the LDS culture in Utah has low PDI can be seen through an examination of how power manifests itself in the LDS Church organization compared to Catholic or Protestant churches. The differences in doctrines may also contribute to these differences of power manifestation, such as the LDS belief that priesthood authority can only work according to the faith and worthiness of the holder.

Another factor, described in the literature review section, is that the LDS Church local leaders are unsalaried and have a significant amount of local autonomy. The substantial time and effort required to administer a stake or ward and meet the needs of the members is taken on by the members themselves. Most members are asked by local leaders to contribute in specific capacities. This can be regarded as a distribution of power. And since the responsibilities are rotated from time to time, including those of the leaders, there is a fairly equal chance for

everyone to have similar positions and power. Therefore, the leadership status in the Church is regarded as equal and differs only in the area of duty.

According to Johnson (1979), the Mormon Church is "a highly integrated, central command organization" (p. 80). According to Johnson's study, power and authority are not distributed uniformly among members of the organization, therefore, the main goal or the direction of the Church is the resultant pattern of choice, which is influenced by the decision-making authority. In this decision-making authority, although it is based on a functional chain of command (top-down style), the doctrine of the Church organization (the gospel) comes first. The doctrine acknowledges that everyone serves God equally and that all are equal children of God.

In a case study of leadership, power, and decision making in LDS Church organization, Lee (2013) found that the leadership communication style in the LDS Church is by delegation and responsibility. The power in leadership is directive and participative in order to create synergy and two-way symmetrical communication (Grunig, Grunig, & Dozier, 2006) through dialogue, compromise, and shared power. The process of coming together occurs through communication exchange, reciprocity, and mutual understanding in reaching the consensus. This type of power is another factor, which could explain why Utah Mormon culture has low PDI; because this style of power and leadership might have been utilized in many aspects in Utah society where Mormons are more dominant.

Question about Utah Mormon PDI

Even though the researcher has elaborated the proposed possible explanations and implications of the low Utah Mormon PDI, the researcher found that the result is still a situational irony, meaning that "the outcome is contrary to what was expected" ("Situational Irony," Collins English Dictionary). As mentioned before, the researcher reasoned that

Mormonism would have a high to moderated PDI, but the results of this study have revealed the opposite. This contradiction perhaps then generates more questions than answers about what is the power distance index in Utah Mormon culture.

The researcher attempted to address this contradiction by going back to the measurement for this study. Is it possible that the researcher ended up measuring something different from what she set out to measure? One can reason that since religion is the element of culture that can create force, capital, and contract in the society, the result of the PDI will be the same for every context. For example, then, an LDS person would be expected to acknowledge that power is distributed equally at home, at work, at church, and other places. With this assumption, the researcher felt it completely appropriate to replicate Hofstede's original work in classifying culture as homogenous. This meant that the survey for power distance, which Hofstede conducted within a business organization, was also expected to accurately measure PDI in a religious organization. But, the results of this survey, being so contradictory to the expectations, may suggest that it cannot be reliably replicated this way. This research suggests that perhaps Utah Mormons have different attitudes or values related to business culture than to their culture within the religious environment.

This potential flaw in Hofstede's theories is not unique to the criticisms of his work. Turner and Trompenaar (1997) pointed out several flaws in Hofstede's approach in developing the cultural dimensions, and other scholars, such as Bakersville (2003), also suggested flaws in the research. But the main pitfall of Hofstede's work rests with the assumption that all members of a certain culture are homogenous, which implies that culture is uniform and individual behaviors in a variety of situations are determined by cultural background (McSweeney, 2002).

While this study may add to the growing list of flaws with Hofstede's research, its flaws may have been unearthed within the application of his survey instrument, the VSM, for replication of other studies on culture. Perhaps this study showed that the results related to Utah Mormon PDI might not portray an accurate picture for Mormons outside of a business setting, wherein this study was conducted. Therefore, this study suggests that the VSM is not a one-size-fits-all kind of instrument; that adjustment of VSM needs to be made in order to measure what the researcher intends to measure. For instance: *In choosing an ideal job, how important would it be to you to have a boss (direct superior) you can respect?* This is the question Hofstede used to assess the boss/superior relationship in the business world, a question which many times since has been applied to superior/subordinate relationships in non-business settings). Perhaps if the question were to be changed or adjusted to something like: *Please think of an ideal church calling; how important would it be to have a church leader that you can respect*, then there very well could be a possible difference in the PDI. Because of this issue, it is possible that the reliability of the survey itself (VSM 2013) can be questioned.

Such questioning could be answered, in this case, particularly, by conducting follow up research in comparing Utah Mormon PDI within the context of church interactions versus that of subordinates and their superiors at work, to see if they differ. Perhaps looking at other variables, such as how long they have resided in Utah, and whether they are Utah born LDS or a convert to the LDS Church might also lead to different scoring on PDI--and more variables can be based on gender and age, too. Future researchers' assumptions on how religious culture is attached to the values and conduct of the individuals in that culture perhaps can no longer be displayed evenly in every context. For instance, a Hindu person within a known high PDI culture may invariably

carry his or her Hinduism values and beliefs into the work setting, but this now seems not to be the case with Utah Mormon culture, especially in determining PDI.

From this study, the researcher would like to underline what PDI in Mormon culture is. What society may come to know is that PDI in the Mormon culture can be segmented differently into many aspects of the society. This goes along with what Shaiq et al. (2011) mentioned, that culture can be fragmented across groups and national boundaries and not always necessary bounded by borders. Mormon culture itself is relatively unique. There exists within it a complex interplay of faith/belief, culture, and organization. These are inextricably linked, as explained before. To depict the PDI of its culture, one must look at it based on several different aspects that make up the religious culture itself. Contrasting and comparing Utah Mormon culture based on every aspect of the society could help determine the whole PDI (this would mean challenging Hofstede's work by disregarding his homogeneity concept of the society). In regards to this, the researcher noted that the PDI in Mormon culture is situational and functional.

Situational PDI means that the power distance index can vary according to the situation in a society. For example, how power plays out in Mormon society may be different with bosses at work, with church leaders at church, or with political leaders in the political settings. In order to calculate PDI for the whole culture, these situations need to be considered as well. Functional PDI means that in order to capture the final result of the PDI, the variables (or functions) that made up the religious organization culture need to be included, such as looking at how a Utah-born LDS was raised as a conservative or Republican with a fierce idea of political independence. Knowing that the PDI in Utah Mormon culture is probably situational and functional, one must note that future research needs to have an adjustment on the VSM instrument in order to be able to compare and contrast every aspect of the culture.

The study of power distance in Utah Mormon culture indicates how a society can understand its own characteristics and how it can communicate more effectively with other societies with different backgrounds or different PDI based on these characteristics. This study can educate people concerning how Mormons interact and perhaps might even, to a certain extent, at least, explain the conflicts in the society itself. Additionally, the results of this research can be a new contribution to the literature for this field and can further the research in verifying the characteristics of a given society.

Limitations

The study of power distance in this research has no adequate previous literature, especially in terms of religion and cultural dimensions connection. There are various studies on the effect of religion in connection to cultural dimension, but those specific to Mormonism which examine how a religion's PDI can affect the society are very few.

The results of this study can be generally applied to the Utah LDS population, but there is chance of bias because of the researcher's personal belief. Also, in the process of the sampling the researcher did not take into account the background of the participants (whether they lived in very high concentrated LDS population in Utah, whether they were very active members or not, or how long they have been members of the LDS Church). In addition, the ultimate limitation is the instrument itself that may need to be adjusted.

The contradicting result of Utah Mormon PDI (the result is low PDI, and there are many instances, where high PDI is more associated with the culture) can be the limitation that needs to be addressed for further research. Making sure if the study is really measuring what it intends to measure is important because this study shows that case as the limitation. This is the situational

irony in investigating the very complex and multilayered religious culture. And most definitely, it is also the irony of Hofstede's original work.

The other limitation can also be the US national culture, Catholicism, and Protestantism culture that the researcher used for comparison. The research for this culture had been done a few years or even a decade ago. During this time gap, there is a probability that change happened in the society because of the globalization trend.

Further Research

The limitations in this research leads to the possibility for further research. Based on the study's findings, there are many issues which can be raised as well as other points to consider for additional in-depth study in order to verify the socialization and communication process of LDS society, whether in Utah or outside of Utah. Moreover, since this study raised more questions than answer, these questions can become the follow up research.

The PDI in Utah Mormon culture can be generated by conducting follow up research in comparing Utah Mormon PDI with the context of church leaders and the superior at work, and see if they differ. Perhaps looking at the variables such as how long they have resided in Utah, and whether they are Utah born LDS or a convert to LDS Church might give different scoring on PDI as well, and more variables can be based on gender and age, too. The nature of Mormon culture PDI as situational and functional can be explored more in order to see the implications of the PDI of Utah Mormon culture as well.

Since this study was done for Utah Mormon culture, in the future, one can widen it to include other regions or to sample the general Mormon population in order to see the PDI trend in Mormon culture. Another possible question might be to what extent the national culture

affects the local religious culture. Based on the homogeneity of the society, one can look at how religion affects the communication process and how to promote effective communication.

The insights from this study can be utilized in many ways, both quantitatively and qualitatively. The VSM 2013 can be adjusted for viewing the church leaders and this compare and contrast with the earlier result might clear the contradiction of Utah Mormon PDI. Ethnography can also be conducted to support the result of the PDI. Additional findings show more areas that can be discovered and investigated in further research. For instance, Callahan et al. (2014) found that there are four perceptual categories of Mormons, which leads to diversity among the LDS Church members. Considering this, one might question what the impacts are on LDS cultural dimensions based on these categories.

The researcher found that in general, low power distance correlates with high individualism. But, in this study of Mormon PDI, Mormon culture had a different trend. Mormon culture is fairly collectivistic (IDV=28). Taylor (2004) demonstrated that there is no significant correlation between religion and masculinity/femininity, however he did not include Mormonism in his research. The researcher calculated the index for masculinity/femininity in LDS culture and found that there is correlation there. Based on the data of this study, one can calculate other dimensions' indexes and explain more about the society, leading to suggestions for many of the public cases (such as the Mormon feminism movement/ the Ordain Women and LGBT) in Utah Mormon societies.

Conclusion

The LDS Church is both a global and a local church. Within the Church organization in every area, there is a local Church culture that relates closely to the local societal culture. In this study, the researcher examined one of the cultural dimensions, namely power distance (the

acceptance and the expectation of unequal power distribution in the society). The research of power distance in Mormon communities in Utah shows that the Utah Mormon Power Distance Index =24, and this is considered as very low PDI.

In comparison to US national culture and other religious culture such as Catholicism and Protestantism, Utah Mormons still stand in the lower bracket of PDI. This is the first stepping stone of PDI study in Utah Mormon culture and, therefore there is no substantial literature to support this result or even to conclude 24 as the final result of Utah Mormon PDI. There are several reasons and implications that have been proposed and analyzed; however, further study can verify and confirm the unique qualities of Utah Mormon culture and provide more insight for the society.

Because this outcome is contrary to the general characterization of power, authority, and hierarchy in the LDS church culture, the researcher reasoned that Mormonism would have a high to moderated PDI, but the results of this study have in fact revealed the opposite. This contradiction tends to generate more questions than answers about what is the actual power distance index in Utah Mormon culture. This contradiction perhaps comes from the irony of Hofstede's original work. This study is the challenge to Hofstede's work in combining all values of culture. Furthermore, because religion is a strong force, a capital, and social contract in the society, people must know that PDI or other cultural dimensions have many elements and that is why each fragment of culture needs to be treated differently and not as homogenous group. And that is why this research seems to answer the segment of Utah Mormon PDI which is in business or work culture rather than the answer to whole religious culture.

In terms of the study of religion, the researcher found that religion is important to be investigated as a separate entity from culture. For religion is the culture and religion produces the

culture. Religion has its own type of communication and religious organizational communication can be investigated separately, too. The effects of religion in the cultural region can create social capital, providing an identification tool that can be used in socio-cultural, economical, political, and environmental aspects. The knowledge of how religious culture manifests in the society will also help people to adapt with diversity, to engage in creative problem solutions, to enhance intercultural relationship satisfaction, to build awareness, and to foster interpersonal peace.

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Appendix

V S M 2013

VALUES SURVEY MODULE 2013

QUESTIONNAIRE
English language version

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INTERNATIONAL QUESTIONNAIRE (VSM 2013) - page 1

Please think of an ideal job, disregarding your present job, if you have one. In choosing an ideal job, how important would it be to you to ... (please circle one answer in each line across):

> 1 = of utmost importance
> 2 = very important
> 3 = of moderate importance
> 4 = of little importance
> 5 = of very little or no importance

01. have sufficient time for your personal or home life	1	2	3	4	5
02. have a boss (direct superior) you can respect	1	2	3	4	5
03. get recognition for good performance	1	2	3	4	5
04. have security of employment	1	2	3	4	5
05. have pleasant people to work with	1	2	3	4	5
06. do work that is interesting	1	2	3	4	5
07. be consulted by your boss in decisions involving your work	1	2	3	4	5
08. live in a desirable area	1	2	3	4	5
09. have a job respected by your family and friends	1	2	3	4	5
10. have chances for promotion	1	2	3	4	5

In your private life, how important is each of the following to you: (please circle one answer in each line across):

11. keeping time free for fun	1	2	3	4	5
12. moderation: having few desires	1	2	3	4	5
13. doing a service to a friend	1	2	3	4	5
14. thrift (not spending more than needed)	1	2	3	4	5

INTERNATIONAL QUESTIONNAIRE (VSM 2013) – page 2

15. How often do you feel nervous or tense?
    1. always
    2. usually
    3. sometimes
    4. seldom
    5. never

16. Are you a happy person ?
    1. always
    2. usually
    3. sometimes
    4. seldom
    5. never

17. Do other people or circumstances ever prevent you from doing what you really want to?
    1. yes, always
    2. yes, usually
    3. sometimes
    4. no, seldom
    5. no, never

18. All in all, how would you describe your state of health these days?
    1. very good
    2. good
    3. fair
    4. poor
    5. very poor

19. How proud are you to be a citizen of your country?
    1. very proud
    2. fairly proud
    3. somewhat proud
    4. not very proud
    5. not proud at all

20. How often, in your experience, are subordinates afraid to contradict their boss (or students their teacher?)
    1. never
    2. seldom
    3. sometimes
    4. usually
    5. always

INTERNATIONAL QUESTIONNAIRE (VSM 2013) – page 3

To what extent do you agree or disagree with each of the following statements? (please circle one answer in each line across):

            1 = strongly agree
            2 = agree
            3 = undecided
            4 = disagree
            5 = strongly disagree

21. One can be a good manager without having a precise answer to every question that a subordinate may raise about his or her work   1   2   3   4   5

22. Persistent efforts are the surest way to results   1   2   3   4   5

23. An organization structure in which certain subordinates have two bosses should be avoided at all cost   1   2   3   4   5

24. A company's or organization's rules should not be broken - not even when the employee thinks breaking the rule would be in the organization's best interest   1   2   3   4   5

INTERNATIONAL QUESTIONNAIRE (VSM 2013)- page 4

Some information about yourself (for statistical purposes):

    25. Are you:
        1.   male
        2.   female

    26. How old are you?
        1.   Under 20
        2.   20-24
        3.   25-29
        4.   30-34
        5.   35-39
        6.   40-49

7.   50-59
8.   60 or over

27. How many years of formal school education (or their equivalent) did you complete (starting with primary school)?
1.   10 years or less
2.   11 years
3.   12 years
4.   13 years
5.   14 years
6.   15 years
7.   16 years
8.   17 years
9.   18 years or over

28. If you have or have had a paid job, what kind of job is it / was it?
1. No paid job (includes full-time students)
2. Unskilled or semi-skilled manual worker
3. Generally trained office worker or secretary
4. Vocationally trained craftsperson, technician, IT-specialist, nurse, artist or equivalent
5. Academically trained professional or equivalent (but not a manager of people)
6. Manager of one or more subordinates (non-managers)
7. Manager of one or more managers

29. What is your nationality?

_____

30. What was your nationality at birth (if different)?

_____

Thank you very much for your cooperation!