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Cultural Humility as A Predictor of Intention to Leave Moderated by Authentic Leadership

Dennis Whitfield
Walden University

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Walden University

College of Management and Human Potential

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Dennis Daron Whitfield

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Walden University
2023

Abstract

Cultural Humility as a Predictor of Intention to Leave Moderated by Authentic

Leadership

by

Dennis Daron Whitfield

MS, Walden University, 2020

MA, Liberty University, 2016

MA, Liberty University, 2015

BA, American Military University, 2009

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Industrial and Organizational Psychology

Walden University

May 2023

Abstract

The problem addressed in this research was the inappropriate treatment of multicultural individuals by their immediate supervisors and the need for a thorough examination of cultural humility in organizational settings. This quantitative study used linear regression and moderation analyses to examine the relationship between cultural humility and intention to leave moderated by authentic leadership to determine how the participants' perception of cultural humility in their immediate supervisor predicted their intention to leave. Another purpose was to examine whether authentic leadership moderated the relationship with intention to leave. The theoretical framework for this study included cultural humility, authentic leadership, and intention to leave theories. The target population was professionals 18 and older, living in the United States who worked in multicultural organizational settings and who reported to at least one immediate supervisor. The sample size for this study was 200. The methodology used was linear regression analysis, with moderation analysis used for one moderator. Cultural humility was a significant predictor of intention to leave at $F(1, 198) = 21.19, p < .001$. Authentic leadership and its subcomponents did not moderate the relationship between cultural humility and intention to leave. The research may have positive social change implications based on how managers and leaders use the outcomes to create and apply more culturally humble systematic business strategies so employees and leaders can share the same advantages and benefits.

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Dedication

In loving memory of James E. King Sr. and Lucille “Bonnie” King. I miss you. It still feels surreal to be in this world without you. You were my second parents and always ensured I had food to eat, clothes on my back, money in my pocket, and a roof over my head. Grandma, you always believed in me and smiled when I was around. To my mom, who is unquestionably the best for always making sure I had plenty of cake and ice cream. Although I got into much trouble as a youth, you never came down on me as hard as you could have. You were always there and made sure I knew I was loved. Thanks, Mom! To my virtuous wife Ta-Loris (Ms. Tee): There is no question I would not be where I am or have what I have or be able to do what I have done without you standing by my side every step of the way. You taught me real love and integrity and what it means to be loyal. You are forever in my heart and will be the only one to manage my millions. To my beautiful children, Te-Loren, James, and Te-Loriah, I know you might have felt like sacrificial lambs throughout this process and my military career, but I promise to make up for every bit of lost time. Whitfield’s, you all are and always will be my heart. I love you and confer a degree to each of you! Please forgive me for not showing up as the loving husband, father, leader, protector, nurturer, provider, teacher, or caregiver I should have been. I am never too busy for you.

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Be the one, the none, and the all—a vessel to be poured into and out of!

—Chadwick Boseman

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Cultural Humility as A Predictor of Intention to Leave Moderated by Authentic Leadership

The topic of this study is how perceived degrees of cultural humility and authentic leadership might impact an employee's intention to leave. My goal was to examine whether the relationship between cultural humility and intention to leave would be moderated by an employee's perception of their immediate supervisor's authentic leadership. This chapter is organized into sections. The background precedes the problem and purpose statements, followed by the significance of the study. The background provides an overview of relevant research as it relates to major themes in the study. The theoretical framework, research questions, nature of the study and types of data are followed by the limitations and assumptions and finally a summary.

For many years, researchers have endeavored to discover contributing factors for why employees leave their jobs and have suggested several methods to reduce their intention to leave (Kim, 2014; Janse van Rensburg et al., 2017; Ugurluoglu et al., 2018). When people decide to leave their workplace, the effects can be disabling to the individuals and to the organization at large. Intention to leave has been associated with organizational environments and the conduct of related activities and employee perceptions of supervisors and their behaviors (Janse van Rensburg et al., 2017). The perception of lack of support from their leadership and organization influences employee behavior (Chaacha & Botha, 2021)). Additionally, leadership style is a common research focus and will continue to be an important factor depending on the environment in which the leadership style is applied and the cultural and social backgrounds of the recipients of

such leadership (Aria et al., 2019; Ugurluoglu et al., 2018). As the nature of managers and leaders and workplace operations have changed, organizations struggle to persuade employees to exhibit their best attributes and to remain with their organization (Aria et al., 2019). This study focused on the effects of cultural humility together with the authentic leadership style on an employee's intention to leave for several reasons.

First, the theory of cultural humility—an emerging concept developed by Tervalon and Murray-García (1998) was intended to suggest an alternate leadership path for competent practice and services, to help guide and empower healthcare workers through social interactions involving cultural tension, and to help them thrive in diverse and complex environments (Foronda, 2020; Nguyen et al., 2021).

The second reason for the research is that, for years, human services professionals have provided culturally inappropriate treatment (e.g., the use of microinsults, invalidation of a client's expressed feelings, patronization, minimization of racial-cultural issues important to the client) to clients with diverse cultural backgrounds (Abbott et al., 2019; Barsky, 2019; Davis et al., 2016; Hook, Davis, et al., 2016; Hook, Farrell et al., 2016; Hook & Watkins, 2015; Fisher, 2020; Masters et al., 2019; Tirado & Hilert, 2019; Worthington & Worthington, 2019; Zhao & Stone-Sabali, 2020). Enhanced technology and globalization, together with today's culture and zeitgeist, call for organizations to produce more culturally humble leaders or face outcomes of a negative type (Campos-Moreira et al., 2020; Hook & Watkins, 2015; Fisher-Borne et al., 2015). According to researchers, leaders in organizational settings may learn and adapt new multicultural leadership techniques for implementing and coordinating diverse learning experiences for

improved employee and organizational development (Fisher, 2020; Racher & Annis, 2007; Rosin & Korabik, 1991). Therefore, this study aims to contribute to the research on cultural humility's usefulness and relevance within organizational settings and to aid people in bringing about positive social change in their organizations and local communities.

The third reason is that cultural humility is characterized by self-reflection, self-humility, and a willingness to learn about others and aspects of their identity that are important to them. Cultural humility is a newer construct and has not been fully examined in terms of its effect on organizational outcomes and contextual relevance for organizations (Foronda, 2020; Nguyen et al., 2021; Tervalon & Murray-García, 1998). Also, this study examines the relationship between cultural humility with intention to leave and determine the moderating role of authentic leadership.

This chapter begins with an introduction of the cultural humility research and describes an existing research gap. The description, relevance, and significance of the research problem is identified and supported. Research questions and affiliated hypotheses are summarized. Research terms are well-defined, and the theoretical foundations on which the study is based are explained. A comprehensive description of the assumptions, scope, delimitations, and limitations of the research are also included. The chapter concludes with a description of the significance of the research to the existing literature on cultural humility, and to its potential contribution to positive social change.

Background

Recently, the culturally inappropriate treatment of clients with diverse cultural backgrounds by human service professionals sparked a debate. The concepts of cultural humility and cultural competence inspired a new idea in leadership literature focused on multiculturalism (Agner, 2020; Fisher-Borne et al., 2015; Greene-Moton & Minkler, 2020; Tervalon & Murray-García, 2010). Within several journal articles, researchers Agner (2020), Barsky (2019), Beagan and Chacala (2012), Bennett and Gates (2019), Danso (2018), Davis and Hook (2019), Foronda et al. (2016), Greene-Moton and Minkler (2020), Hammell (2013), Hook et al. (2013), Masters et al. (2019), Tervalon and Murray-García (1998), Tormala et al. (2018), Upshaw et al. (2019), and Yeager and Bauer-Wu (2013) have been intrigued by the research on cultural humility—a concept derived from cultural competence and often compared to other terms like cultural intelligence, multiculturalism, acculturation, and intercultural and multicultural competence (Hook et al., 2013; Rego et al., 2018).

These terms focus on examining methods of understanding power imbalances in client–practitioner relationships and increasing the quality of interactions and relationships between human service professionals, their employees, clients, community members, and various other stakeholders (Hammell, 2013; Hook et al., 2013; Hook & Watkins, 2015). However, despite its possible capacity to enrich interactions and relationships among different populations within industrial and organizational psychology and business management, the development and application of cultural humility among leaders in both fields have not been fully examined. No articles

specifically addressed cultural humility concerning industrial and organizational psychology, and only two authors addressed cultural humility in the context of business management (Goldhammer et al., 2018; Yuan et al., 2018).

The current literature on cultural humility tends to skew toward professionals who serve in healthcare, occupational therapy, mental health, clinical, social work, nursing, counseling psychology, and more recently school psychology. (Abbott et al., 2019; Barsky, 2019; Davis et al., 2016; Fisher, 2020; Hook, Farrell et al., 2016; Hook, Davis, et al., 2016; Hook & Watkins, 2015; Owen et al., 2014; Masters et al., 2019; Tirado & Hilert, 2019; Worthington & Worthington, 2019; Zhao & Stone-Sabali, 2020).

Researchers have typically discussed cultural humility as a disposition, nature of being, or attitude characterized by self-humility and associated with attributes such as openness to others, awareness, and acknowledgment of one's own biases, absence of ego, life-long learning stance, and relationship building (Abbott et al., 2019; Barsky, 2019; Davis et al., 2016; Fisher, 2020; Hook et al., 2015; Hook, Boan, et al., 2016; Hook, Davis, et al., 2016; Masters et al., 2019; Tirado & Hilert, 2019; Worthington & Worthington, 2019; Zhao & Stone-Sabali, 2020); empathy, authenticity, respect, and nonjudgement (Tirado & Hilert, 2019); and regard, relevance, and resiliency (Masters et al., 2019).

Other professionals, such as business managers and leaders or industrial and organizational psychologists, could also benefit from developing cultural humility within them and within their organizations. Future research on the subject could be well-rounded and include articles related to various other professions such as industrial and organizational psychologists or organizational development specialists. This study

addressed the relationship of cultural humility to an employee's intention to leave and was aimed at gaining an understanding of whether and/or how a relationship between the two ideas cultural humility and intention to leave exists; and secondly whether it is moderated by an employee's impression of authenticity within their immediate supervisor. Focusing on workers' backgrounds and experiences can help develop more robust theories of adaptation and psychological wellness in the modern workplace, inform future directions for research, and promote the development of curricula and training on incorporating and applying cultural humility within the industrial and organizational psychology and business management realms.

Researchers (Solomon & Steyn, 2017) have investigated cultural humility and its effects on various human services professionals (i.e., nurses, therapists, social workers, counselors, physicians, health, and medical educators). There is very little to no literature on its effects on employee and supervisor relations and an employee's intention to leave within the business management, executive leadership, or industrial and organizational psychology realms. Thus, a recommendation for future research was to include other leadership styles such as authentic leadership and their role as predictors or moderators concerning cultural intelligence and leadership effectiveness (Solomon & Steyn, 2017). Some authors have argued that the development of cultural intelligence or cultural competence is a result of leader humility (Danso, 2018; Dean, 2001; Hook et al., 2013; Miller, 2019) while others have suggested humility breeds authenticity (Oc et al., 2020). Walumbwa et al. (2008) suggested researchers consider various other mediating and

moderating techniques for explaining authentic leadership and its relationship with other organizational variables.

Cook et al. (2019) recommended extensive research on supervisor humility and other predictors of subordinate employee behaviors. Rosin and Korabik (1991) indicated a need for future research to consider other workplace variables particularly important in predicting proclivities to leave, and Neider and Schriesheim (2011) suggested identifying other relevant constructs related to authentic leadership. Specifically, they mention the uniqueness and value of authentic leadership inventory for researching the antecedents and effectiveness of authentic leadership (Neider & Schriesheim, 2011).

Researchers have not fully examined cultural humility in an organizational setting although it is relevant to the current atmosphere of increased cultural sensitivity and inclusion and diversity (Fisher, 2020; Luna De La Rosa, 2019). Ample research does exist within other settings such as, healthcare, occupational therapy, mental health, clinical, social work, nursing, and counseling psychology (Abbott et al., 2019; Barsky, 2019; Davis et al., 2016; Hook et al., 2015; Hook, Boan, et al., 2016; Hook, Watkins, et al., 2016). Masters et al., 2019; Tirado & Hilert, 2019; Worthington & Worthington, 2019; Zhao & Stone-Sabali, 2020).

This study is essential to developing the understanding of cultural humility's effectiveness and relevance within organizational settings and is crucial within the current zeitgeist to explore cultural competence, awareness, and humility to promote positive social change through redressing cultural injustices (Fisher, 2020; Racher & Annis, 2007; Rosin & Korabik, 1991). This study may demonstrate that cultural humility

can positively affect an employee's intention to leave through developed and applied authentic leadership. Specifically, this study might aid senior leadership and training personnel, organizational development leaders, and diversity and inclusion managers in developing and implementing training to help managers and leaders develop cultural humility in the business management and industrial and organizational psychology industries. The development of cultural humility may support various organizations' mission to build and retain their best employees.

Cultural humility has become a force for positive social change by addressing social injustices within helping professions (Bennett & Gates, 2019; Cook et al., 2019; Fisher, 2020; Hook, Farrell, et al., 2016). The research findings support the idea that cultural humility applies to organizational settings and commands a more meaningful dialogue regarding its utility in fields such as management and industrial and organizational psychology, and how it relates to leadership development and coaching. It could also foster fresh evidence and dialogue on cultural humility's applicability to these expanding domains. As numerous multicultural employees exist in today's workplaces, supporting a leader's successful attainment of cultural humility might allow for their subordinates' increased commitment to remain with their organizations and develop better working alliances and effective relationships with their supervisors and other stakeholders (Hook et al., 2016; Luna De La Rosa, 2019; Rego et al., 2018; Watkins et al., 2016).

In a world of rapid and culturally shifting issues, self-awareness, and the willingness to recognize and understand the cultural differences in one's community and

workplace are essential for fair and effective client treatment by human service professionals and appropriate and effective employee treatment by supervisors (Hook et al., 2016; Luna De La Rosa, 2019). This understanding, said to be adopted by the more culturally humble leader, is essential for building and maintaining positive interactions among leaders and employees (Hook et al., 2016). Although cultural humility within organizational settings is an underrepresented concept within the identified literature, developing cultural humility within the supervisor and the employee may stimulate and sustain innovation, growth, and creativity and effect positive social change within society. The process of embracing and fusing cultural humility with people and their organizations can lead to a shift in attitudes and behaviors and could positively affect employee outcomes. To address this concern, it is important to fully understand cultural humility as a concept. A successful shift requires cultural alignment between the people and their organization (Burke, 2014), where foci include performance, building and sustaining relationships, and delivering fair and excellent treatment and services to clients.

Problem Statement

Today's atmosphere of increased globalization, multiculturalism, and diversity and inclusion calls for both individual and systemic equality (Fisher, 2020; Luna De La Rosa, 2019). Many organizations fail to enforce culturally humble practices and help professionals deliver culturally competent treatment (Hook & Watkins, 2015). Also, the willingness to engage in and commit to lifelong multicultural learning has been only a leisurely conversation (Hook & Watkins, 2015). Clients with diverse cultural

backgrounds have frequently experienced culturally inappropriate treatment by human service professionals of multiple disciplines (Agner, 2020; Fisher-Borne et al., 2015; Greene-Moton & Minkler, 2020; Tervalon & Murray-García, 2010).

The current literature on cultural humility mainly relates its significance in family medicine or mental health professions but does not illustrate sufficient evidence of its relation and effectiveness concerning interactions within organizational settings (Hook et al., 2016; Watkins & Hook, 2016). Other service professionals such as business managers, leaders, industrial and organizational psychologists, and nonsupervisory employees benefit from developing cultural humility internally and throughout their organizations. The present climate of diverse cultural attitudes, perspectives, life experiences, and other social factors play an important role in client/practitioner relationships and client treatment outcomes (Hook & Watkins, 2015). And though researchers have documented cultural humility and its effects on helping professionals such as nurses, therapists, social workers, counselors, physicians, health and medical educators, and school psychologists, as well as their clients, including other variables (mediating and moderating), there has been very little focus on the effects of cultural humility on employee and supervisor interactions and an employee's intention to leave within organizational settings (Hook et al., 2016; Watkins & Hook, 2016). Future research on cultural humility must be fully developed and expanded to address circumstances related to other professions (Upshaw et al., 2020).

This study is important to create understanding, develop theory, and demonstrate efficacy on cultural humility's effectiveness and relevance within organizational settings

and will help promote positive social change through redressing cultural injustices (Fisher, 2020; Racher & Annis, 2007). It could also help managers, leaders, and supervisors working in organizational settings to (a) understand the relevance of cultivating cultural humility and accomplishing inclusive workplaces where all parties involved are valued (Foronda et al., 2016; Hammel, 2011); (b) approach both theory and practice from a culturally humble perspective (Hammel, 2011); (c) acknowledge and accept diversity as an asset rather than irrelevant to social power relations (Beagan & Chacala, 2012); (d) address and mitigate implicit bias, promote empathy, mindfulness, and compassion, and to acknowledge and respect diversity (Masters et al., 2019); and (e) create culturally responsive learning spaces (Benentt & Gates, 2019).

Purpose of the Study

The purpose of this quantitative study was to use a linear regression analysis and a moderation analysis via a multiple regression analysis to investigate cultural humility's relationship with an employee's intention to leave, and whether authentic leadership moderated the relationship. The outcome variable is intention to leave, the predictor variable is cultural humility, and the moderator is authentic leadership.

Research Questions and Hypotheses

The research questions for this study are as follows:

RQ 1. Does cultural humility predict an employee's intention to leave?

H_{01} : Cultural humility does not predict an employee's intention to leave.

H_{11} : Cultural humility predicts an employee's intention to leave.

RQ 2a. Does authentic leadership moderate the relationship between cultural humility and an employee's intention to leave?

H₀2a: Authentic leadership does not moderate the relationship between cultural humility and an employee's intention to leave.

H₁2a: Authentic leadership moderates the relationship between cultural humility and an employee's intention to leave.

RQ 2b. Does self-awareness moderate the relationship between cultural humility and an employee's intention to leave?

H₀2b: Self-awareness does not moderate the effect of cultural humility on an employee's intention to leave.

H₁2b: Self-awareness moderates the effect of cultural humility on an employee's intention to leave.

RQ 2c. Does relational transparency moderate the relationship between cultural humility and an employee's intention to leave?

H₀2c: Relational transparency does not moderate the effect of cultural humility on Intention to leave.

H₁2c: Relational transparency does moderate the effect of cultural humility on an employee's intention to leave.

RQ 2d. Does internalized moral perspective moderate the relationship between cultural humility and an employee's intention to leave?

H₀2d: Internalized moral perspective does not moderate the effect of cultural humility on intention to leave.

*H*_{12d}: Internalized moral perspective moderates the effect of cultural humility on an employee's intention to leave.

RQ 2e. Does balanced processing moderate the relationship between cultural humility and an employee's intention to leave?

*H*_{02e}: Balanced processing does not moderate the effect of cultural humility on intention to leave.

*H*_{12e}: Balanced processing moderates the effect of cultural humility on an employee's intention to leave.

Theoretical Framework

Theory of Cultural Humility

According to Hook et al. (2017a, 2017b, 2017c), cultural humility is a vital part of multicultural competence and multicultural orientation (Hook & Watkins, 2015) and has interpersonal and intrapersonal components. The first component focuses on deep self-reflection by assessing one's own cultural biases and engaging in cultural exploration and growth (Hook et al., 2017; Mosher et al., 2017). The latter involves considering the other person instead of oneself. Cultural humility requires (a) lifelong learning, (b) critical self-evaluation of cultural awareness, (c) interpersonal respect, (d) building effective working alliances to address power imbalances, and (e) an openness to discovering new cultural data (Hook et al., 2017; Mosher et al., 2017). A goal of cultural humility is to strengthen work alliances between human services professionals and their diverse clientele, which could yield improved treatment outcomes (Mosher et al., 2017).

The theory of cultural humility, developed from Watson's (1975, 1979, 1999, 2012, as cited in Pajnkihar et al., 2017) theory of human caring and Leininger's (2002) culture care theory, addresses nursing patients' dissatisfaction with the quality of care they receive and where they feel objectified instead of cared for (Pajnkihar et al., 2017). An interpersonal relationship comprised of trust, care, mindfulness, and intentionality between the provider and the client, along with authentic presence, intersubjectivity, and transpersonal nuances are foundational staples of Watson's theory (Pajnkihar et al., 2017). However, absent were the carative factors, Watson's theory asserts. Therefore, a patient's caring process is experienced as noncaring, insensitive, life-destroying, life-restraining, or life-neutral, which presented challenges and consequences to the caring profession (Pajnkihar et al., 2017).

The focus of Leininger's culture care theory is safe, meaningful, and congruent care for people of diverse or similar cultures (Leininger, 2002). Said differently, while both holistic and comprehensive—the theory's focus is discovering relationships among and between care and health phenomena related to wellness, disabilities, and death for people of similar or diverse backgrounds (Leininger, 2002). It also prescribes three modes of action to realize and deliver compatible and beneficial care, action, and decisions across cultures: (a) culture care preservation and/or maintenance; (b) culture care accommodation and/or negotiation; and (c) culture care repatterning and/or restructuring (Leininger, 2002; Nelson, 2006). *Culture care preservation and maintenance* refer to strengthening indigenous care practices; *culture care accommodation and negotiation* involve blending indigenous and professional care

practices; and *culture care repatterning and restructuring* means to apply professional care practices while respecting indigenous beliefs and values (Nelson, 2006).

Authentic Leadership Theory

Authentic leadership theory is known to be a foundation of all types of positive leadership styles (i.e., charismatic, visionary, and democratic) and consists of transformational and ethical leadership components (Avolio & Gardner, 2005; Avolio et al., 2004; Martino, 2019). The idea of the leadership theory is that authentic leaders are genuine and real (Guignon, 2004). Authentic leaders tend to govern and present themselves in a way consistent with their values and who they are as individuals; and engender trust and sincere relationships with others through openness and transparency (Avolio & Gardner, 2005; Avolio et al., 2004; George, 2007; Ilies et al., 2013; Martino, 2019). Authentic leaders also think wholistically rather than compartmentalized—meaning authentic leaders work to empower others (i.e., followers, organizations, and society at large) instead of themselves. Indeed, they achieve leadership and organizational success through fostering personal identification with their followers and social identity with the broader organization (Avolio & Gardner, 2005; Avolio et al., 2004; Du Plessis & Boshoff, 2018; Ilies et al., 2013; Martino, 2019).

According to George (2007), authentic leaders unite people around common objectives and inspire them to take charge and lead authentically to create value for everyone. Since its emergence in 2003, authentic leadership theory has garnered much respect and attention among practitioners and scholars alike due to its relevance, practicality, and value to leaders and followers who operate within today's progressive

organizational contexts (Avolio & Gardner, 2005; Avolio et al., 2004; George, 2007).

Authentic leadership is built on authenticity, which is established in the Greek philosophy “to thine own self be true.” Additionally, authenticity involves self-awareness and the transparent and unequivocal day-to-day operation and management of a leader’s core self (Neider & Schriesheim, 2011); or the leader’s authentic self being observed as existing on its own terms (Avolio & Gardner, 2005). Yet, authenticity should not be viewed as an either/or condition or destination (i.e., authentic, or inauthentic) but rather a progressive course whereby the leader achieves levels of authenticity over time (i.e., less authentic, or more authentic; Gardner, 2005).

Authentic leadership involves relational transparency, self-awareness, balanced processing, and an internal moral perspective. Balanced processing refers to a leader’s ability to make informed decisions by objectively examining all applicable data and embracing input from others to challenge any deep-seated views (Neider & Schriesheim, 2011). The latter component *internalized moral perspective*, addresses the leader’s moral compass. It involves self-regulation guided by a set of moral principles and values despite any group, organizational, societal pressures, or norms, resulting in decisions and actions congruent with expressed and adopted principles and values (Neider & Schriesheim, 2011).

Intention to Leave

Intention to leave relates to the probability of an employee’s future departure from an organization (Mowday et al., 1984); to an employee’s conscious and deliberate intention to leave their organization (Cho et al., 2009); or to the likelihood an individual

is dissatisfied with their current place of employment and desires to leave (Rosin & Korabik, 1991). An employee's intention to leave an organization can fluctuate depending on individual and organizational circumstances and may not guarantee a leave decision (Rosin & Korabik, 1991). However, employee turnover research indicate the best predictor of an actual leave decision are an employee's thoughts and intentions to quit (Rosin & Korabik, 1991). Intention to leave is the best concept to gauge possible employee turnover (Haniefafa & Riani, 2019) and can be found within the stages of Mobley and associates (1978) employee withdrawal (turnover) decision process (Mobley, 1977; Mowday et al., 1984; Spencer et al., 1983). The Mobley turnover model's course method of leaving an organization begins with a frustrated and dissatisfied employee who chooses to make a leave decision and involves the following stages:

1. When frustration and dissatisfaction develop, the employee thinks about leaving the organization.
2. The employee thinks about leaving and intends to search for alternatives to the current situation.
3. The employee considers the probability of finding suitable employment elsewhere while still intending to search.
4. The employee searches for possible alternatives within the organization (job related factors) or without the organization, (non-job-related factors) intending to quit.

5. After contrasting both alternatives, the employee concludes to make a leave decision or remain with the current organization. (Mobley, 1977; Mowday et al., 1984)

Nature of the Study

This study included participants who are at least 18 years of age, who are currently employed at their organization for one or more years, who work within a multicultural organizational setting, who feels negatively or positively affected by their employee/supervisor relationship, and who have experienced past or developing thoughts of intention to leave their organization.

A research approach inherent in the multicultural framework, using online questionnaires measured by 5-point Likert-type scales, was used to survey participants who are employed in a multicultural organizational setting within the continental United States. Surveying employees in this setting offered insight into the concepts or trends and helped illustrate why people might stay with or leave their organizations.

A simple linear regression was used to help understand whether cultural humility predicts an employee's intention to leave. The moderator analysis via multiple regression analysis determined how much of the variation in an employee's intention to leave could be explained by the unique contribution of the subscales of cultural humility and the relative contribution of the authentic leadership subscales in explaining the variance. The quantitative analysis helped determine the relationship between cultural humility and intention to leave; whether authentic leadership moderated the relationship between the two variables; whether cultural humility significantly affected intention to leave, and if

so, determined the degree of significance of the interaction between cultural humility and intention to leave.

A moderator regression determined whether the relationship between cultural humility and intention to leave depended on (was moderated by) authentic leadership as perceived by the employee. A moderator effect does not exist. The significance and value of the interaction effect between each of the subcomponents of authentic leadership on intention to leave was determined. The subcomponents of authentic leadership (i.e., self-awareness, relational transparency, internal moral perspective, and balanced processing) did not moderate the relationship between cultural humility and intention to leave.

The cultural humility model highlights continuous self-assessment and consideration of others, showing mutual alliance and respect; challenging and addressing power imbalances; and institutional accountability. Cultural humility involves openness, self-awareness, ego-less stance, supportive interactions, and self-reflection and critique. These subscales of the Multidimensional Cultural Humility Scale were rated on a 6-point Likert-type scale, ranging from *strongly disagree* to *strongly agree*. The higher the score the more culturally humble the leader and vice versa. For this study, individual variable scores were used to indicate levels of perceived cultural humility.

The authentic leadership model emphasizes the subscales Self-Awareness, Relational Transparency, Internalized Moral Perspective, and Balanced Processing. For this study, each of these subscales were examined to offer more information than a summary of them in the higher order construct. These procedures, along with adding the subscales of authentic leadership in the data analysis, added richness to the research. The

assumptions of multiple regressions were also tested. For the purposes of this study, a power analysis was conducted to help determine an appropriate sample size.

Definitions

Since terms used in this project hold a specific meaning and could be foreign to readers, it is necessary to define each term. The following definitions are presented based on the information gleaned from the literature review.

Cultural humility: Cultural humility involves a shift from competence (i.e., a way of doing) to orientation (i.e., a way of being, Hook et al., 2013). Culturally humble practitioners exhibit and maintain an interpersonal position where both theirs and their client's identity and background are valued despite any cultural disparities (Hook et al., 2013). Cultural humility rejects an attitude of superiority but encourages the practice of self-reflection and self-critique as a lifelong process, not a destination (Hook et al., 2013). Cultural humility is about active listening and continual engagement with each learner to meet their needs within the bounds of the relationship (Worthington & Worthington, 2019).

Authentic leadership: Authentic leadership refers to a willingness and ability to think independently and lead and manage oneself—being divergent while also recognizing both internal and external forces competing against more authentic expression (Feldman, 2015). Authentic leaders embody four major leadership dimensions: (a) idealized influence; (b) inspirational motivation; (c) intellectual stimulation; and (d) individualized consideration (Neider & Schriesheim, 2013).

Intention to leave: Intention to leave pertains to the development of thoughts and intentions of leaving (Rosin & Korabik, 1991). It is the willingness, thought, or desire to leave one's organization now or soon (Haniefafa & Riani, 2019).

Assumptions

In this study, the first assumption was that 20 subject matter experts (SMEs) from an organizational setting with a background in diversity and inclusion were enough to assess the modified multidimensional cultural humility scale for face validity. Second, it was assumed that 190 participants were an adequate sample size for evaluating whether perceived authentic leadership would moderate the effects of cultural humility on employees' intention to leave. The third assumption was that the participants in the study would be open and forthright and would provide accurate responses to the online or otherwise accessible questionnaires. The fourth assumption was that the survey questions would provide enough data, together with the review of historical and extant literature, to answer the research questions. Finally, it was assumed that the instruments used would provide measurements of what they are supposed to measure.

Scope and Delimitations

The first delimitation of the study was that only nonsupervisory employees, 18 years of age or older, working at their current workplace in the continental United States for at least one or more years could participate in the study. The second delimitation was the employee was required to work within a multicultural environment and must have been required to report to at least one immediate supervisor. The third delimitation was the scope of the study focused only on nonsupervisory employees within organizational

settings. The fourth delimitation was only 20 SMEs who worked within an organizational setting with experience in diversity and inclusion was used to accomplish face validity of the modified multidimensional cultural humility scale.

Limitations

Several factors could affect the results of this study. Although conducting surveys was a cost-efficient method for conducting research, surveys do not produce the richer and more detailed information concerning behaviors and attitudes as do costlier observational research methods (VanderStoep & Johnson, 2009). A low response rate, due to responses resulting from online participants, and the fact such responses could lead to social desirability and impression management. Employees might be concerned about the survey being linked with their immediate supervisor or other company administrators, so they might be reticent or trepid about completing the questionnaires either truthfully or whatsoever. A low response rate would make it difficult to suggest scores are truly representative of the studied population. To mitigate this limitation, informed consent was obtained, and participants were assured the study procedures include the process of de-identification, and their information or responses would not be shared.

Organizational operations of companies being drastically affected by the COVID-19 pandemic during the time of the survey might affect the results. The change in company operations may have affected how employees completed and returned questionnaires. Another barrier or challenge might be data collection related to employees working odd hours and sometimes between their offices and homes (due to the current pandemic), virtually and remote, and not being immediately available. These

circumstances may have led to unnecessary mistakes or missed communication. To mitigate this limitation, participants were ensured that any communication and interaction with participants did not require real time or live components, the questionnaire was asynchronous, meaning it was not conducted in real time and did not require participants to be online at a specific time. Instead, the questionnaire could be completed at any time during specific ranges of days, consisting of start and end dates.

Leadership attributes are perceptual and subjective (Neider & Schriesheim, 2011). Therefore, accurate leadership evaluation is necessary to fully comprehend leadership processes (Neider & Schriesheim, 2011). Authentic leadership and cultural humility measures could be contaminated by social desirability response bias involving two elements: self-deception or impression management (Neider & Schriesheim, 2011). I maintained participant anonymity by adding confidentiality and data protection assurances to mitigate this limitation, but the benefit may be small (Larson, 2019).

The use of inadequate methods to test for interactions is another limitation. Multiple regression techniques do not require researchers to test for interactions, whereas other alternative testing methods such as analysis of variance (ANOVA) do require researchers to test for interactions (Levine & Cruz, 1991). Multiple regression analyses examine relationships and the significance of predictor variables to the relationship. These analyses do not determine cause and effect. Since regression analyses usually involve continuous predictor variables, the apperency of potential interactions is unlikely (Levine & Cruz, 1991). Thus, researchers might overlook the possibility of moderator effects in regression easier than when conducting such procedures as ANOVA (Levine &

Cruz, 1991). I noted a more accurate interpretation of the results, including any interaction between the predictor and moderator variable and the influence of the moderating variable on the outcome variable to overcome this limitation (Levine & Cruz, 1991). Detecting the existence of moderator variables is vital for the correct interpretation of the results of research (Levine & Cruz, 1991).

Significance

This study was important to cultural humility, cultural competence, and cultural intelligence training and application in organizations. It was therefore crucial within the current zeitgeist to examine cultural competence, awareness, and humility to promote positive social change through redressing cultural injustices. This study significantly contributed to the research by examining how cultural humility could influence an employee's intention to leave as moderated by authentic leadership. Specifically, this study will aid leaders and training committees and organizational development leaders to develop and implement training to help managers and leaders develop and demonstrate cultural humility in the business setting.

This study may be used to support various organizations' missions to build and retain their best employees. Cultural humility has become a force for social change by addressing the lack of fairness and justice in the workplace and society. This research can be useful to support the idea that cultural humility applies to business management, executive leadership, and industrial and organizational psychology and may contribute evidence and dialogue on cultural humility's relevancy to these expanding domains. As numerous multicultural employees exist in today's workplaces, supporting their leader's

successful attainment of cultural humility allows for their increased commitment to remain with their organizations and develop better working alliances and effective relationships with their supervisors and other stakeholders.

Significance to Practice

This study may be significant to human services professionals in various fields. When managers and leaders support and welcome effective methods for developing cultural humility and authenticity, they could better understand their employees' needs, which could offer a safer space for open and authentic dialogue (Upshaw, 2019). Whether voluntary or otherwise, an employee's decision to leave could significantly impact their organization by hindering productivity and efficiency (Kim, 2014). Studies show culturally humble service professionals and leaders who exercise authentic leadership provide an excellent prototype for effective client/practitioner relations and supervisor/employee relations (Hook et al., 2013; Owen et al., 2014). Such humility and authentic leadership can help influence employee intentions, behaviors, and organizational outcomes (Nazarian et al., 2021; Semedo et al., 2018)

Significance to Theory

This study of the effect of cultural humility on intention to leave moderated by authentic leadership may be significant to the theoretical foundations of the theory of cultural humility, intention to leave, and authentic leadership. Additionally, these philosophies are significant because this study may shed light on the applicability of these theories to understand leadership behaviors and processes that impact an employee's intention to leave. The aim of this research as it relates to philosophy is to

explore the premise of the theoretical frameworks (i.e., cultural humility, authentic leadership, and intention to leave). Exploration will help identify how human service professionals and immediate supervisor attributes affect employee perceptions and perspectives on intentions to leave—more specifically, how they affect employees who work in organizational and multicultural settings.

Significance to Social Change

Researchers have documented various reasons for employee turnover, intention to leave/quit the organization, the employee withdrawal process, including the affective experience of job satisfaction, psychological withdrawal, and employee perceptions of the organization and their supervisors. Hostile cultural climates include leaders' behaviors that do not empower their employees or their organizations to thrive (Lewis, 2016). For example, a leader's hostile verbal and nonverbal expressions can significantly impact an employee's performance, perspective, and the employee/supervisor relationship (Dai et al., 2019).

The findings of this study could lead to identifying leadership behaviors conducive to improving the delivery of services by practitioners, developing training programs to help improve leader/employee engagement and employee morale, reducing leave intentions, and increasing understanding of leadership processes. This research may help develop inclusive curriculums, encourage active and respectful listening among employees and their supervisors, and improve multicultural learning outcomes (Bennett & Gates, 2019). It could help break the chain of cultural ignorance within organizational

settings and increase innovative culturally sensitive and multicultural training methods for the 21st century (Tervalon & Murray-García, 1998).

Summary

Most historical data on cultural humility focuses on healthcare, occupational therapy, mental health, clinical, social work, nursing, and counseling psychology professions. This study addressed this gap in the literature by examining cultural humility's effect on organizational settings, explaining whether cultural humility affected an employee's intention to leave their organization. If a relationship existed between the two variables, did authentic leadership moderate it? The result of this study serves multiple stakeholders, such as industrial and organizational psychologists, managers and leaders, employers, human resource professionals, and other human services professionals. The next chapter contains a comprehensive review of literature on cultural humility, authentic leadership, and intention to leave. Chapter 2 addresses the gap in the literature and describes how the study bridges this gap.

Chapter 2: Literature Review

Regardless of the size, location, or nature of an organization, an employee's intention to leave is a major concern for employers (Srivastava & Agarwal, 2020). However, organizational efforts have historically failed to retain talented employees due to dissatisfaction caused by various factors (i.e., poor relationship with managers or supervisors; Negoro & Wibowo, 2021). There is a gap in knowledge of the effects of cultural humility on intention to leave. This research addresses this void and contributes to the scholarly community's understanding of how intention to leave is affected when employee perceptions of authentic leadership is introduced to the relationship between cultural humility and intention to leave.

The theory of cultural humility is an emerging concept developed by Tervalon and Murray-García (1998) to propose an alternative leadership trek for competent practice and services. The authors wanted to help guide and empower leaders through cultural conflict and help them thrive in diverse and complex environments (Foronda, 2020; Nguyen et al., 2021). Researchers have agreed that human services professionals have provided culturally inappropriate treatment (i.e., the use of microinsults, invalidation of a client's expressed feelings, patronization, and minimization of racial-cultural issues important to the client) to clients with diverse cultural backgrounds (Abbott et al., 2019; Barsky, 2019; Davis et al., 2016; Hook et al., 2015; Hook, Farrell, et al., 2016; Hook, Watkins, et al., 2016; Fisher, 2020; Masters et al., 2019; Tirado & Hilert, 2019; Worthington & Worthington, 2019; Zhao & Stone-Sabali, 2020). That is— treatment without respect, understanding or consideration of a client's values or various

aspects of their ethnicity and cultural background including their lived experiences, which are important to them; and based on the provider's own values, biases, fears, or stereotypes and inappropriate generalizations about individuals or groups including those prevalent in society at large (Mosher et al., 2017; Nguyen et al., 2021). According to Fisher-Borne et al. (2015), Campos-Moreira et al. (2020), and Hook and Watkins (2015) enhanced technology and globalization, coupled with today's culture and zeitgeist, require organizations to produce more culturally humble leaders. This research aims to help develop cultural humility's usefulness and relevance within organizational settings and promote positive social change by redressing cultural injustices (Fisher, 2020; Racher & Annis, 2007; Rosin & Korabik, 1991). Leaders in organizational settings may learn and adapt new multicultural leadership techniques for implementing or improving structured educational experiences for improved employee and organizational development.

The following literature review summarizes the theoretical foundations used to ground this study. I also discuss the variables and concepts related to this study. The findings of several other studies helped synthesize the literature and elucidate the relationship between cultural humility, intention to leave, and authentic leadership. The chapter concludes with a description of how the current research will address a cultural humility literature gap and extend knowledge to human services professionals in the industrial and organization psychology: leadership development and coaching realm.

Literature Search Strategy

The literature review began with a comprehensive search of the Walden University library databases. The search included electronic data searches of key words to locate articles relating to the theories of *cultural humility*, *intention to leave*, *authentic leadership*, *cultural competence*, *cultural intelligence*, *intention to leave scale*, *authentic leadership inventory*, *cultural humility scale*, *multidimensional cultural humility scale*, and *assumptions of multiple regression* researchers should test. Additionally, a search for other concepts included *employee turnover*, *employee withdrawal*, *turnover intentions*, *intention to quit*, *intention to leave*, *authentic leadership*, *authentic leaders*, *humility*, *humble*, *authenticity*, *cultural intelligence*, *cultural competence*, and any articles related to the study instruments, and to the relationship between *multiculturalism and leadership*.

Initially, the searches were set for a publication period of 2010 to 2022 to locate the most recent studies. Other data were collected from additional libraries primarily using psychological and educational databases such as: APA Psych Info, Business Source Complete, Educational Source, EBSCO eBooks, Emerald Insight, Gale Academic One File Select, Health and Psychosocial Instruments, Medline with Full Text, Mental Measures in Yearbook, Project Muse, ProQuest Central, psychBOOKS, psychINFO, psychARTICLES, Psych Extra, Academic Search Complete, Science Citation Index, SocIndex with Full Text, and SAGE Journals (i.e., *cultural competence and humility in leadership*, *cultural humility*, *cultural humility in psychology*, *cultural humility in treatment/therapy*, *intention to leave*, *predictors of cultural intelligence/cultural competence*, *employee withdrawal decision process pilot testing*, *leadership development*

theory, theory of cultural humility, intention to leave theory, authentic leadership theory, authenticity, cultural competence in psychology, cultural humility scale, intention to leave scale, and authentic leadership inventory) and Google Scholar (i.e., *cultural humility in psychology, cultural competence in psychology, intentions to leave, cultural humility in treatment professions, and cultural humility in service professions*).

Theoretical Framework

Instead of employees leaving their job, organizations have many justifications for retaining their top talent. For this study, I chose to adopt the theory of cultural humility proposed by Tervalon and Murray-García (1998) and authentic leadership theory proposed by Gardner et al. (2005) and Walumbwa et al. (2008) to examine how cultural humility and authentic leadership may affect intention to leave.

Theory of Cultural Humility

Research on cultural humility focuses on a lifelong commitment to self-evaluation, self-critique, and humility while also being aware of one's own social scripts and those pertaining to others. According to Hook et al. (2017a, 2017b, 2017c), Cultural humility is a vital part of multicultural competence and multicultural orientation (Hook & Watkins, 2015; Tervalon & Murray-García, 1998), that has interpersonal and intrapersonal components. The first component focuses on deep self-reflection by assessing one's own cultural biases and engaging in cultural exploration and growth (Hook et al., 2017; Mosher et al., 2017; Tervalon & Murray-García, 1998). The latter involves consideration of others instead of oneself. Cultural humility requires (a) lifelong learning, (b) critical self-evaluation of cultural awareness, (c) interpersonal respect, (d)

building effective working alliances to address power imbalances, and (e) an openness to discovering new cultural data (Hook et al., 2017; Mosher et al., 2017; Tervalon & Murray-García, 1998). A goal of cultural humility is to strengthen work alliances between human services professionals and their diverse clients, which could yield improved treatment outcomes (Mosher et al., 2017; Tervalon & Murray-García, 1998).

The theory of cultural humility can be traced back to Watson's (1975, 1979, 1999, 2012, as cited in Pajnkihar et al., 2017) theory of human caring and Leininger's (2002) culture care theory. Watson's theory addresses nursing patients' dissatisfaction with the quality of care they receive where they walk away feeling objectified instead of cared for (Pajnkihar et al., 2017). An interpersonal relationship consists of trust, care, mindfulness, intentionality between the provider and the client, along with authentic presence, intersubjectivity, and transpersonal nuances which are foundational staples of Watson's theory (Pajnkihar et al., 2017). But absent these carative factors, Watson's theory asserts a patient's care might be experienced as noncaring, insensitive, life-destroying, life-restraining, or life-neutral, which could present challenges and consequences to the nursing profession (Pajnkihar et al., 2017).

Leininger's culture care theory focuses on safe, meaningful, and congruent care for people of diverse or similar cultures (Leininger, 2002). While both holistic and comprehensive, the theory focuses on discovering relationships among and between care and health phenomena related to wellness, disabilities, and death for people of similar or diverse backgrounds (Leininger, 2002). Leininger's theory also prescribes three modes of action to realize and deliver congruent and beneficial care, action, and decisions across

cultures. Those modes of action include culture care preservation or maintenance, accommodation and negotiation, and care repatterning and restructuring (Leininger, 2002; Nelson, 2006). Culture care preservation and maintenance refer to strengthening indigenous care practices; culture care accommodation and negotiation involve blending indigenous and professional care practices; culture care repatterning and restructuring mean applying professional care practices while respecting indigenous beliefs and values (Nelson, 2006).

Authentic Leadership Theory

Authentic leadership theory focuses on developmental and fruitful relationships between leaders and their followers (Du Plessis & Boshoff, 2018). Authentic leadership theory is a foundation of all types of positive leadership styles (i.e., charismatic, visionary, and democratic) and consists of transformational and ethical leadership components (Avolio & Gardner, 2005; Avolio et al., 2004; Martino, 2019). The leadership theory proposes that authentic leaders are genuine and honest (Guignon, 2004). Authentic leaders tend to govern and present themselves in a way consistent with their values and who they are as individuals; and engender trust and sincere relationships with others through openness and transparency (Avolio & Gardner, 2005; Avolio et al., 2004; George, 2007; Ilies et al., 2013; Martino, 2019). Authentic leaders think holistically rather than compartmentalize. They work to empower others (i.e., followers, organizations, society at large) instead of themselves. Indeed, they achieve leadership and organizational success through fostering personal identification with their

followers and social identity with the broader organization (Avolio & Gardner, 2005; Avolio et al., 2004; Du Plessis & Boshoff, 2018; Ilies et al., 2013; Martino, 2019).

According to George (2007), authentic leaders unite people around common objectives and inspire them to take charge and lead authentically to create value for everyone affected. Since its emergence in 2003, Authentic leadership theory has garnered much respect and attention among practitioners and scholars alike due to its relevance, practicality, and value to leaders and followers who operate within today's progressive organizational contexts (Avolio & Gardner, 2005; Avolio et al., 2004; George, 2007). Authentic leadership is built on authenticity, established in Greek philosophy, "to thine own self be true." Additionally, authenticity involves self-awareness and the transparent and unequivocal day-to-day operation and management of a leader's core self (Neider & Schriesheim, 2011). The authentic self is observed as existing on its terms (Erickson, 1995, p. 125). Yet, no one should view authenticity as an either/or condition or destination (i.e., authentic, inauthentic) but rather a progressive course whereby the leader achieves levels of authenticity over time (i.e., less authentic, more authentic) (Gardner, 2005).

As mentioned above, authentic leadership involves relational transparency, self-awareness, balanced processing, and an internal moral perspective. Balanced processing refers to a leader's ability to make informed decisions by objectively examining all applicable data and embracing input from others to challenge any deep-seated views (Neider & Schriesheim, 2011). The latter component, internalized moral perspective, addresses the leader's moral compass. It involves self-regulation guided by a set of

ethical principles and values despite any group, organizational, societal pressures, or norms, resulting in decisions and actions congruent with expressed and adopted principles and values (Neider & Schriesheim, 2011).

Intention to Leave Theory

Intention to leave theory relates to the probability of one's future departure from an organization (Mowday et al., 1984); to an employee's conscious and deliberate intention to leave their organization (Cho et al., 2009); to the likelihood one is dissatisfied with their current place of employment and desires to leave (Rosin & Korabik, 1991). An employee's intention to leave an organization can fluctuate depending on individual and organizational circumstances and may not guarantee a future departure (Rosin & Korabik, 1991). Researchers of employee turnover have demonstrated that the best predictor of an actual leave decision is an employee's thoughts and intentions to quit (Rosin & Korabik, 1991). Intention to leave is the best concept to gauge possible employee turnover (Haniefafa & Riani, 2019). Intention to leave lies within the stages of Mobley and associates' (1978) employee withdrawal (turnover) decision process (Mowday et al., 1978). Their course method of leaving an organization begins with a frustrated and dissatisfied employee who chooses to make a leave decision and includes the following stages:

1. When frustration and dissatisfaction develop, the employee thinks about leaving the organization.

2. The employee thinks about leaving and intends to search for alternatives to the current situation. considers the probability of finding suitable employment elsewhere while still intending to search.
3. The employee searches for possible alternatives within the organization (job-related factors) or without the organization, (non-job-related factors) intending to quit.
4. After a comparison of both alternatives, the employee concludes to make a turnover decision or remain with the current organization. (Mowday et al., 1984)

Literature Review

Cultural Humility Historical Overview

Earlier research on cultural humility focused very much on how to deliver treatment and services effectively and respectfully to more and more diverse populations within a clinical setting. Scholars typically described cultural humility as a disposition characterized by attributes such as openness to others, awareness, and acknowledgment of one's own biases. The absence of ego, possessing a life-long learning stance, and positive relationship building were the foci of cultural humility also (Abbott et al., 2019; Barsky, 2019; Davis et al., 2016; Hook et al., 2015; Hook, Boan, et al., 2016; Hook, Davis, et al., 2016; Hook, Farrell, et al., 2016; Masters et al., 2019; Tervalon & Murray-García, 1998; Masters et al., 2019; Worthington & Worthington, 2019; Zhao & Stone-Sabali, 2020). Some authors have described cultural humility using terms such as empathy, authenticity, respect, and nonjudgement (Tirado & Hilert, 2019), whereas

others have applied words like regard, relevance, and resiliency to cultural humility (Masters et al., 2019). Still, the concept of cultural humility encompasses two different components—intrapersonal and interpersonal.

Intrapersonal

Intrapersonal humility refers to how one assessed their reactions and attuned themselves to actual feelings and the immediate thoughts of the mind while engaged in challenging, complex conversations or encounters (i.e., cultural beliefs or values; Danso, 2018; Hook et al., 2017c). In this case, one could recognize the self in cultural terms, including beliefs, values, attitudes, assumptions, biases, strengths, limitations, and areas still needing further development (Danso, 2018; Hook et al., 2017c). This person did not need to justify or defend a particular response or standpoint but could admit the need to relearn or rethink current attitudes, beliefs, or practices.

Interpersonal

Interpersonal humility describes a willingness to interface with people of other cultural backgrounds with different beliefs and values (Danso, 2018; Hook et al., 2017c). Interpersonal humility involves the degree of interest shown or effort exerted toward learning about another person's or group's cultural identity and life experiences. This component of cultural humility requires one to exhibit openness, respect, consideration, and humility (Danso, 2018; Hook et al., 2017c). From this perspective, culturally humble professionals maintain an others-oriented stance characterized by respect and consideration for others and are not viewed as high-minded or superior but willing to

admit to and learn from their mistakes (Hook et al., 2013). This study will focus on these orientations.

Research indicated there were several viewpoints concerning cultural humility. For instance, Tervalon and Murray-García (1998) pointed out that cultural humility relied on self-reflection and lifelong learning, with practitioners being amenable and humble enough to assess the cultural dynamics of each of their own and their client's vast life experiences and being amenable and humble enough to admit what they did not know while simultaneously demonstrating a willingness to learn for the benefit of themselves, their clients, and for future practices. Cultural humility, rather than cultural competence, was described as a more suitable goal for reaching training outcomes because a stance of continuous learning proved more valuable than a stance of being all-knowing or a pseudo cultural expert (Tervalon & Murray-García, 1998). A study specifically focused on respecting culture and honoring diversity in community practice seemed to acquiesce in this opinion of cultural humility as a more suitable goal for effective community practice rather than cultural competence (Racher & Annis, 2007). Cultural humility challenges individuals to act with humility, allowing themselves to be vulnerable in experiencing the space between the self and another, which requires willingness, courage to abandon their comfort zone and to move from relying on content knowledge to engaging in relational processes (Racher & Annis, 2007). Since culture is continuous, cumulative, and progressive, to be truly culturally competent would require much struggle (Racher & Annis, 2007).

In a different study of occupation well-being, culture, and the theory of cultural humility, cultural humility was advocated as an approach to theoretical development (Hammell, 2013), Hook et al (2013) suggested cultural humility required a shift from applying competencies to adopting an orientation. Cultural humility could facilitate connections through diversity and being open to learning and putting one's best foot forward could prove very effective in multicultural interactions and building and sustaining multicultural relationships (Racher & Annis, 2007). Knowing, assuming, or reaching a level of competency, mastery, or proficiency, all could lead to decreased efforts to learn the unknown (Racher & Annis, 2007). The most vital role of a practitioner is a learner-one who seeks to comprehend while also working to implement change (Gutierrez & Lewis, 2005). Racher and Annis (2007) posited the learner would be able to hold back one's ideology, truth, or personal narrative to make room for someone else's ideology, truth, or personal narrative.

Another study of cultural humility (Yeager & Bauer-Wu, 2013) reported the concept as an essential foundation for building honest and trustworthy relationships, for implementing meaningful and ethical projects to address health disparities more effectively, for conducting and producing culturally competent research to improve treatment practices, and for recognizing cultural disparities and their impact on treatment. Yeager and Bauer-Wu (2013) proposed cultural humility should be a vital part of the training for clinical researchers and other investigators. Cultural humility was not to be thought of as cultural competence which focused on the provider's confidence and the other person's culture rather than reflection on the practitioner's background (Yeager &

Bauer-Wu, 2013). Cultural competence encompassed many assumptions and stereotypes like people with significant impairments were likelier to develop higher levels of emotional distress; practitioners represented the dominant culture while the patient did not; culture was experienced and interpreted equally by everyone within a group regardless of their ethnicity, race, age, gender, sexuality etc. (Hammell, 2013); culture was equal to ethnicity and race but did not consider other factors such as customs, sexual orientation, socioeconomic status, religion, developmental disability or disabling barriers, age, generation, gender, national origin, or language; and Hispanic patients over expressed their level of felt pain (Tervalon & Murray-García, 1998). Hammell (2013) contended culture pertained to any aspect of diversity, including class, gender, ability, and sexual orientation; and (Hofstede, 2010) likened culture to three degrees of software operating within every person—human nature, culture, and personality. Hays (2001) addressed cultural complexities in practice, presented a framework for clinicians and counselors which included age and generational influences, developmental disability, disability acquired later in life, religion and spiritual orientation, ethnicity or race identity, socioeconomic status, sexual orientation, indigenous heritage, national origin, and gender as cultural factors.

Stereotypical beliefs and assumptions about culture were not supported by evidence and could lead to the development of a false sense of security. Therefore, stereotypes and assumptions must be replaced with reliable data retrieved from current situations and the people who experience them (Racher & Annis, 2007). A more culturally humble mindset might help counteract one's rigid thought processes and help

one to develop a better understanding of cultural disparities to improve the delivery of services to more vulnerable populations (Yeager & Bauer-Wu, 2013). Though each of these articles helped explain the relevance of cultural humility and cultural competence in diverse contexts, they also exposed the lack of agreement among scholars on the definition of cultural humility which could also be a reason for the lack of research on cultural humility in organizational settings and the lack of data on outcomes of humble leadership on individuals and organizations (Rego et al., 2017).

Essentially, cultural humility would be a beneficial tool to consider for largescale evaluation of communities, societies at large, organizational management and leadership style, and for surveying or presenting a subject or phenomenon. Cultural humility would also be useful in more restricted situations such as in therapy or within interpersonal relationships where individuals and their interactions with others would be used to better connect with individuals and communities to gain more insight into personal biases and differences. Cultural humility could lead to both personal and professional growth (Tervalon & Murray-García, 1998).

Cultural Humility Current Findings

Surmounting multiculturalism and diversity were probably the main reasons why Tervalon and Murray-García introduced the idea of cultural humility with a goal to create a framework for offering better treatment services for their clients. Culture shock and the fact most workforces of today were comprised of people from diverse backgrounds, which significantly influenced failing organizations with international goals and objectives, were probably other reasons for emphasizing the need for more humble

leadership to function efficiently in multicultural settings. Additionally, the responses to incidents such as the Rodney King beating in 1991, and perhaps more recently, the unjust treatment and murder of George Floyd on live national and international television in 2020 and the civil unrest which followed, and the treatment of African American communities throughout the COVID-19 pandemic inspired much conversation, debate, and a paradigm shift regarding the ways people and organizations can better serve marginalized communities around the world regardless of the profession or however exalted the station.

From its original conception in 1998, research on cultural humility continued to grow from dissenting views among researchers which suggested culture, values, norms, customs, and beliefs are without variation; cultural competence failed to delve into the accountability of professionals who possessed high levels of power, privilege, and position; and the process of attaining skills, techniques, knowledge of others, and cultural diversity should be ongoing rather than reaching an end state (Bennett & Gates, 2019; Hammell, 2013). Some researchers suggested a shift from emphasizing cultural competence, which highlighted value-neutrality, to cultural humility, which underscored value negotiation and celebrating and embracing diversity and inclusion (Agner, J., 2020; Beagan & Chacala, 2012). Tervalon and Murray-García (1998) and Agner (2020) asserted cultural humility was more appropriate than cultural competence in terms of training outcomes in multicultural education and working with clients with different experiences and viewpoints.

The current definition of cultural competence suggested through training, one might ultimately reach a discrete endpoint or come to know all there is to know about culture via matriculation and the completion of assessments such as pre- and post-exams or certifications (Tervalon & Murray-García, 1998). For example, an African American nurse dismissed a doctor's perception of the level of pain a Hispanic client felt after she experienced surgery. Since the nurse had previously attended a course in cross-cultural medicine and learned how Hispanic patients overexpress their pain level, she stereotyped the Hispanic patient versus demonstrating cultural humility by embracing a continuous process of learning and reflexivity (Tervalon & Murray-García, 1998). Instead, the nurse adopted a false sense of cultural expertise or "knowing." Therefore, she misread the patient's present reality and downplayed her colleague's contribution to the scenario (Tervalon & Murray-García, 1998). A more culturally humble nurse may have recognized her lack of knowledge and utilized the resources accessible to her to provide better treatment and enhanced future practices (Tervalon & Murray-García, 1998). Additionally, the culturally humble nurse may have recognized cultural humility could not be truncated into a course of study but rather viewed as a lifelong learning process (Yeager & Bauer-Wu, 2013). This ongoing process was to become more self-aware of the current values and beliefs thought to abide in both cultures to increase understanding and consideration of others (Yeager & Bauer-Wu, 2013); and to build trustworthy, collaborative, and authentic relationships (Tervalon & Murray-García, 1998).

The focus of many cultural competence curriculums was to learn and assess a client's beliefs or values system to develop sensitivity to their specific needs and

vulnerabilities (Yeager & Bauer-Wu, 2013). Such training usually targeted traits and practices of racial and ethnic minorities and emphasized eliminating cultural barriers to healthy treatment (Yeager & Bauer-Wu, 2013). However, a national survey of more than 3,000 healthcare practitioners revealed one in five healthcare professionals felt unprepared to deal with socio-cultural problems like how religious beliefs impact treatment decisions (Yeager & Bauer-Wu, 2013). Distrust of the healthcare system and how medical care beliefs conflicted with conventional treatment modalities such as drugs and surgery were other issues presented (Yeager & Bauer-Wu, 2013). Culturally humble treatment included patient and language-focused processing emphasizing less dominant and less assertive methods (Tervalon & Murray-García, 1998). When patients felt their ideas and perspectives about their treatment plan or otherwise were welcome, they felt they mattered to their practitioner (Tervalon & Murray-García, 1998). Danso (2018) reported that cultural humility and cultural competence emphasized people were impacted by their own culture to some degree. However, cultural competence detracted attention from cultural humility's deep introspection on implicit and explicit biases (Danso, 2018). That is—peeling back the layers of oneself and incorporating a thorough self-examination of personal, professional, and cultural values which drove one's behaviors (Yeager & Bauer-Wu, 2013).

Various authors addressed the importance of practitioners being able to examine their own biases and how doing so could have important implications for the quality of treatment and the dismantling of treatment based on race, ethnicity, culture, or socioeconomic status, etc. (Agner, 2020; Tervalon & Murray-García, 1998; Yeager &

Bauer-Wu, 2013). Race and ethnicity were commonly used when representing or describing culture (Bonder et al., 2004). Cultural debates often focused on ethnicity (e.g., Cheung et al. 2002; Hopton & Stoneley 2006; Odawara 2005) and disparity while omitting power issues and how power and privilege related to race and social inequality (Beagan & Chacala, 2012). For instance, cultural competence's focus on racial and ethnic groups did not equate to addressing power imbalances or acknowledging ongoing traumatic experiences common to some cultural groups (i.e., African American, Asian, Hispanic; Bennett & Gates, 2019; Danso, 2018). However, cultural disparity seemed to be synonymous with socioeconomic disparity.

Social relations were structured to establish dominant privileged positions and disadvantaged subordinate positions (Wylie, 2003). Members of the dominant culture experienced privilege exclusively, regardless of their own opinion or sentiment (Beagan & Chacala, 2012). Dominant group members seemed to maneuver throughout the social world less hindered than the so-called less dominant groups. Consequently, members of the dominant group were often ignorant and oblivious to the plight of the less dominant group members. Therefore, it was recommended dominant group members be continually reeducated to not adopt or continue with a universal perspective (the belief all cultural values, rules, beliefs, and experiences are identical (Beagan & Chacala, 2012; Wylie, 2003). For this research, white people represented the dominant group members while people of color represented the marginalized group members. Hence, the goal of cultural competence was to develop practitioners into competent, confident healthcare providers

who possessed the knowledge, skills, abilities, and other characteristics to enable them to serve these communities effectively (Yeager & Bauer-Wu, 2013).

Cultural diversity pertained to any dimension of disparity like social-economic status, gender, sexual orientation, class, ability (Hammell, 2013), not just ethnicity or race. In fact, race, gender, sexual orientation, age, religion, social-economic status, and ethnicity did not determine a person's experiences; however, experiences were shaped by such factors, at least in part through cultural disparities (Beagan & Chacala, 2012). Hunt (2001) conveyed mutual experiences could lead to similar worldviews, perceptions, and assumptions. Culture did not define people entirely; however, members of a particular culture gained a support system containing many ideas and possible actions, which promoted self-awareness and an understanding of their environment and experiences (Hunt, 2001).

The theory of cultural humility incorporated multiculturalism and intersectional understanding and analysis to improve practice (Bennett & Gates, 2019). Cultural humility promoted self-awareness, openness, and consideration of others. Demonstrating cultural humility included a willingness to listen actively and hear without judgment, reflecting on the information obtained, and processing the data while considering one's own experiences, the other person(s) perspective, and the potential impact of diverse backgrounds and experiences involved (Bennett & Gates, 2019). Consistently developing and interacting with these skills might help practitioners learn from their clients while operating with respect and empathy (Bennett & Gates, 2019).

Several articles explicated the concept of cultural humility as a disposition or attitude characterized by self-humility and associated with attributes such as openness to others, awareness, and acknowledgment of one's own biases, absence of ego, life-long learning stance, and relationship building (Abbott et al., 2019; Barsky, 2019; Davis et al., Hook & Watkins, 2015; 2016; Hook et al., 2016; Masters et al., 2019; Zhao & Stone-Sabali, 2020; Worthington & Worthington, 2019); empathy, authenticity, respect, nonjudgement (Tirado & Hilert, 2019); regard, relevance, and resiliency (Masters et al., 2019). Culturally humble professionals demonstrated professionalism and respect, and a lack of superiority even when cultural diversity could have diverted attention away from the actual treatment goal or perhaps divided or sabotaged collaborative efforts (Hook et al., 2013). A culturally humble stance could help offset and control the propensity for displays of superiority and overconfidence to arise; and aid in understanding how various aspects of each person's unique identities (such as gender, caste, sex, race, ethnicity, class, sexuality, religion, disability, weight, physical appearance, and height) overlapped and how each contributed to the practitioner-client relationship (Hook et al., 2013).

Tervalon and Murray-García (1998) initially indicated that cultural humility assisted physicians in delivering culturally fit treatment (Danso, 2018; Yeager & Bauer-Wu, 2013); and assists practitioners in navigating the implications of diversity in their practice (Tervalon & Murray-García, 1998). Culturally fit treatment required recognizing the impact of one's culture and how power was exercised over others, thus learning how to distribute power equitably and equally (Beagan & Chacala, 2012). According to Agner (2020), unlike its ancestor cultural competence, cultural humility identified the

practitioner was more in the ascendant than the patient; and practitioners could always consider the role of privilege and power of their practice, and how it contributed to the practitioner/patient relationship (Yeager & Bauer-Wu 2013). Cultural humility did not view culture as static or rigid but relatively pliable and malleable (Bennett & Gates, 2019). Consequently, Yeager and Bauer-Wu (2013) found that cultural influences changed periodically and differed based on location. Cultural humility required tactful communication and mutual respect from patients and the professionals who treated them (Tervalon & Murray-García, 1998).

Some studies of cultural humility have demonstrated the predictive power of client perceptions of cultural humility in their therapist and how those perceptions might affect the therapist/client relationship and any collaborative efforts or therapy outcomes (Hook et al., 2013; Hook, Boan, et al., 2016; Mosher et al., 2017; Tormala et al., 2018). For instance, in one study participants reported several components of culture most central to them such as race, nationality, gender, sexual orientation, religion, language, socioeconomic status, and family to name a few (Hook et al., 2013). Participants who perceived higher levels of cultural humility in their therapist were likelier to develop and report stronger working alliances with their therapist, believed their therapy would be more beneficial, and expected to continue sessions with their therapist (Hook et al., 2013). On the contrary, for participants who perceived lower levels of cultural humility in their therapist, the outcomes were the opposite.

In similarity, findings from studies such as (Cook et al., 2020; Hook, Farrell, et al., 2016) accentuated the role of cultural humility in clinical supervision and emphasized

that cultural humility was a vital component of the supervisor/supervisee relationship. Thus, for supervisors to be effective and avoid identity offenses they must continually assess how their worldviews are informed by previous biases and how they contribute to the supervisor/supervisee relationship. Supervisors must overcome the tendency to believe their worldview is more superior than their supervisee's; and they should strive to recognize and admit their limitations and avail themselves to continual learning and exploration of their supervisees cultural background and life's experiences (Hook et al., 2016). Additionally, when supervisors practice cultural humility with their supervisee's, the same stance might be reflected in their supervisee's engagement with others (Hook et al., 2016). Supervisees learn from modeled behavior, and they develop and demonstrate openness and connectedness in cultural-friendly and brave spaces (Cook et al., 2020; Hook et al., 2016; Paine et al., 2016; Rego et al., 2017).

Studies on how perceived degrees of cultural humility might relate to follower outcomes in organizational settings are significantly lacking. However, a few articles on the impact of humility on teams and their effectiveness (Rego et al., 2017; Rego et al., 2018) and cultural humility's impact on intercultural competence and intercultural work (Paine et al., 2016) yielded some useful data for this study. For instance, humility was reported as a construct relevant to intercultural competence and effective intercultural work since the development and maintenance of meaningful relationships with people of diverse backgrounds required an openness and consideration of others and a willingness to challenge deeply held beliefs, values, and worldviews (Paine et al., 2016). Furthermore, humility was noted as relevant for team and organizational performance, an

important attribute for effective leadership, but also a vital strength for leaders and organizations possessing it and a detriment for those lacking it (Rego et al., 2017). Leaders who admitted they were not all-knowing and who admitted their mistakes and failures and embraced the unknown were viewed as more credible (Rego et al., 2018). Their ability to maintain a grounded self-perception and perspective of others while also acknowledging their team members strengths and contributions offered great advantages for team effectiveness (Rego et al., 2018).

Essentially, culturally humble practitioners were attentive to recognizing and taking advantage of the moment (i.e., someone willing to share a personal narrative, or experience for rapport building and establishing clear lines of communication); and considered a priori knowledge or common sense could in fact result in inappropriate treatment decisions (Mosher et al., 2017). Cultural humility was comprised of critical thinking and analysis of one's way of being, doing, and thinking collectively. Moreover, culturally humble practitioners were willing to receive feedback while also recognizing power differentials; and willing to work in collaboration with their clients while also empowering them to equally share in treatment decisions. For instance, a practitioner may inform a client that feedback would be given throughout the dyadic relationship, however, the providing of feedback from the client to the practitioner might also be requested.

The preceding works provided a good foundation for cultural humility and its benefits. These studies have shown the interaction of cultural humility with employee outcomes. The current study adds to the research by using a standard instrument to

measure cultural humility to evaluate its effects on intention to leave as moderated by authentic leadership. Another contribution of the study could be through theory-driven examination, it would merge the research on intention to leave with the literature on cultural humility as both variables apply to organizational settings. It could also lead to adding cultural humility to the authentic leadership research agenda (Rego et al., 2018). The contribution of the study could be contextually relevant because today's atmosphere of increased cultural sensitivity and inclusion and diversity calls for more culturally humble leadership and more institutional accountability (Fisher, 2020; Luna De La Rosa, 2019). The impetus for the study was the culturally inappropriate treatment of clients with diverse cultural backgrounds by human service professionals which sparked a debate involving cultural humility and cultural competence and inspired a new concept in the leadership literature focused on multicultural leadership termed cultural humility (Agner, 2020; Fisher-Borne et al., 2015; Greene-Moton & Minkler, 2020; Tervalon & Murray-García, 2010). Last, the present study could provide a tool for industrial and organizational professionals by offering insights into the role of cultural humility and its outcomes.

Authentic Leadership Historical Overview

Facing difficulties during challenging times can present some unique stressors and often call for genuine leadership at the helm of organizations (Avolio & Gardner, 2006). According to the authors, authentic leadership development is the root construct beneath all positive forms of leadership (Avolio & Gardner, 2006). Previous recognition from scholars (Luthans & Avolio, 2003; Seligman, 2002) and practitioners (George, 2007)

suggested an urgent need for a more strategic approach to leadership to produce more positive organizational outcomes. This acknowledgment led to the beginning of the Gallup Leadership Institute Summit held in Omaha, Nebraska, in June 2004 (Avolio & Gardner, 2006). The Gallup Leadership Institute promoted conversations between practitioners and scholars of diverse fields with leaders from educational, armed forces, business, and political arenas to provoke action, thought, and influence of basic theory concerning the development of authentic leadership and followership to help organizations solve issues requiring immediate attention (Avolio & Gardner, 2006).

According to Avolio and Gardner (2006), leadership theories developed within the last century did not highlight the fundamental processes necessary for the dynamic leadership development process characterized by those models (e.g., a path-goal leader). Consequently, researchers did not emphasize the actual developmental processes or subsequent conceptualizations, and testing was unscrupulous (Avolio & Gardner, 2006). However, Gardner et al. (2005) presented a comprehensive, self-based authentic leader and follower development model. In their article, the authors asserted through increased self-awareness, self-regulation, and positive modeling, authentic leaders also fostered the development of authenticity in their followers, contributing to their followers' well-being and the sustainment of veritable performance (Avolio & Gardner, 2006). Veritable performance referred to the systemic values organizations use to reach and uphold a high level of performance, development, or growth, and the inability of rival organizations to replicate the strategy or its benefits at present or in the future (Avolio & Gardner, 2006).

Avolio and Mhatre (2012) posited that though studies about authentic leadership are still growing, researchers may benefit from exploring a broader range of mediating and moderating methods and procedures to help explain the authentic leadership construct and its relationship with other organizational variables (Du Plessis & Boshoff, 2018). In addition, some authors (Conger & Kanungo, 1998; Pillai & Meindl, 1998) also speculated that certain leadership styles may be more efficient for some employees than for others.

Authentic Leadership Current Findings

Authentic leadership called for people to realize who they are and what they want to accomplish; people who know their strengths, weaknesses, and passions; and people who will relentlessly work at becoming more authentic (Feldman, 2015). While Neider and Schriesheim (2013), did not offer an exclusive definition of authentic leadership, they referred to historical and nascent descriptions of authentic leadership. For instance, the former description claimed authentic leadership developed from “transformational leadership.” Latter elaborations considered authentic leadership a “root construct” of the positive components of spiritual, ethical, transformational, and charismatic leadership theories (Neider & Schriesheim, 2013). Authentic leaders consistently operated according to their actual or core selves and possessed a high degree of self-resolution and self-concept clarity; they were optimistic, resilient, hopeful, future-oriented, confident, moral, ethical, and selfless (Neider & Schriesheim, 2013).

Authentic leadership stood on authenticity, meaning authentic leaders conducted themselves by following their values and beliefs and remained flatfooted demonstrating

behaviors consistent with those values and beliefs even during turbulent times (Otaghsara & Hamzehzadeh, 2017). They demonstrated the four factors of authentic leadership: self-awareness, relational transparency, balanced processing, and internalized moral perspective (Neider & Schriesheim, 2013). Self-awareness referred to people's knowledge of their strengths and weaknesses and worldview (Du Plessis & Boshoff, 2018); to be aware of and able to accept their motives, feelings, desires, and self-relevant cognitions (Lagan, 2007). Relational transparency referred to suitable self-disclosure and a genuine presentation of oneself to others (Du Plessis & Boshoff, 2018); to expose one's authentic self instead of a false, inaccurate, or fake version of oneself (Gardner et al., 2011). Balanced processing referred to one's ability to gather and use objective, relevant information while also balancing it with their values and beliefs even if these values and beliefs disagree (Du Plessis & Boshoff, 2018); the ability to make fair and impartial decisions based on an objective examination of relevant information, incorporating views and opinions from all applicable resources while also welcoming differences in viewpoints and beliefs (Gardner et al., 2005; Kernis, 2003). Internalized moral perspective involved acting by following deeply held values and beliefs instead of acting according to situational demands or circumstances (Du Plessis & Boshoff, 2018); to be aware of one's personal and core beliefs and values, and agency to develop those same beliefs and values in employees (Luthans & Avolio, 2003).

Authentic leadership incorporated employees' identification with their leader (Du Plessis & Boshoff, 2018). When employees personally and socially identified with authentic leaders, they experienced greater levels of hope (Snyder et al., 1991) and trust

(Avolio et al., 2004; Chan et al., 2005; Gardner et al., 2005). According to Hsieh and Wang (2015), employee trust mediated the relationship between the leader's level of authentic leadership and follower work engagement. Jensen and Luthans (2006) reported employee perceptions of authentic leadership were the strongest predictors of employee job satisfaction, organizational commitment, and work happiness. Contrarily, authentic leadership was not likely to develop or thrive within negative organizational contexts with abusive leadership, domineering politics, and incivility (Luthans & Youssef-Morgan, 2017).

The previous discussion examined studies to provide a foundation for authentic leadership and its benefits with employee outcomes. The current research study adds to this knowledge about the relationship by using standard instruments to examine how the intention to leave in employees is lessened by leaders being more culturally humble and more authentic. Additionally, the current study adds to the literature about cultural humility and authentic leadership as professional development tools in organizational settings.

Intention to Leave Historical Overview

Intention to leave has been a lasting issue in many industries (Basak et al., 2013; Elangovan, 2001; Külekci et al., 2021; Pang et al., 2015; Srivastava & Agarwal, 2020). Drawing on the theoretical works of March and Simon (1958) and Locke (1968, 1976), Mobley (1977) suggested several intermediate steps take place before an employee makes an actual leave decision. For instance, Porter and Steers (1973) reported unmet expectations to have influenced a person's intention to leave or actual leave decisions;

and job dissatisfaction was identified as a contributing factor to thoughts of quitting (Miller et al., 1979). Miller and his associates also identified intention to leave as one of three employee withdrawal cognitions (thinking of quitting, searching, and quitting. (Miller et al., 1979). However, Mobley et al. (1978) indicated that intention to leave is an immediate precursor to one making an actual leave decision. Their hypothesis acquiesced Fishbein's (1967) model of attitudes, intentions, and behavior, and Locke's (Locke, 1968; Locke et al., 1970) task motivation model that surmised the most immediate motivational factor of choice is one's goal or intention.

Porter and Steers (1973) described intention to leave as a progressive phase of realized discontent and a next logical step in the employee's decision-making process where one decides to continue working for an organization or to seek employment elsewhere. According to the authors of the intention to leave scale, intention to leave was indicative of one's current dissatisfaction with one's employment or workplace environment but not necessarily indicative of future turnover behaviors such as an actual leave decision or quitting (Rosin & Korabik, 1991). Mobley and his associates' (1978) heuristic model suggested the most probable outcome of job dissatisfaction was to evoke a withdrawal cognition of thinking of quitting. Intention to leave was a part of a withdrawal or turnover process centered around workplace variables such as the organization or job itself, which contributed to affective responses to the job (i.e., job satisfaction, organizational commitment), which then influenced the development of thoughts and intentions to leave, and ultimately actual leave decisions and behaviors (Rosin & Korabik, 1991). Mobley and his associates (1978) suggested the intention to

quit had a direct bearing on making an actual quit decision. Thus, intention to leave was a strong predictor of attrition (Rosin & Korabik, 1991). The most determining factor for predicting turnover or an actual leave decision should be an employee's behavioral intention to leave his or her organization (Mowday et al., 1984).

The preceding hypotheses acquiesced Fishbein's (1967) model of attitudes, intentions, and behavior, and with Locke's (Locke, 1968; Locke et al., 1970); task motivation model, which theorized the most direct factor of choice was an individual's goal or intention" (Mobley et al., 1978). Some organizational commitment and turnover research (Porter et al., 1974; Porter et al., 1976; Steers, 1977) have demonstrated a person's intentions are a strong predictor of turnover. Moreover, these researchers included intentions in their operational definition of commitment showing commitment to be strongly related to employee turnover.

Elangovan (2001) defined intention to leave as an attitudinal orientation or a cognitive manifestation of the behavioral decision to quit. Intention to leave preceded turnover. Since employees are an organization's greatest asset, managers and leaders ought to positively influence or control their employee's intention to leave for the organization's benefit (Ugurluoglu et al., 2018). Employee perceptions of their supervisor have been known to significantly impact their intention to leave (Cho et al., 2009). Cho and his associates (2009) referred to intention to leave as an employee's intention to leave the current workplace. Additionally, they equated turnover intention with the intent to leave. However, intention to leave and turnover intention were distinct from a turnover decision (Yoshimura, 2003). Intention to leave was one's self-estimation of the likelihood

of leaving the existing workplace soon (Mowday et al., 1982). It was full awareness and intentional desire or expressed wish to leave an organization soon and considered the final stage in the withdrawal cognition process (Mobley et al., 1978).

Intention to Leave Current Findings

Wahyuni and Muafi (2021) described intention to leave as the desire of an employee to quit his or her job soon and leave the current organization due to dissatisfaction. The authors used three indicators to measure intention to leave (intention to quit; intention to search for alternative; thinking of quitting) in their study. Negoro and Wibowo (2021) defined intention to leave as thinking about leaving the current workplace. An intention indicated one's readiness to perform a certain action or behavior (Ajzen, 1991). Various studies on intention to leave included employees of hospitality (Cho et al., 2009); travel (Kim, 2014; Pang et al., 2015); healthcare (Mobley et al., 1978; Mowday, et al., 1982); administrative and clerical (Mowday et al., 1982); students (Moneta, 2011).

The conscious and willful behavioral decision or attitudinal orientation to leave an organization also defined intention to leave (Basak et al., 2013; Elangovan, 2001). Employee concepts of leaving organizations were associated with intention to leave. Intention to leave's definition differed from the definition of employee turnover (Mobley et al., 2007). Contrarily, employee turnover involved making an actual leave decision or the willful termination of one's present position and could be predicted by an employee's intention to leave (Alshareef et al., 2020; Brown & Peterson, 2003; Kim, 2014; Randall, 2010). Although previous research reported that employee attitudes could predict

employee turnover (Porter, Steers, & Mowday, 2004), current research related a stronger predictor of employee turnover was intention to leave (Chan & Mai, 2015; Cho et al., 2009; Liou, 2009; Elangovan, 2001; Randall, 1990; Shore et al., 1990). Intention to leave was also described as the likeliest mental antecedent of an actual leave decision (Volpone & Avery, 2013). Psychological withdrawal and the dissonance following can lead to an actual leave decision (Volpone & Avery, 2013).

A meta-analysis by Steel and Ovalle (1984) showed a significant relationship between intention to leave and actual turnover but also described intention to leave as more of a predictor of actual turnover behavior than other variables. Additionally, correlational research conducted by Steel and Ovalle (1984) revealed a 0.50 association between intention to leave and employee turnover. According to Harrington et al. (2001), intention to leave might be more important to employers than actual turnover behavior. Intention to leave could be more important than actual turnover since understanding sources of intention could help counteract circumstances and assist organizations in minimizing unwanted employee turnover (Janse van Rensburg et al., 2017). Also, several studies on employee intention to leave and turnover have focused on employee's perceptions and opinions about their work, work environment and employment opportunities. However, several studies have indicated job satisfaction is a significant factor in one's desire to leave.

Several studies indicated work satisfaction was a reliable predictor of turnover and directly impacted intention to leave (Feng & Angeline, 2015; Harrington et al., 2011; Hellman, 2007; Klenke-Hamel & Mathieu, 1990; Liou, 2008; Manlove & Guzell, 2009).

Organizational commitment is another predictor of intention to leave. According to Liou (2009), organizational commitment was a major predictor of intention to leave. Studies have revealed a significant negative association between organizational commitment and intention to leave (Brown & Peterson, 1993; Johnston, 1995; Moore, 2000; Parasuraman et al., 1990).

Dai and associates' (2019) quantitative study examined the effect of travel agency employees' resilience on their intention to leave and work engagement, and simultaneously examined whether abusive leadership moderated any of the relationships. Dai et al. found the strong resilience of travel agency employees helped decrease their intention to leave and increased their work engagement. The study also demonstrated the influence of an employee's resilience in reducing their intention to leave would be hindered in the presence of abusive leadership (Dai et al., 2019). Son et al. (2014) supported this emphasis on the impact leadership could have on an employee's intention to leave. For instance, their research on how perceived interpersonal justice is related to job burnout and intention to leave suggested leaders played a significant role in employee experiences.

Specifically, employees with high-quality relationships with their leaders experienced less work-related stressors, and those who perceived fair and respectful treatment from their leaders were likelier to experience less job burnout (Son et al., 2014). A meta-analysis by Lee and Ashforth (1996) showed the lack of supervisory support to be negatively associated with employee emotional exhaustion and depersonalization. Furthermore, supervisory support was a vital social and organizational

commodity (Janse van Rensburg et al., 2017; Lee & Ashforth, 1996). Dai et al. suggested a necessity for establishing a good work environment with good interactive relationships between employees and their supervisors through training staff at every level of the organization. However, regarding leadership, they also indicated that specific training to assist supervisors in learning interpersonal communication skills and management and leadership skills could limit psychological dissonance between them and their direct reports and make their interactions more constructive (Dai et al., 2019).

Staff training opportunities also helped to decrease turnover intentions (Pang et al., 2015). A quantitative study on the effect of burnout on doctorate nursing faculty's intention to leave their academic position, asserted failing to properly train staff might contribute to their degree of felt stress and affect their confidence level, which could in turn, lead to intention to leave and ultimately an actual leave decision (Aquino et al., 2018). Additionally, they contended supportive and positive workplace environments were essential for developing well-rounded and emotionally stable and resilient staff. Their assertion regarding training and workplace environments concurred with Dai et al.'s (2019) suggestion, specific staff training, and good working environments together with good interactive relationships would reduce an employee's intention to leave; and with Ugurluoglu et al.'s (2018) organizational contexts and the conduct of contextual activities are both important and could be controlled by and impacted by supervisor behaviors. Supervisors' behaviors contributed to organizational effectiveness and helped shape the organizational, social, and psychological context which also served as the impetus for task activities and processes (Ugurluoglu et al., 2018). Supervisors could also

strengthen employee experiences by embracing a leadership style conducive for establishing deeper organizational connectivity (Kahn & Heaphy, 2014).

Dai et al. (2019) asserted a good working environment together with good interactive relationships would reduce an employee's intention to leave. Another idea supported by Lee and Ashforth (1996) employees who perceive they are treated fairly and respectfully by their leaders are likelier to develop and demonstrate self-esteem and self-worth, which in turn, would be the impetus for building solid relations with their leadership, which in turn, would reduce intention to leave. Dai et al. proposed implementing a safe way for employees who faced abusive leadership to report, with documented steps for alleviating such indiscretion. These findings demonstrated how employees' perceptions of their leadership could affect their decision to stay or remain with their organization. Supervisor behaviors affect employee well-being; including their intention to stay or leave their current organization (Janse van Rensburg et al., 2017). According to Kouzes and Posner (2002) employees quit supervisors not organizations. Maxwell expressed this sentiment in several of his books on leadership when he mentioned, "People quit people not organizations." (Leadership Gold, 2012, p.143).

More research on intention to leave focused on the workplace environment. Building on Hobfoll's (1989) conservation of resources (COR) theory, Srivastava and Agarwal (2020) tested Hobfoll's idea in the context of workplace bullying and intention to leave. Their research seemed to confirm employee perceptions of supervisory support moderated the relationships between emotional exhaustion and intention to leave; and emotional exhaustion mediated workplace bullying and intention to leave. The authors

also suggested workplace bullying and emotional exhaustion both had negative effects on employees' work satisfaction, attitudes toward jobs and organization, and team performance which could lead to higher intention of employees to leave their organization (Srivastava & Agarwal, 2020).

Other recent articles have considered other potential contributing factors that influence employees' leave intentions. Alshareef et al. (2020) have revealed a variable found to be a significant predictor of intention to leave is perceived social support from the immediate supervisor. According to Negoro and Wibowo (2011), the emotionally supportive leader improved the leader-employee exchange and in turn reduced the employee's intention to leave. Wahyuni and Muafi (2021) emphasized good organizational support through open communication to increase organization commitment and to truncate employees' intention to leave. Further research must be carried out to explore the moderating effects of leadership styles (i.e., in this case, authentic leadership) on intention to leave (Srivastava & Agarwal, 2020). It also suggested other studies be conducted on individual and organizational variables (i.e., in this case, culturally humble leadership) which might predict an employee's intention to leave, which is an important element in long term sustainability and growth for organizations (Srivastava & Agarwal, 2020).

These studies have indicated employees would prefer better workplace environments. Organizations where extended negative emotions and exhaustion persist, were breeding grounds for high intention to leave (Srivastava & Agarwal, 2020). Organizational leadership should focus on and facilitate friendlier work environments and

implement practices (i.e., training and inclusion, fairness, anti-stress, unbiased resource allocation) which could be detrimental to or could have detrimental effects on any negative employee behaviors and outcomes (Srivastava & Agarwal, 2020). The outcome of this research will help address the gap in the cultural humility and intention to leave literature about the potential moderating effects of the authentic leadership style on the relationship between cultural humility and intention to leave.

Summary and Conclusion

Various theories and common practices continue to serve multiple purposes throughout today's organizations. Previous research demonstrated employees led by authentic leaders felt more efficacy, took greater ownership of their work, and were more resilient and hopeful (Rego et al., 2021). However, little is known about the potential effects of culturally humble leadership practices on an employee's intention to leave. Furthermore, the subject matter is further complicated when the moderating role of authentic leadership is considered. The comprehensive review of relevant literature on Authentic Leadership (Avolio & Gardner, 2005; Avolio et al., 2004; Du Plessis & Boshoff, 2018; Martino, 2019) Cultural Humility (Hook et al., 2017; Masters et al., 2019; Mosher et al., 2017), and Intention to Leave (Miller et al., 1979; Mobley, 1977; Mobley et al., 1978; Mowday et al., 1982; Wahyuni & Muafi, 2021) and their use within various settings is previously discussed.

The review disclosed the development and application of cultural humility among leaders in organizational settings have not been fully examined. No articles specifically addressed cultural humility concerning industrial and organizational psychology, and

only two authors addressed cultural humility in the context of business management (Goldhammer et al., 2018; Yuan et al., 2018); and most current literature on cultural humility tended to skew toward professionals who served in healthcare, occupational therapy, mental health, clinical, social work, nursing, counseling psychology, and more recently school psychology. (Abbott et al., 2019; Barsky, 2019; Davis et al., 2016; Fisher, 2020; Hook et al., 2015; Hook, Farrell, et al., 2016; Hook, Watkins, et al., 2016; Masters et al., 2019; Tirado & Hilert, 2019; Worthington & Worthington, 2019; Zhao & Stone-Sabali, 2020).

This study will add to the cultural humility and intention to leave research with insight into how leadership attributes can affect an employee's intention to leave. It is important to address this gap so additional research can be conducted on improving the efficacy of management and leadership practices in organizational settings. In application, it might add value to the industrial and organizational practitioner by demonstrating cultural humility could influence an employee's intention to leave via authentic leadership. Specifically, this study could aid leadership and training committees and organizational development leaders to develop and implement training to help managers and leaders develop and apply cultural humility in the business management and industrial and organizational psychology industries. Additionally, leadership behaviors conducive to improving the delivery of services by practitioners, developing training programs to help improve leader/employee engagement, employee morale, reducing leave intentions, and increasing understanding of leadership processes could be implemented. Inclusive curriculums, active and respective listening among employees

and their supervisors, and improved multicultural learning outcomes could also be increased (Bennett & Gates, 2019).

It could help break the chain of cultural ignorance within organizational settings and increase innovative culturally sensitive and multicultural training methods for the twenty-first century (Tervalon & Murray-García, 1998). Last, it could assist organizations in developing and implementing effective retention strategies to sustain in competitive markets (Srivastava & Agarwal, 2020). Developing cultural humility could positively impact the supervisor/employee dyad, attitudes, and perceptions about culture and diversity. Engaging in cultural humility can help explore the complexity of personal identity, locate and reference homogeneity and disparity among cultural groups, and create more culturally humble and responsive learning spaces in the workplace (Bennett & Gates, 2019). This study makes a theoretical contribution by addressing the research gap in the cultural humility or intention to leave literature regarding the moderating effects of authentic leadership on the relationship between cultural humility and intention to leave. Chapter 3 will highlight the research method chosen to examine the moderating role of authentic leadership in the relationship between cultural humility and intention to leave.

Chapter 3: Research Method

The purpose of this study was to examine the extent to which perception of authentic leadership moderated the relationship between cultural humility with intention to leave. This chapter provides a description of this study's model, sample, instrumentation, and data analysis plan. Moderation using regression analyses was used as the research methodology. A rationale for the selected research design and conceptual model is described. A field test and sample size are addressed, and an explanation of the measurement tools is provided. Finally, the data collection process is discussed.

Research Design and Rationale

The goal of a quantitative study is to learn about the relationship between variables. Quantitative studies are used to obtain numerical data of a sample's attitudes, views, or tendencies by studying a sample from it (Vogt, 2011). This study employed a non-experimental, correlational quantitative research design to examine the relationship between cultural humility and intention to leave and the moderating effects of authentic leadership. Moreover, I sought to understand the effects of each aspect of cultural humility on intention to leave as moderated by authentic leadership. Correlational studies determine whether two or more variables are correlated, and, if so, we can learn to what degree (Field, 2009). Correlational studies are useful when researching associations between multiple variables that may have intercorrelations (Creswell & Creswell, 2018, p. 12). The correlational approach was appropriate because this study considered the direct and indirect effects of the moderating variable and the relationship between the predictor variable and the outcome variable.

Moderating effects were tested using a moderation analysis. Savas (2018) used a correlational research design in multiple regression analyses in a study that examined the interactive effects of organizational culture and workplace bullying on Machiavellianism. In his study, Savas assessed one primary predictor variable (workplace bullying) on one outcome variable (Machiavellianism) and the role of one moderator (organizational culture). A survey design such as that used by Savas was consistent with my quantitative research because it provided the necessary methodology to address the research questions. I used a quantitative methodology to test the associated hypotheses in this study. Nonexperimental designs such as surveys are used for research involving meaningful relationships and statistical analyses used to predict whether the relationships are consistent with the researchers' expectations (Warner, 2013, p. 19).

The decision and motives for choosing a survey/questionnaire design versus another research design were surveys offer an inexpensive method for gathering data, surveys are a practical solution for collecting large amounts of data about something specific and can encompass every element of a topic (Kolb, 2011; Vehovar et al., 2012). Surveys offer anonymity and confidentiality using online email and various social media platforms, provide quick results and offer scalability to gather data from audiences or populations of any size (Kolb, 2011; Vehovar et al., 2012). Survey designs are a basic approach to examining and reporting results of measurement-based research using inferential statistics (Black, 2002). Surveys are a quantitative research methodology, and they allow for numerous sources to provide feedback simultaneously (Kolb, 2011; Vehovar et al., 2012). Data from these surveys can be used to compare the results and to

complement existing data from secondary sources (Kolb, 2011; Vehovar et al., 2012).

Survey research requires fewer time constraints than experimental or observational research, provide clear analyses and visualization of the data, and the same data can be collected from each participant.

An experimental design was not adopted for this study because the purpose was not to examine whether there is a cause-and-effect relationship between the study variables or to control for or manipulate the predictor variable to measure its effect on the outcome variable (Weisberg, 2008). A cross-sectional approach was not used because the strength or direction of an effect between two variables was not to be directly observed. Since the objective was to examine cultural humility's predictive relationship with intention to leave and whether the relationship can be moderated by authentic leadership, a correlational design was more suitable (Wilson & Joye, 2017).

Variables and Research Questions

The multidimensional cultural humility scale (Gonzalez et al., 2021) has five subscales: Openness, Self-awareness, Egolessness, Supportive Interactions, and Self-reflection and Critique. These components were commonly found in the literature and are the most theoretically sound according to the theory of cultural humility. Each of these variables were measured at the ordinal level using their own subscale of the cultural humility construct (Foronda, 2020). A total score was used for cultural humility. The moderator is authentic leadership. This variable was measured on a scale at the ordinal level using the authentic leadership inventory (Neider & Schriesheim, 2011). Based on the relational associations found in the literature, for this study, I expected the moderator

would either fully, partially, or not moderate the relationship between the predictor and outcome variables. Although it was not theoretically necessary to test each of the dimensions of authentic leadership (self-awareness, relational transparency, internalized moral perspective, balanced processing) or to specify each of their effect on intention to leave, each of these variables were examined to offer a deeper understanding of the dimensionality of authentic leadership by treating each dimension as a separate predictor rather than just summarizing them in the higher order construct. The outcome variable is intention to leave, and it was measured on a scale at the ordinal level using the intention to leave scale (Rosin & Korabik, 1991).

The research questions for this study are as follows:

RQ 1. Does cultural humility predict an employee's intention to leave?

H₀1: Cultural humility does not predict an employee's intention to leave.

H₁1: Cultural humility predicts an employee's intention to leave.

RQ 2a. Does authentic leadership moderate the relationship between cultural humility and an employee's intention to leave?

H₀2a: Authentic leadership does not moderate the relationship between cultural humility and an employee's intention to leave.

H₁2a: Authentic leadership moderates the relationship between cultural humility and an employee's intention to leave.

RQ 2b. Does self-awareness moderate the relationship between cultural humility and an employee's intention to leave?

*H*₀2b: Self-awareness does not moderate the effect of cultural humility on an employee's intention to leave.

*H*₁2b: Self-awareness moderates the effect of cultural humility on an employee's intention to leave.

RQ 2c. Does relational transparency moderate the relationship between cultural humility and an employee's intention to leave?

*H*₀2c: Relational transparency does not moderate the effect of cultural humility on Intention to leave.

*H*₁2c: Relational transparency does moderate the effect of cultural humility on an employee's intention to leave.

RQ 2d. Does internalized moral perspective moderate the relationship between cultural humility and an employee's intention to leave?

*H*₀2d: Internalized moral perspective does not moderate the effect of cultural humility on intention to leave.

*H*₁2d: Internalized moral perspective moderates the effect of cultural humility on an employee's intention to leave.

RQ 2e. Does balanced processing moderate the relationship between cultural humility and an employee's intention to leave?

*H*₀2e: Balanced processing does not moderate the effect of cultural humility on intention to leave.

*H*₁2e: Balanced processing moderates the effect of cultural humility on an employee's intention to leave.

Methodology

This study used a bivariate regression with moderation analysis (multiple regression analysis) to address two research questions and their associated hypotheses. This research was conducted to understand how cultural humility predicts intention to leave when employee perceptions of authentic leadership were also a factor. In this section, the population and sampling methods, operationalization and instrumentation, data analysis plan and threats to validity are discussed.

Population

The key phenomenon of this study is perspective transformation. Questionnaires were used to gather data from a sample of the population for this study. The target population of this study included professionals who work in multicultural organizational settings. This population was selected as the target population because there has not been a thorough examination of cultural humility in organizational settings. The prevalence of culturally inappropriate treatment resulting from biases, assumptions, and stereotypes has been magnified since cultural humility was introduced in the fields of medicine and public health over 30 years ago (Greene-Moton & Minkler, 2020; Tervalon & Murray-García, 1998). Although there has been increased attention on cultural humility within the mental health, medical, social worker, and counseling professions (Danso, 2017), and some studies revealed cultural humility promoted positive outcomes like strengthened working alliances between counselors and their clients (Hook et al., 2013; Owen et al., 2014) and improved treatment outcomes (Owen et al., 2014), it was necessary to further examine cultural humility's effect in various other settings to build on the current

research on cultural humility (Hook et al., 2017). While medical personnel, counselors, and other public health professions are at the heart of the cultural humility research, this study could shed some light on the interactions between employees and their immediate supervisors and the organization's need to respond to culturally inappropriate behavior. The sample was not restricted to specific research sites, so the study sample included a wide range of participants who fit the description in the justifications. Participants who work in multicultural organizational settings were included because the study sought to advance an understanding of cultural humility and therefore assumed supervisors and their effect on the workplace environment must also play a role in employee outcomes (i.e., intention to leave). In doing so, it was also assumed some of the authentic leadership components used as moderating variables as operationalized in this study could also be applied to those outcomes. Therefore, the criteria for the target population were employed adults who work in multicultural organizational settings.

Sampling and Sampling Procedures

This study used convenience sampling, a nonrandom sampling technique where a sample is selected from the most available group belonging to the population of interest (Wilson & Joye, 2017). It occurs when a researcher accepts any participant from the population of interest. This method is used when researchers need quick access to convenient data sources, and expert judgment is not a factor in recruiting a representative sample (Lavrakas, 2008). As a selection criterion, the ease of obtaining a sample is determined by the cost of finding elements of the population, the geographical distribution of the sample, and the ease of obtaining research data from selected

participants (Lavrakas, 2008). For this study, convenience sampling included unsystematically recruiting readily available individuals and seeking the participation of individuals visiting a web site to participate in a brief survey/questionnaire.

Although convenience sampling may lack strong external validity or generalizability, it will likely produce a completed study (Wilson & Joye, 2017). Said differently, researchers cannot confidently assess the reliability of survey estimates from nonprobability samples such as convenience sampling—if they represent the same parameter in the larger population since the selection probability of the sample participants is unknown (Lavrakas, 2008). However, convenience sampling still allows researchers to achieve a degree of representativeness without using random methods (Jupp, 2006). For example, implementing highly professional, ethical, and design standards by professional research organizations (i.e., the American Psychological Association) can help promote participation in online surveys/questionnaires among skeptics (Vehovar et al., 2008).

The participants self-reported demographic data such as age, gender identity, race, sexual orientation, and length of employment. The sample was organized so each participant met each criterion needed for the study. Participants who did not meet the criteria were omitted from the sample. An a priori power analysis for multiple regression was conducted using G*Power (Version 3.1.9.7). The input parameters entered to determine the sample size were F tests - linear multiple regression: Fixed model, R^2 deviation from zero analysis: a priori: medium effect size at .15, customary alpha level at .05, conventional power level at .80, and number of predictors at 9. The resulting sample

size was 114. A minimum favorable sample size should be at least 5 times larger than the number of questionnaire items (Hair et al., 1998). A total of 38 questionnaire items were included in this study; therefore, the sample size was increased to 190 participants to increase generalizability. The choice of a medium effect size was based on the effect size commonly found in the literature when examining the same study variables. For example, cultural humility (Cook et al., 2020; Davis et al., 2016); authentic leadership (Maximo et al., 2019); and intention to leave (Haniefia & Riani, 2019; Janse van Rensburg et al., 2017). Furthermore, regarding power, simulation studies indicated for moderation analysis at least 181 participants were necessary to detect moderated effect for predictor and moderator variables that are correlated .10 with each other with .90 power (Davis et al., 2016; Shieh, 2009); and suggested at least 148 participants are required to detect alpha and beta path sizes of at least .26 with .8 power (Fritz & Mackinnon, 2007; McElroy-Heltzel et al., 2018).

A priori power analyses combine sample size N computed as a function of the required power level $(1 - \beta)$, the prespecified significance level α , and the population effect size to be detected with probability $1 - \beta$ (Faul et al., 2007). A priori analyses normally precede performing an actual study and are useful for controlling statistical power. The analyses are normally recommended whenever factors like time and money required for data collection are not important (Faul et al., 2007). With too small a sample, the model may overfit the data. That is—it fits the sample data well but does not generalize to the entire population (Hickey et al., 2018).

Procedures for Recruitment, Participation, and Data Collection

Participants were provided with informed consent at the beginning of the electronic questionnaire. Informed consent included voluntary participation disclosures and participants had the option to withdraw at any time. The participants were also provided with a survey access link, directing them to complete the electronic versions of the modified multidimensional cultural humility scale, intention to leave scale, authentic leadership inventory, and a demographic questionnaire. The multidimensional cultural humility scale and the authentic leadership inventory were developed as other-report scales.

To participate in the study, participants had to meet the following criteria: (a) be an adult age 18 or over, (b) be employed by a multicultural organization and work within a multicultural environment, (c) have an immediate supervisor, and (d) have developed or expressed intentions of leaving in the present or past. After institutional review board (IRB) approval, participants were recruited from the public using professional and social acquaintances. Further recruitment occurred via social media efforts such as through LinkedIn, Facebook groups and the Walden participant pool. Participants consented before any data were collected, indicating their choice to participate by clicking the option “agree” in an electronic questionnaire. Thereafter, data were collected using the CheckMarket online survey platform.

Participants were screened via introductory questions to determine if they qualified for the study. These questions included information about employment status, supervisor, workplace environment makeup, established intentions of leaving in the

present or past. Participants who did not meet the minimum requirements were not permitted to proceed and were required to exit the electronic questionnaire. Those who met the requirements were included as participants. Self-report data were collected such as gender, race, age, education, and sexual orientation. A description of the study and purpose was provided including the data to be collected, information on the study participants, the questionnaires to be completed, potential risks, benefits, and finally any issues of privacy and confidentiality concerning all documents in the consent form.

Participants were asked to rate the degree of cultural humility demonstrated by their immediate supervisor. Participants also completed a modified version of the multidimensional Cultural Humility scale (i.e., with scale wording changed from “your Counselor” to “your immediate Supervisor”). They used the Authentic Leadership inventory to assess to what degree their immediate supervisor displayed the characteristics of an authentic leader. Finally, the participants were asked to use the Intention to Leave scale to evaluate the degree they have experienced leave intentions. An Excel spreadsheet was used to capture the responses. After completing the questionnaires, the participants were debriefed immediately following the last question of the survey. The debriefing page contained the intent and purpose of the study, information about confidentiality, the final report, contact information, further readings, and instructions on how participants can have their data excluded from the study. Participants ended the study after receiving the debrief.

Field Test

The revised version of the multidimensional cultural humility scale was shared with at least 20 SMEs within the fields of diversity and inclusion, cultural humility, or employee and leadership training and development within organizational settings to conduct a field test. SMEs were asked to offer their professional opinion on whether the instrument measures what it purports to measure; offer feedback on the value of the questionnaire regarding the study topic; and provide feedback on whether the proposed instrument would suffice for the actual study in data collection stages. The field test with the SMEs was only to ensure the revised instrument was suitable and appropriate for research and applied use. Although the information collected from SMEs was not included in the final study, it was shared with my dissertation chair and committee member to ensure the questionnaire flowed smoothly and would be conducted appropriately.

Instrumentation and Operationalization of Constructs

The study used three previously developed, validated survey instruments to measure each variable. The constructs measured are perception of cultural humility (Openness, Self-awareness, Ego-less, Supportive Interactions, Self-reflection, and Critique), perception of authentic leadership (Self-awareness, Relational Transparency, Internalized Moral Perspective, Balanced Processing), and intention to leave. The instruments used Likert-type response scales to report the participants' perceptions.

The Multidimensional Cultural Humility Scale developed by Gonzalez et al. (2021) and employee perceptions of their immediate supervisor as culturally humble was

used to operationalize cultural humility. Authentic leadership was operationalized based on the authentic leadership inventory developed by Neider and Schriesheim (2011) and the level of authentic leadership perceived by the employee's immediate supervisor. The authentic leadership inventory and the multidimensional cultural humility scale was also used to assess interactions between each of their subscales and their potential effects on intention to leave. The operationalization of intention to leave was based on Rosin and Korabik's (1991) intention to leave scale and employees' degree of leave intentions. Written permission to modify the multidimensional cultural humility scale for this study was granted from its authors (see Appendix C).

Perceived Cultural Humility

The multidimensional cultural humility scale consists of 15 items rated on a six-point Likert scale (scaling responses: 1 = *strongly disagree* to 6 = *strongly agree*) (Gonzalez et al., 2021). The multidimensional cultural humility scale was appropriate because it matches the foci of this study, measures openness to cultural diversity, and can help answer the research question: Does cultural humility predict an employee's intention to leave?

Cronbach's Alpha determines to what degree items on a scale measure the root dimension (Laerd Statistics, n.d.). Its use is preferable when multiple Likert questions in a survey or questionnaire form a scale or subscale, and the researcher's objective is to determine if the scale is reliable (Laerd Statistics, n.d.). Evidence showed the reliability of the multidimensional cultural humility scale was evaluated within three different studies. The scale had an acceptable level of internal consistency reliability, as

determined by Cronbach's alphas (full scale .78) of (alpha coefficients = .73, .69, .72, .62, and .59; Gonzalez et al., 2021). The internal consistency of the modified multidimensional cultural humility scale was also evaluated using Cronbach's alpha coefficients performed with the participant data.

Perceived Authentic Leadership

The Authentic Leadership Inventory (Neider & Schriesheim, 2011) tested the interaction from authentic leadership on cultural humility and an employee's intention to leave. The authentic leadership inventory consists of 14 items rated on a 5-point Likert scale: (1 = *disagree strongly*; 2 = *disagree*; 3 = *neither agree nor disagree*; 4 = *agree*; 5 = *agree strongly*; Neider & Schriesheim, 2011). Written Permission from each author of the ALI was not necessary for research purposes (see Appendix C). The authentic leadership inventory was appropriate because it matches the foci of this study, measures a perceived leadership attribute (authentic leadership), and can help answer the research question: Does authentic leadership moderate the relationship between cultural humility and an employee's intention to leave?

Research evidence showed the reliability of the authentic leadership inventory was evaluated across three studies. The scale had acceptable levels of internal consistency, as determined by Cronbach's alphas (final model), with the lowest being .74, while the highest was .85. Four-factor model (Self-awareness, Relational Transparency, Internal Moralized Perspective, Balanced Processing) authentic leadership inventory components accounted for 59.4% of the item variance. Full model factor loadings ranged from .84 to .90 for authentic leadership inventory, and .80 to .85 for ALQ (Neider &

Schriesheim, 2011). Confirmatory factor analyses demonstrated perceived leadership attributes (authentic leadership) as global constructs appear warranted if supported by the research data. However, they noted relationships between leadership constructs might differ according to who is represented (i.e., Obama, McCain) (Neider & Schriesheim, 2011). It is also important to note authentic leadership inventory correlations with outcome variables (such as organizational commitment, supervision satisfaction, general satisfaction) demonstrated authentic leadership was positively correlated: Satisfaction with supervision (average $r = .60$), Minnesota's Satisfaction Questionnaire (MSQ) general satisfaction ($r = .42$), with organizational commitment (average $r = .30$) (Neider & Schriesheim, 2011).

Intention to Leave

The Intention to leave scale consists of 7 items rated on a three-point Likert scale (scaling responses: 2 = *yes*, 1 = *not sure*, and 0 = *no*; Rosin & Korabik, 1991). The Intention to Leave scale was appropriate because it matches the foci of this study, measures intention to leave, and can help answer the research questions: Does cultural humility predict an employee's intention to leave; and does authentic leadership moderate the relationship between cultural humility and an employee's intention to leave?

Evidence showed the reliability of the intention to leave scale was evaluated within two different studies. The scale had an acceptable level of internal consistency reliability, as determined by Cronbach's alpha coefficients = .82 (Haniefia & Riani, 2019), and .90 (Kulekci et al., 2020).

Data Collection and Analysis

Since the data analysis plan detected a significant relationship between the research variables, a power analysis was conducted before enrolling study participants. Data from three separate questionnaires (multidimensional cultural humility scale, authentic leadership inventory, intention to leave scale) were collected and analyzed. The study instruments were used to collect data related to cultural humility, intention to leave, and authentic leadership as perceived by the research participant within the workplace experience. CheckMarket, an online survey software was used to de-identify and preserve the privacy of research participants and contain the scores by disclosure decisions. For example, CheckMarket, has a deidentify survey option which disables the collection of IP addresses and the collection of the referring page, and breaks the connection between contacts and their responses in the reporting. Furthermore, the International Business Machines Corporation (IBM) Statistical Package for the Social Sciences (SPSS) statistical software platform was used for processing and analyzing the data and presenting the research findings.

This study included one predictor variable, one moderating variable, and one outcome variable. The predictor variable is cultural humility. One survey tool, the multidimensional cultural humility scale created by (Gonzalez et al., 2021) included questions collecting demographic data, and modified terminology (I to my immediate supervisor; my clients to me; my supervisors to me; their cultural experience to my cultural experience; etc.) from the previously published measurement tool mentioned in the instrumentation section and included in the appendices. The overall survey consisted

of approximately 38 questions using Likert scales. The survey was modified to clearly define each variable and aligned with the operational definitions listed in Chapters 2 and 3. SPSS (Version 28.0) was used to test the research questions in this study. The data analysis plan followed the following procedure: (1) validity and reliability analysis of questionnaires; (2) descriptive statistics of demographic data; (3) bivariate regression analysis; and (5) moderation analysis. The moderating relationship was used to analyze whether any of the four subscales of authentic leadership would change the strength of the relationship between cultural humility and intention to leave. Validity and reliability analyses of the cultural humility survey were conducted via a field test because the measurement tool was modified for this study. Descriptive statistics of demographic data provided information on the population. This data contributed to the findings and discussion of the results of the study. Moderator analyses were conducted to test the relationships between all variables.

This research study was designed to test the relationships between the predictor variable (cultural humility) with the moderating variable (employee perception of authentic leadership in their immediate supervisor) and the outcome variable (intention to leave). Regression analyses were conducted to test the research questions providing they met the following six assumptions: independence of observations, linearity, homoscedasticity, outliers, normal distribution, and multicollinearity. Independence of observations assess whether adjacent observations are correlated not predictor. This assumption stipulates study participants are separate from each other in the analysis and are only counted once. For this study, there was no reason observations may be related,

therefore the Durbin-Watson test was not conducted. Linearity and homoscedasticity assumptions were tested using scatterplots. Homoscedasticity—a situation where the variance in the relationship between the predictor and the outcome variables) is equal for all values of the predicted outcome variable. Multiple regression requires that error between observed values be normally distributed. This assumption was tested using a histogram. Each research question is related to the goals of the study. Research Question (RQ1): examined the effect of employee perception of cultural humility on intention to leave. (RQ2): examined if the relationship between perception of cultural humility and intention to leave could be moderated by perception of authentic leadership. A moderation analysis was used to identify factors that change the relationship between cultural humility and intention to leave. In other words, the moderated regression analysis helped determine if authentic leadership moderates or interacts with cultural humility to influence an employee's intention to leave.

Threats to Validity

Some potential threats to external validity in the context of measurement and generalizing the study findings to a broader context are (a) sampling bias where the sample is not representative of the larger population; (b) social desirability and impression management; and (c) receipt of partial data on survey instruments or nonresponse to the survey or certain items within the survey. Another threat to validity may be the use of Cronbach alpha coefficients to establish reliability instead of employing the use of confidence intervals (CI) through bootstrap or resampling methods and indices like McDonald's Omega (Ω) (Oyanedel et al., 2017).

Internal Validity

Threats to internal validity were addressed by conducting descriptive statistical analyses on demographic data instead of including demographic variables into the regression analysis. Secondly, despite its anonymity, the online survey could threaten internal validity. Online surveys demonstrated lower response rates than paper and pencil surveys, therefore this research could be affected by nonresponse bias (Heerwegh & Loosveldt, 2006). Nonresponse proposes the research participants failed to complete the survey entirely or did not complete certain items within the survey. Therefore, bias might be the outcome because the research data may not include the nonresponder aspect.

External Validity

Social desirability occurs when research participants either do not report socially undesirable attitudes or behaviors or when they overestimate the more socially desirable attitudes and behaviors (Groves et al., 2009). In organizational settings, for employees, social desirability may manifest as overreported levels of job satisfaction or organizational commitment, and underreported levels of negative perceptions of their immediate supervisors. Anonymous surveys reduce response bias since they may not be linked to the study participants, and any response bias by the researcher can be avoided. Anonymous surveys help ensure responses are treated and evaluated fairly.

The study design could help lessen social desirability. The survey was conducted in a self-administered, online format, in which respondents could take the survey privately. Online surveys are both economical and efficient and offer participants complete anonymity while completing the questionnaire, which in turn, might also limit

the likelihood of social desirability bias (Groves et al., 2009). The informed consent form explained data collection, confidentiality, storage, and security procedures. The consent form also explained the responses would not be linked to any participant records and are reported as aggregated statistics only. Participants were informed the data would be de-identified and could be released to secondary researchers such as Walden University, the school where I presently attend and conducted this survey. Finally, participants had the option to select “agree” or “disagree” as a response option to skip the survey or “pass” to skip any question. These provisions could have motivated more honesty.

Selection bias might have affected the sample size because not everyone qualified for the study despite the vetting process. To mitigate the risk of having too few qualifying participants for the sample, the target recruitment number was larger than the sample size needed ($N=190$ was increased to $N=200$). Recruitment continued until an ample sample size of qualifying participants was determined.

Construct Validity

Construct validity is about assessing how well an instrument measures the concept it was designed to evaluate. Therefore, defining the constructs in this study was critical in addressing threats to construct validity. Additionally, the cultural humility scale was modified from its original version. However, since none of the measurable items were modified and only one word in the general instructions was changed from counselor to immediate supervisor, the instrument was used as published. A field test was conducted to address this issue of validity.

The instructions provided context that aligned with the variables of the study so the participants would focus on the intent of the construct as opposed to the outcome of the study. This means the instructions were neutral and participants were not led to respond with biased answers that would affect the outcome of the study. Additionally, each of the instruments were selected because of their narrow focus. This helped to set clear contextual boundaries for the constructs and to minimize the survey content. This addressed the threat of the construct being so broad that it is unclear what is being measured.

Ethical Procedures

Strict ethical procedures were followed to help avoid any appearance of misconduct or dishonesty, or conflicts of interest; to protect human subjects from unnecessary physical, mental, social-economic, or legal harm, to be accountable, and to help build public trust in and support for research (American Psychological Association [APA], 2017). Before conducting the study, I prioritized ethical issues throughout completing its procedures (data collection/analysis, reporting, sharing, and storing data) and anywhere else ethical issues might occur (APA, 2017). Ethical issues were avoided by: (a) the use of consent to research forms, (b) using inclusive and unbiased language, (c) using clear, concise, appropriate, and straightforward language (d) protecting potentially harmful information (e) respecting the privacy and anonymity of all study participants, (f) being impartial when reporting study results, and by following data collection, storage, which all surveys were stored at my home on a separate flash (for five years), and dissemination procedures (APA, 2017).

Participants were recruited from the public using social media, existing contacts, and Walden University's Participant Pool. Additionally, a link to an online survey was provided for people to take part in the study. A statement of the study and its purpose was provided in the consent form. Consent was collected via electronic inquiry as part of the participant vetting process with the other criteria for the study. The research procedures ensured privacy during data collection. The electronic survey did not require any identifiers such as name, address, or place of employment, and was submitted securely. The data was stored securely using password protected files on an external drive designated exclusively for this study. Since the data is electronic and was not stored on cloud storage, the data can be erased using a file cleanse and restored drive. Cleaned and restored drives are reset to factory settings and no longer contain any previously saved data. These measures helped ensure anonymity and confidentiality. Since the participants were recruited from the public and no identifiers were collected, there is no plan to share the results of the data with the participants. However, the outcome of the study is available via social media platforms (i.e., online article, Facebook, Instagram, and LinkedIn).

The data collection process was supervised by my committee chair and committee member who served as my methodologist. Guidance from each committee member was sought at each phase of the collection process. Additional qualifications required of the student researcher were required by the research committee as deemed appropriate. Informed consent was provided in the description of the study and captured via electronic declaration.

Summary

This chapter detailed the methodology, analytic plan, threats to validity and ethical considerations. The purpose of the study was to examine the relationships between employee perception of cultural humility, employee perception of authentic leadership and intention to leave. The study has four variables within the moderating construct authentic leadership – Self-awareness, Relational Transparency, Internalized Moral Perspective and Balanced Processing. The predictor variable is cultural humility, and the outcome variable is intention to leave. The bivariate regression analysis and the moderation analysis was used to test two research questions. One survey was created from three measurement tools to collect demographic data and data regarding the constructs being measured. To address threats to validity, a field test was conducted since one of the measurement tools was modified. The study provided concrete operational definitions of the variables and constructs. The operational definitions and use of the constructs and measurement tools mirrored what has been historically seen in recent literature to ensure theoretical integrity. Recruitment targets sought to exceed the required sample size to address the participants who may be eliminated due to not meeting the required criteria for the study. The study recruited participants from the public as opposed to a specific research site. Participants were provided details of the study including its purpose, how data were collected and shared, voluntary participation, confidentiality, time commitment, and informed consent. The data was secured using password protection and will be discarded by deleting the data files and resetting the drive. The results of the study are further discussed in Chapter 4.

Chapter 4: Results

The focus of this study was to test the theories of cultural humility as conceived by Tervalon and Murray-García (1998) and authentic leadership as conceived by Avolio et al. (2004) in the context of intention to leave, as measured by the Intention to Leave scale, an employee turnover intentions instrument created by Rosin and Korabik (1991). The goal was to determine whether cultural humility and authentic leadership plays a role in an employee's intention to leave their organization. The interaction between the various subscales of authentic leadership with cultural humility will also be highlighted, providing an insight into the significance or contribution of each subscale to intention to leave. Bivariate linear regression and moderation analyses were conducted to examine these relationships. This chapter reviews the research questions and affiliated hypotheses, data collection information, and results of each statistical analysis.

The participants included two samples:

- Sample 1: 20 SMEs
- Sample 2: 200 nonsupervisory employees

Participants' other socioeconomic characteristics are outlined in the tables below (see Table 2 and Table 3). The data collected were analyzed to evaluate employees' perceptions of their immediate supervisor, including the factors that might influence them (employees) to leave their organizations. A bivariate regression analysis and a moderation analysis were employed to investigate cultural humility's relationship with an employee's intention to leave, and whether authentic leadership moderated the relationship. Present data were studied, and documents were examined to answer the

research questions communicated in the study. The analytical procedures were arranged according to the following sequence of research questions and hypotheses:

RQ 1. Does cultural humility predict an employee's intention to leave?

H₀1: Cultural humility does not predict an employee's intention to leave.

H₁1: Cultural humility predicts an employee's intention to leave.

RQ 2a. Does authentic leadership moderate the relationship between cultural humility and an employee's intention to leave?

H₀2a: Authentic leadership does not moderate the relationship between cultural humility and an employee's intention to leave.

H₁2a: Authentic leadership moderates the relationship between cultural humility and an employee's intention to leave.

RQ 2b. Does self-awareness moderate the relationship between cultural humility and an employee's intention to leave?

H₀2b: Self-awareness does not moderate the effect of cultural humility on an employee's intention to leave.

H₁2b: Self-awareness moderates the effect of cultural humility on an employee's intention to leave.

RQ 2c. Does relational transparency moderate the relationship between cultural humility and an employee's intention to leave?

H₀2c: Relational transparency does not moderate the effect of cultural humility on Intention to leave.

H_{12c}: Relational transparency does moderate the effect of cultural humility on an employee's intention to leave.

RQ 2d. Does internalized moral perspective moderate the relationship between cultural humility and an employee's intention to leave?

H_{02d}: Internalized moral perspective does not moderate the effect of cultural humility on intention to leave.

H_{12d}: Internalized moral perspective moderates the effect of cultural humility on an employee's intention to leave.

RQ 2e. Does balanced processing moderate the relationship between cultural humility and an employee's intention to leave?

H_{02e}: Balanced processing does not moderate the effect of cultural humility on intention to leave.

H_{12e}: Balanced processing moderates the effect of cultural humility on an employee's intention to leave.

Additionally, this section briefly restates the problem statement, the methodology, the research question(s), hypothesis(es) or phenomena, and then offers a statement about what will be covered in Chapter 5.

Reliability Analysis

Before conducting any analysis on the data, the data's reliability was analyzed based on Cronbach's alpha values. Cronbach's alphas were used to determine the reliability and internal consistency of each scale. The Cronbach's Alpha value between (0.7 and higher) is considered "acceptable" in most social science research situations

(Bland & Altman, 1997). The reliability analysis was performed on the complete data for each scale used in the questionnaire. The reliability of the data (see Table 1) from the Multidimensional Cultural Humility Scale was found to be (.91), which indicated the questionnaire data had excellent internal consistency, and if they are taken for further analysis, they can generate results with 91% reliability. The Authentic Leadership Inventory was found to be (.88), which indicated the questionnaire data had relatively high internal consistency, and if they are taken for further analysis, they can generate results with 88% reliability. The complete results of the reliability analyses are presented in Table 1.

Table 1

Reliability Analyses

Scale	Cronbach's alpha	No. of items	N
Multidimensional Cultural Humility scale	.91	15	200
Authentic Leadership Inventory	.88	16	200
Self-Awareness	.62	4	200
Relational Transparency	.76	4	200
Internal Moral Perspective	.65	4	200
Balanced Processing	.66	4	200
Intention to Leave scale	.82	7	200

Note. This table includes statistics pertaining to the subscales of authentic leadership.

Demographic Statistics

The demographic information collected for the field test included 22 respondents. However, the frequency counts for demographic variables and information provided in Table 2 represents 21 respondents. The sample was primarily female (81%, $n = 17$), Black or African American (38%, $n = 8$), and held a doctoral degree (71%, $n = 15$). The remaining details of the sample are in Table 2. The frequency distribution analyses were

performed on the demographic variables for the field test and the main study using SPSS to identify the respondents' demographic composition. Page 3 of the questionnaire had 6 demographic questions to identify: gender identity, age, ethnicity, marital status, tenure, and education level of the research sample.

The final sample for the field test included 20 SMEs, who worked within a multicultural organizational setting, who possessed expert knowledge in relation to the study focus and with the proposed sample. A total of 20 questionnaires of 22 respondents were completed, giving 91% response rate. Of the 2 remaining respondents or 9% were counted as partial completes. These two cases were eliminated ($n = 20$).

For the main study, demographic information was collected from 244 respondents. However, Table 3 displays the frequency counts for demographic variables and information provided by 200 respondents. The gender distribution of the sample was 68.5% ($n = 137$) female, 29% ($n = 58$) male, 1.5% ($n = 3$) nonbinary, and 1% ($n = 1$) gender fluid, or cisgender. This shows the research sample was susceptible to gender-based biases as gender identification representation in the sample was disproportionate. The sample was primarily Black or African American (77.5%, $n = 155$) and held a master's degree (30.5%, $n = 61$).

This shows the research sample was susceptible to racial-based biases as ethnic identities in the sample were dissimilar. The remaining details of the sample are in Table 3. The sample included nonsupervisory employees, who were currently employed at their organization for one or more years, who worked within a multicultural organizational setting, who felt negatively or positively affected by their relationship with an immediate

supervisor. A total of 200 questionnaires of 252 respondents collected were completed, giving a 79% response rate. Of the 52 remaining respondents, 19% ($n = 48$) were counted as partial completes, and 2% ($n = 4$) screened out—meaning they did not meet some required criteria to participate in the study or they simply chose not to participate. These 52 cases were eliminated, leaving a sample size of 200.

Normality of the outcome variable (intention to leave) was deemed adequate based on a boxplot and a frequency histogram. Bivariate normality was examined using bivariate scatterplots and Pearson correlations between each of the predictor variables and the criterion variable. The self-awareness, relational transparency, internal moral perspective, and balanced processing scores were related to authentic leadership. Independence of errors was not deemed a problem due to the design of the study (each person only completed one survey) and the Durbin-Watson statistics were within normal limits. Multicollinearity was not found based on VIF and tolerance statistics. Regression assumption plots (histogram, P-P plots, scatterplot) were created for all regression models and found homoscedasticity assumptions were met. Collectively with conventional linear regression models for a continuous response variable given continuous and/or categorical predictors, in larger samples (e.g., $N = 200$; McCullagh & Nelder, 1989; Vogt, 2011), the assumptions for Pearson correlations and multiple regression were met.

Table 2*Demographic Profile of the Field Test Sample*

Variable	Category	<i>n</i>	%
Marital status	Single	4	.19
	Married	17	.81
Education level	Associate	1	.05
	Bachelor's	2	.10
	Doctoral	15	.71
	Master's	2	.10
	GED	1	.05
Gender identity	Female	17	.81
	Male	4	.19
Ethnicity	Black or African American	7	.33
	White American, European American, or Middle Eastern American	8	.38
	American Indian or Alaskan Native	1	.05
	Asian American	1	.05
	Hispanic or Latino	4	.19
Age	18-24	1	.05
	35-44	12	.57
	45-54	7	.33
	55-64	1	.05
Employee tenure	1-2 years	2	.10
	3-5 years	1	.05
	6-10 years	9	.43
	11-15 years	2	.10
	16-20 years	3	.14
	21-25 years	3	.14
	26-30 years	1	.05

Note. This table illustrates demographic information for the field test.

Table 3*Demographic Profile of the Main Study Sample*

Variable	Category	<i>n</i>	%
Marital status	Single	107	.535
	Married	80	.40
	Separated	8	.04
	Widowed	5	.025
Education level	Associate	27	.135
	Bachelor's	50	.25
	Doctoral	15	.075
	High School Diploma	18	.09
	Master's	61	.305
	Some college	26	.13
	Other Professional	1	.005
	GED	2	.01
Gender identity	Female	137	.685
	Male	58	.29
	Cisgender	1	.005
	Genderfluid	1	.005
	Nonbinary	3	.015
Ethnicity	Black or African American	155	.775
	White American, European American, or Middle Eastern American	22	.110
	American Indian or Alaskan Native	2	.01
	Asian American	2	.01
	Do not wish to answer	5	.025
	Hispanic or Latino	5	.025
	Multiracial	4	.020
	Native Hawaiian or Other Pacific Islander	1	.005
	Other	4	.020
	Age	18-24	8
25-34		31	.155
35-44		45	.225
45-54		71	.355
55-64		36	.180
65-74		9	.045
Employee tenure	1-2 years	37	.185
	3-5 years	30	.15
	6-10 years	21	.105
	11-15 years	30	.15
	16-20 years	14	.07
	21-25 years	28	.14
	26-30 years	19	.095
	31-35 years	9	.045
	36+ years	12	.06

Note. This table illustrates demographic information for the main study.

Data Collection

The relationship between cultural humility and intention to leave was examined. Additionally, the leadership trait, authentic leadership, was examined as a possible moderator to the relationship between the two variables. Data was collected using a Likert-type scale survey from the study participants. The study consisted of an online survey available through CheckMarket, an online platform. Data collection took place over a 2-week period. A survey consisting of five sections was assembled: demographic and job-related questions, a measure of cultural humility (MCHS), a measure of authentic leadership (ALI), and a measure of intention to leave (ILS) (see Appendix A). The demographic questions were developed by me while the job-related questions were developed by the authors of the study instruments.

Field Test

After IRB approval was obtained, participants were recruited by posting a flyer containing a survey link to social media platforms (i.e., Facebook, Instagram, LinkedIn). The flyer included an explanation of the field test, a request asking for voluntary participation in the field test, and the link that would provide access to the survey using CheckMarket. The link was available for 7 days as of January 17, 2023, after which the link was deactivated, and the dataset was compiled. The field test was conducted to evaluate the content, layout, and questionnaire performance of the Multidimensional Cultural Humility Scale. The field test involved evaluating a word choice adjustment (i.e., “counselor” changed to “immediate supervisor”) and exploring whether the revised instrument was suitable and appropriate for research and applied use. To field test the

Multidimensional Cultural Humility Scale, the sample size needed was 20 SMEs who possessed expert knowledge about the research topic was conducted to provide feedback on the appropriateness of the study instrument in relation to the study focus and with the proposed sample. Specifically, the SMEs were asked their opinion on the study instrument's soundness or *validity*, or whether it would gather the information it was designed to gather.

The respondents were asked to review the survey items and to answer two questions at the end of the instrument:

1. The original Multidimensional Cultural Humility Scale measures the cultural humility of counselors. In your professional opinion, do you think this revised scale would measure the cultural humility of supervisors with the original word counselor changed to 'immediate supervisor'?
2. Do you have any suggested edits for clarity or improvement?

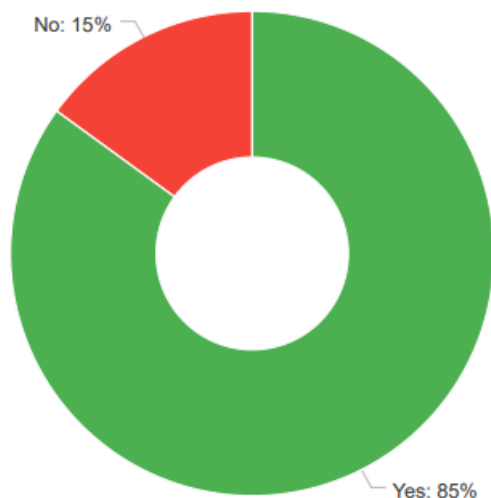
The answer to the former question was close ended by selecting an option of "yes" or "no," whereas the latter asked them to provide their response in a text box provided.

The feedback received from the 20 SMEs on whether they thought the revised MCHS would measure the cultural humility of supervisors with the original word "counselor" changed to "immediate supervisor"; included 17 or (85%) "yes" responses and 3 or (15%) "no" responses (see Figure 1). Regarding having any suggested edits for clarity or improvement, one SME suggested another option be added to the instrument so unknown responses could be answered as "neutral" instead of "slightly agree or "slightly disagree." Another SME commented they were not familiar enough with the MCHS to

suggest whether the instrument would appropriately measure cultural humility in supervisors, while another thought it might have been more beneficial to include an option where respondents could acknowledge they shared many similarities with their supervisor regarding cultural background—that some of the responses that could point to a supervisor being dismissive of cultural issues would be able to be interpreted as that supervisor having less need to ask explicit questions about the respondent’s cultural background because of so many similarities between them. There were no changes made based upon this feedback and therefore the original questionnaire in Appendix E was the same provided to the SMEs.

Figure 1

SMEs Professional Opinion of the Multidimensional Cultural Humility Scale



Note. This figure illustrates the SMEs professional opinion on whether the revised MCHS would measure employee perceptions of cultural humility in their immediate supervisor; and whether they believed the revised instrument would be suitable for this research.

Main Study

In keeping with Walden's IRB protocols, the main study was conducted following the field test. Participants were recruited by posting a flyer containing a survey link to social media platforms (i.e., Facebook, Instagram, LinkedIn) and the Walden Participant Pool website. The flyer included an explanation of the main study, a request asking for voluntary participation in the study, and the link that would provide access to the survey using CheckMarket. The link was available for 12 days as of January 28, 2023, after which the link was deactivated, and the dataset was compiled. Data were collected, with 200 respondents completing the online survey for the main study. Throughout the active period, it is believed various respondents might have shared the study link with others.

Data Recoding and Transformation

First, to clean up the data, irrelevant or duplicate data not needed for the analyses was identified and cleared data from the dataset (i.e., language, date responded, elapsed completion time, operating system used, email browser used, etc.). Then, a unique identifier was created for each case (i.e., each participant) within the data set. The advantage of doing this was it disambiguates cases that might otherwise be confused. For example, there were three variables in the raw data set, but nothing to distinguish individual cases from each other. The addition of a variable containing integers functioning as unique identifiers helped sort out this issue. Next, I renamed each of the item labels to correspond with the appropriate variable and then created the subscales for Authentic Leadership.

The automatic recode functionality of the SPSS statistics program was used to recode string variables into integers. The issue I had with the data was the Cultural Humility, Authentic Leadership, and Intention to Leave variables had been coded as string variables whereas they should be numeric. Since there were many string categorical variables to recode, and I did not want to have the same number re-used on unrelated categories, the same recoding scheme was used for all variables. This study required the computation and use of a centered interaction term for inclusion in the moderation analysis. Prior to running the analysis both cultural humility and the authentic leadership variables were centered, and I created a product of the two deviation scores of cultural humility and authentic leadership.

Then SPSS automatically created an interaction term. This allowed me to run a moderation analysis. The reason for this was to determine if there's a unique affect or how much unique affect the interactions have after the main affect is entered.

Results

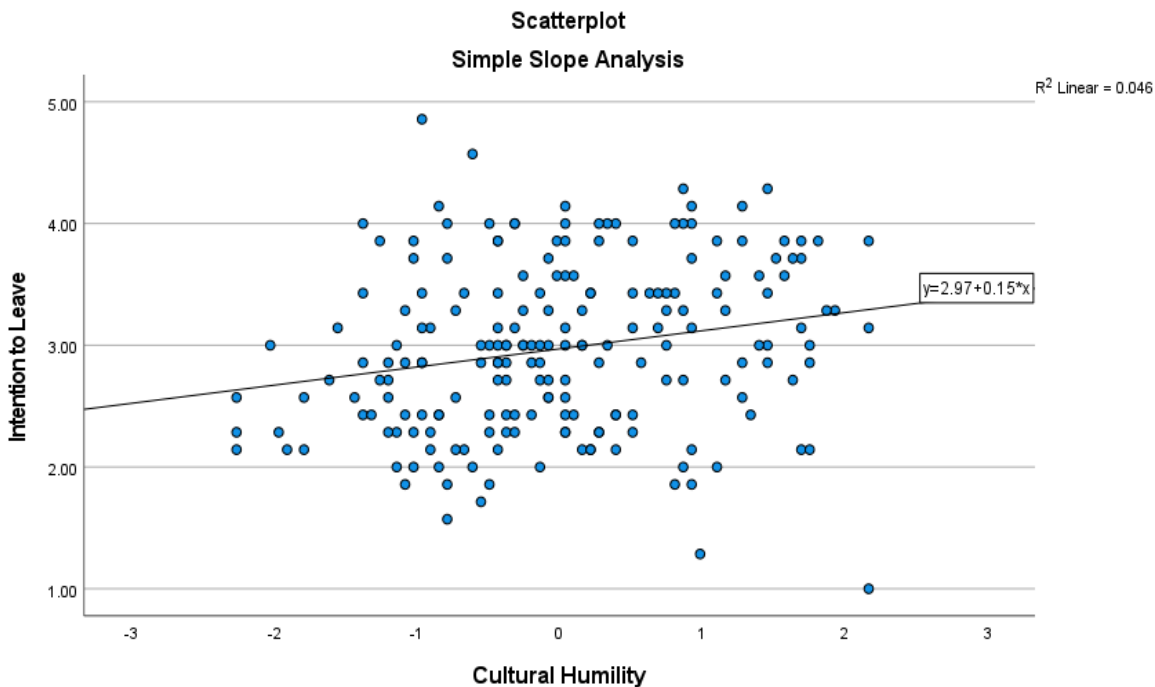
Association and Correlation

For better visual comprehension, I explored the relationship between the cultural humility and intention to leave variables by creating a graphical representation of the ordered pairs of values (cultural humility, intention to leave) which constitute the data. I adopted a convention regarding labeling and ordering. I labeled the outcome variable (intention to leave) Y and the predictor variable (cultural humility) X, and used the usual coordinate system where the horizontal axis (the X-axis) indicates the values of the predictor variable X and the vertical axis (the Y-axis) indicates the values of the

outcome variable Y. With this standard labeling convention, the scatterplot is also called a plot of intention to leave versus cultural humility (see Figure 2).

Figure 2

Simple Slope Analysis



Research Question 1

Research question one examines whether cultural humility predicts turnover intentions. Prior to conducting the analysis to test RQ1, assumptions for simple linear regression were tested. The first two assumptions of bivariate or simple linear regression relate to the study design: (a) there must be a continuous dependent or outcome variable; and (b) there must be a continuous independent or predictor variable. This study design met these two assumptions; therefore, bivariate, or simple linear regression was the correct statistical test to use to analyze the data. The other five assumptions related to the

nature of the data and were tested using SPSS. The following assumptions were met prior to proceeding with data analysis: (a) there was a linear relationship between *cultural humility* and *intention to leave*; (b) there was independence of residuals, as assessed by a Durbin-Watson statistic of 1.850; (c) there was homoscedasticity, as assessed by visual inspection of a plot of residuals versus predicted values; (d) a scatter plot of *intention to leave* against *cultural humility* was plotted. Visual inspection of this scatterplot indicated a linear relationship between the variables. There were no significant outliers; and (e) residuals (errors of the regression line) were normally distributed as assessed by visual inspection of a normal probability plot.

Linear Regression Analysis

To determine whether the linear regression model was a good fit for the data, several statistics were analyzed: (a) the percentage (or proportion) of variance explained; (b) the statistical significance of the overall model; and (c) the precision of the predictors from the regression model. A linear regression was run to understand the effect of Cultural Humility on Intention to Leave. To assess linearity a scatterplot of Intention to Leave against Cultural Humility with superimposed regression line was plotted. Visual inspection of these two plots indicated a linear relationship between the variables. There was homoscedasticity and normality of the residuals.

One participant was an outlier with Intention to Leave of 1.00. The linear regression was run with and without the outlier included in the analysis to determine whether the outlier had an appreciable effect. A comparison of the results determined the conclusions are essentially the same (i.e., both result in a statistically significant outcome;

confidence intervals are not appreciably different). Therefore, the outlier remained in the data. The prediction equation was Intention to Leave ($Y = b_0$ [the intercept or constant] + b_1 [the slope coefficient]) or $(3.294 = 3.426 + -.132)$ (See Table 4).

Table 4

Outliers

Case Number	Std. Residual	Intention to Leave	Predicted Value	Residual
39	-3.376	1.00	3.294	-2.294

The analysis in Table 5 shows that cultural humility significantly predicted leave intentions $F(1, 198) = 21.19, p < .001$. The analysis further shows that cultural humility has an adjusted r-squared of .10, indicating a small effect. Further, the unstandardized B value is .25. This means that for a one-point change in cultural humility, there is an increase in leave intentions, which is reversed. The reversal means that cultural humility has a positive relationship to people choosing to stay with their organization. As a result of this analysis, the null hypothesis was rejected.

Table 5

Regression Analysis of Cultural Humility and Authentic Leadership Predicting Leave Intentions

	SS	df	MS	F	Sig.	Adjusted R Square
Overall model	17.39	1	17.39	21.19	<.001	.09
	B-value	t-test value	p-value			
Constant	2.03	11.16	<.001			
Cultural Humility	.25	4.60	<.001			

Note. Dependent variable: Intention to leave.

Research Question 2a

The second research question examines the effect of authentic leadership when considered in conjunction with cultural humility. Prior to conducting the moderation analysis to test RQ2a, assumptions for moderation analysis were tested. The first two assumptions of moderation analysis related to the study design: (a) there must be a continuous dependent or outcome variable; and (b) there must be one predictor variable which is either continuous (i.e., an interval or ratio variable) or categorical (i.e., nominal, or quantitative variable) and one moderator variable (M). This study design met these two assumptions; therefore, moderation analysis was the correct statistical test to use to analyze the data. The other six assumptions related to the nature of the data and were tested using SPSS. The following assumptions were met prior to proceeding with data analysis: (a) there was a linear relationship between *cultural humility* and *intention to leave*; (b) there was independence of residuals, as assessed by a Durbin-Watson statistic of 1.870; (c) there was homoscedasticity, as assessed by visual inspection of a plot of residuals versus predicted values. This assumption means the variance around the regression line was somewhat the same for all combinations of the predictor variable (*cultural humility*) and the moderator variable (*authentic leadership*); (d) There was no evidence of multicollinearity, as evidenced by no tolerance values less than 0.236.

A scatter plot of *intention to leave* against *cultural humility* was plotted. Visual inspection of this scatterplot indicated the assumption of linearity was met. There were no significant outliers; and (e) residuals (errors of the regression line) were normally distributed as assessed by visual inspection of a normal probability plot.

Moderation Analysis

A moderation analysis was run to assess the increase in variation explained by the addition of an interaction term between *cultural humility* and *intention to leave* to a main effects model. Linearity was established by visual inspection of a scatterplot and there was no evidence of multicollinearity, as evidenced by no tolerance values less than 0.019. Although two unusual points were identified, none were deemed to need removal. There was homoscedasticity, as assessed by visual inspection of the studentized residuals plotted against the predicted values for Cultural Humility and Authentic Leadership. The studentized residuals were normally distributed, as assessed by Shapiro-Wilk's test ($p > .05$).

To examine this research question, a series of analyses were conducted to examine whether overall authentic leadership, with follow on analyses of the elements of authentic leadership (Self-Awareness, Relational Transparency, Internal Moral Perspective, Balanced Processing), moderate the relationship between cultural humility with turnover intentions. To test for moderation each predictor is included in the regression analysis, along with an interaction term. To compute the interaction term, the two predictors are multiplied and added to the model along with the other two predictors. The two predictors are cultural humility and the overall measure of authentic leadership. This analysis is summarized in Table 6.

As can be seen in the table the overall model was significant, meaning at least one of the variables (cultural humility, overall authentic leadership, or the cultural humility x overall authentic leadership interaction) predicted intention to leave. An examination of

each of the predictors shows that only cultural humility predicted intention to leave. As a result, the null hypothesis for research question 2 failed to be rejected and it can be concluded that overall authentic leadership does not moderate the relationship between cultural humility and intention to leave.

Table 6

Moderated Regression Analysis of Cultural Humility and Authentic Leadership Predicting Intention to Leave

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>Sig.</i>	Adjusted R Square
Overall model	19.51	3	6.50	7.95	<.001	.10
	B-value	<i>t</i> -test value	<i>p</i> value			
Constant	1.62	3.27	.001			
Cultural Humility	.03	2.81	.01			
Authentic Leadership	.12	.66	.51			
Cultural Humility by Authentic Leadership	-.07	-1.19	.24			

Note. Dependent variable: Intention to leave.

Research Question 2b

Research question 2b examined a component of authentic leadership, self-awareness. Like Research Question 2a, a linear regression was conducted predicting leave intentions from cultural humility, authentic leadership self-awareness, and the cultural humility by self-awareness interaction. The results are presented in Table 7. As was found with RQ2a, only cultural humility is a significant predictor of leave intentions. As a result, the null hypothesis that there is no moderating effect of the self-awareness component of authentic leadership failed to be rejected. Further, there is no direct effect of authentic leadership self-awareness on leave intentions.

Table 7

Moderated Regression Analysis of Cultural Humility and Authentic Leadership Self Awareness Predicting Intention to Leave

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>Sig.</i>	Adjusted R Square
Overall model	22.43	3	7.48	9.31	<.001	.11
	B-value	<i>t</i> -test value	<i>p</i> value			
Constant	1.63	3.61	.001			
Cultural Humility	.50	3.31	.001			
Authentic Leadership Self-Awareness	.09	.57	.57			
Cultural Humility by Authentic Leadership Self-Awareness	-.07	-1.47	.14			

Note. Dependent variable: Intention to leave.

Research Question 2c

Research question 2c examined a component of authentic leadership, relational transparency. A linear regression was conducted predicting leave intentions from cultural humility, authentic leadership relational transparency, and the cultural humility by relational transparency interaction. The results are presented in Table 8. As was found with RQ's 2a and 2b, only cultural humility is a significant predictor of leave intentions. As a result, the null hypothesis that there is no moderating effect of the relational transparency component of authentic leadership failed to be rejected. Further, there is no direct effect of authentic leadership relational transparency on leave intentions.

Table 8

Moderated Regression Analysis of Cultural Humility and Authentic Leadership Relational Transparency Predicting Intention to Leave

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>Sig.</i>	Adjusted R Square
Overall model	18.50	3	6.17	7.49	<.001	.09
	B-value	<i>t</i> -test value	<i>p</i> value			
Constant	1.60	3.68	<.001			
Cultural Humility	.41	2.80	.01			
Authentic Leadership Relational Transparency	.17	.10	.32			
Cultural Humility by Relational Transparency	-.06	-1.15	.25			

Note. Dependent Variable: Intention to Leave.

Research Question 2d

Research question 2d examined a component of authentic leadership, internal moral perspective. A linear regression was conducted predicting leave intentions from cultural humility, authentic leadership internal moral perspective, and the cultural humility by internal moral perspective interaction. The results are presented in Table 9. As was found with RQ's 2a through 2c, only cultural humility is a significant predictor of leave intentions. As a result, the null hypothesis that there is no moderating effect of the internal moral perspective component of authentic leadership failed to be rejected. Further, there is no direct effect of authentic leadership internal moral perspective on leave intentions.

Table 9

Moderated Regression Analysis of Cultural Humility and Authentic Leadership Internal Moral Perspective Predicting Intention to Leave

	SS	df	MS	F	Sig.	Adjusted R Square
Overall model	17.98	3	5.99	7.26	<.001	.09
	B-value	t-test value	p value			
Constant	1.78	4.01	<.001			
Cultural Humility	.36	2.46	.015			
Authentic Leadership Internal Moral Perspective	.08	.53	.60			
Cultural Humility by Internal Moral Perspective	-.04	-.73	.46			

Note. Dependent Variable: Intention to Leave.

Research Question 2e

Research question 2e examined a component of authentic leadership, balanced processing. A linear regression was conducted predicting leave intentions from cultural humility, authentic leadership balanced processing, and the cultural humility by balanced processing interaction. The results are presented in Table 10. As was found with RQ's 2a through 2d, only cultural humility is a significant predictor of leave intentions. As a result, the null hypothesis that there is no moderating effect of the balanced processing component of authentic leadership failed to be rejected. Further, there is no direct effect of authentic leadership balanced processing on leave intentions.

Table 10

Moderated Regression Analysis of Cultural Humility and Authentic Leadership Balanced Processing Predicting Intention to Leave

	SS	df	MS	F	Sig.	Adjusted R Square
Overall model	18.71	3	6.24	7.58	<.001	.09
	B-value	t-test value	p value			
Constant	1.52	3.32	.001			
Cultural Humility	.43	2.86	.01			
Authentic Leadership Balanced Processing	.19	1.13	.26			
Cultural Humility by Balanced Processing	-.06	-1.26	.21			

a. Dependent Variable: Intention to Leave

From the *t* and *p* values throughout the moderation analyses, all the variables did not statistically significantly contribute to the models. Although an interaction term was present, cultural humility was the main influence on leave intentions.

Summary

The purpose of this quantitative study using linear regression analysis was to examine the relationship between cultural humility and intention to leave moderated by authentic leadership for participants (18+) to determine if the degree to which this sample perceives cultural humility in their immediate supervisor will predict their leave intentions. The secondary purpose was to determine if their perception of authentic leadership in their immediate supervisor will moderate the relationship between cultural humility and intention to leave.

Research Question 1, (*Does cultural humility predict an employee's intention to leave?*) showed a significant relationship between cultural humility and intention to

leave. The linear regression analysis showed that cultural humility, as measured by the MCHS, predicted intention to leave, as measured by the ILS. Research Question 2, (*Does authentic leadership moderate the relationship between cultural humility and an employee's intention to leave*) did not show a significant relationship between cultural humility, authentic leadership, and intention to leave. The regression analysis indicated AL, as measured by the ALI, as a moderator was not statistically significant as a predictor of intention to leave, as measured by the ILS.

Research Question 2b, (*Does self-awareness moderate the relationship between cultural humility and intention to leave?*) did not show a significant relationship between cultural humility, authentic leadership self-awareness, and intention to leave. The regression analysis indicated cultural humility, as measured by the MCHS, and AL self-awareness, as measured by the ALI, as a moderator was not statistically significant as a predictor of IL, as measured by the ILS. Research Question 2c, (*Does relational transparency moderate the relationship between cultural humility and intention to leave?*) did not show a significant relationship between cultural humility, authentic leadership relational transparency, and intention to leave. The regression analysis indicated cultural humility, as measured by the MCHS, and AL relational transparency, as measured by the ALI, as a moderator was not statistically significant as a predictor of IL, as measured by the ILS.

Research Question 2d, (*Does internalized moral perspective moderate the relationship between cultural humility and intention to leave?*) did not show a significant relationship between cultural humility, authentic leadership internalized moral

perspective, and intention to leave. The regression analysis indicated cultural humility, as measured by the MCHS, and AL internalized moral perspective, as measured by the ALI, as a moderator was not statistically significant as a predictor of IL, as measured by the ILS. Research Question 2e, (*Does balanced processing moderate the relationship between cultural humility and intention to leave?*) did not show a significant relationship between cultural humility, authentic leadership balanced processing, and intention to leave. The regression analysis indicated cultural humility, as measured by the MCHS, and AL balanced processing, as measured by the ALI, as a moderator was not statistically significant as a predictor of IL, as measured by the ILS.

Chapter 4 provided a description of the demographics, sample scoring distribution, results, and findings. Collinearity was not discovered based on the VIF analysis of the predictor variables. The null hypothesis for RQ1 was rejected regarding cultural humility as a predictor of intention to leave at a power of .95. The null hypothesis for RQ2 concerning AL as a moderator of the relationship between cultural humility and intention to leave failed to be rejected at a power of .95. The null hypothesis for RQ2b failed to be rejected regarding AL self-awareness as a moderator of the relationship between cultural humility and intention to leave at a power of .95. The null hypothesis for RQ2c failed to be rejected regarding AL relational transparency as a moderator of the relationship between cultural humility and intention to leave at a power of .95. The null hypothesis for RQ2d failed to be rejected regarding AL internalized moral perspective as a moderator of the relationship between cultural humility and intention to leave at a power of .95. The null hypothesis for RQ2e failed to be rejected regarding AL balanced

processing as a moderator of the relationship between cultural humility and intention to leave at a power of .95. Chapter 5 will offer a discussion as to why the results occurred, implications of the findings, potential social change, other practical outcomes, and opportunities for future research.

Chapter 5: Discussion, Conclusions, and Recommendations

Thus far, the research conducted has indicated that more culturally humble leadership will create positive effects and reduce an employee's intention to leave their organization. The study has also shown authentic leadership would not lower the possibility of a person intending to leave their organization. The review of the literature indicated the experience of specific incidents of poor treatment toward multicultural individuals deemed by Tervalon and Murray-García (1998) as culturally inappropriate may create and perpetuate more trauma and have negative ramifications on the overall health and efficiency of both employees and their organization. The culturally humble description will most likely influence the opportunities employees and their organizations have as far as relationships and employment, which are both important factors of the employee's assimilation and viability in society at large.

The purpose of this study was to examine the effect of cultural humility on an employee's intention to leave and to determine whether the effect could be moderated by authentic leadership. The study sample consisted of employed individuals 18+ years of age who work in multicultural organizational settings and report to at least one immediate supervisor. There is no significant effect of authentic leadership on the relationship between cultural humility and intention to leave. The research hypotheses were assessed through analyses of quantitative data from a sample of 200. Participants were recruited using social media platforms like Facebook, LinkedIn, Instagram, and Walden's participant pool. Participants were invited to participate in this study at their convenience.

Interpretation and Implications of the Findings

Cultural humility (Tervalon & Murray-García, 1998), authentic leadership (Avolio et al., 2004) and intention to leave (Rosin & Korabik, 1991) were central frameworks used to understand the relationship between cultural humility and intention to leave. These theories encompass employee attitudes and biases and efforts to create more sensitivity to cultural aspects of personal and professional relationships (Hook & Watkins, 2015; Tervalon & Murray-García, 1998); adopting and demonstrating more positive forms of leadership to cultivate more inclusive organizational contexts, and employees' identification with their leader (Du Plessis & Boshoff, 2018); and inappropriate treatment and unmet expectations as precursors to leave intentions and actual leave decisions (Mobley et al., 1978; Porter & Steers, 1973). The theory of cultural humility emphasizes attributes such as openness, self-awareness, egoless, supportive interactions, and self-reflection and critique, and the importance of shifting from the goal of achieving cultural competence (end state) to one of cultural humility (life-long learning) while also recognizing and confronting systemic power imbalances (Foronda, 2020). Authentic leadership theory highlights self-awareness, relational transparency, internalized moral perspective, and balanced processing as intricate to developing authentic leaders and producing individual and organizational outcomes of a positive nature (Walumba et al., 2008). Intention to leave theory highlights the withdrawal cognition process (Mobley et al., 1978), and contributing factors to thoughts of quitting, searching, and quitting (Miller et al., 1979). This theory posits that intention to leave is

indicative of employees' perceptions and opinions about their leadership, job satisfaction, work environment, and employment opportunities (Dai et al., 2019; Pang et al., 2015).

Leave intentions resulting from culturally inappropriate treatment (e.g., the use of microinsults, invalidation of a client's expressed feelings, patronization, minimization of racial-cultural issues important to the client) resulting from biases, assumptions and stereotypes can undermine systemic business strategies created to promote diversity, equity, inclusion, and accessibility. The theory of cultural humility considers situational dynamics, and one's ability to adjust one's perspective, attitude, and behavior to achieve perspective transformation (Foronda, 2020; Tervalon & Murray-García, 1998). The theory requires a willingness to recognize diversity and to learn about aspects of other people's identity and culture that are important to them to achieve flexibility in cross-cultural workspaces (Foronda, 2020; Tervalon & Murray-García, 1998). Realizing cultural humility requires proactive employees and leaders to ensure culturally humble practices at every level of the organization regardless of the field.

The research questions contributed to the cultural humility, authentic leadership, and intention to leave theories by focusing on a category of employees who work in multicultural organizations and who report to at least one immediate supervisor. The focus of the research was to investigate cultural humility's relationship with an employee's intention to leave, and whether authentic leadership moderated the relationship. Research supports that cultural humility has many benefits and advantages and is important to increasing diversity, equity, inclusion, and accessibility, to redressing power imbalances, to achieving the highest level of learning—that of transformation, and

to reducing employee leave intentions across domains (Foronda, 2020; Tervalon & Murray-García, 1998). The results of this research confirm that cultural humility, for this sample, has a statistically significant relationship with intention to leave and indicates that cultural humility is a factor that can contribute to positive employee outcomes. This result is in line with other studies that confirmed cultural humility is a factor in relation to employee attitudes and behavior. For instance, Visintin and Rullo (2021) found in their research that cultural humility is important to achieving positive employee perceptions and attitudes and reducing prejudices. Additionally, they reported cultural humility plays a role in reactions to perceived diversity. Another study reported client-perceived cultural humility was the strongest predictor of inappropriate treatment (i.e., racial microaggressions) impact, and relevant to positively engaging relationally with others who are culturally diverse (Hook et al., 2016).

One study highlighted that practicing cultural humility seems more semantically and politically correct than practicing its so-called predecessor cultural competence, that cultural humility does not produce any greater advantages, nor does it automatically translate into respect for culture and diversity because one can claim cultural humility but still have a limited perspective of diversity and difference (Danso, 2018). The results of this research support previous findings that cultural humility, as a predictor, affects employee perceptions, attitudes, and behaviors. This research also confirmed that authentic leadership, along with its subcomponents (self-awareness, relational transparency, internalized moral perspective, and balanced processing), for this sample, does not moderate the relationship between cultural humility and intention to leave. The

result of this research was not compared with other studies since I only found studies using authentic leadership as a mediator of variables. Those results are not reported here since the focus of this study includes moderation. However, other studies have reported authentic leadership as a link to subordinate attitudes and behaviors, and employee performance and organizational commitment. According to Nsab and Afshari (2019), authentic leadership significantly affected employee performance and organizational commitment, and positive leaders can be multipliers of employees' strengths, capabilities, and performance, which in turn paves the way for individual and organizational prosperity. Another study describes the value of authentic leadership as a predictor of an employee's identification with their supervisor and acquiesces proposals found in authentic leadership theory (Liu et al., 2018; Walumba et al., 2008). I did not find any articles relating to authentic leadership and intention to leave specifically.

Finally, this research supports the idea that employees' perceptions and attitudes about their leaders do play a role in their decision to leave or stay with their organization. Employees who perceive their leaders to be fair and respectful are likelier to forge better relationships with them, which in turn reduces leave intentions (Son et al., 2014). Furthermore, the results of this study support those found above that leaders influence employee behavior and attitudes toward organizations. Relationships between employees and their leaders are predictors in determining employee outcomes (Negoro & Wibowo, 2021). Leaders can influence an employee's intention to quit (Ugurluoglu et al., 2018).

Establishing stronger work alliances is important to achieving organizational success and reducing leave intentions. Employees who intend to leave are likelier to

make an actual leave decision, which in turn, will create several consequences for remaining employees (e.g., low morale and low productivity). Furthermore, when employees leave their organization, resources used to invest in their recruitment training, development, education, uniforms, and the subsequent hiring and training of new recruits are lost (Negoro & Wibowo, 2021). Research findings confirm that developing cultural humility and implementing more culturally humble practices is an effective way of achieving a stronger organizational culture. Research on authentic leadership found positive connections to employee attitudes and behaviors. Although there are no costs associated with leave intentions, there are costs (i.e., low morale, low productivity) when employees make actual leave decisions.

Enhanced technology and globalization, together with today's culture and zeitgeist, call for organizations to produce more culturally humble leaders or face negative outcomes (Campos-Moreira et al., 2020; Fisher-Borne et al., 2015; Hook & Watkins, 2015). The development of culturally humble leaders and the application of culturally humble practices is accomplished by having a willingness to recognize diversity, and to intentionally engage in lifelong learning about aspects of other people's identity and culture that's important to them (Tervalon & Murray-García, 1998). Doing so can lead to more productive and engaged employees (Tervalon & Murray-García, 1998).

Limitations of the Study

There were several limitations of this study. The generalizability of this study is limited to employees who work in organizational settings. There is a need to examine the

use of culturally humble practices on intention to leave as moderated by authentic leadership with employees of various settings through interprofessional collaboration. This study's findings did not include all employees or leadership levels. I collected data on a volunteer basis. Therefore, there might be some variation between employees who completed the questionnaire and those who chose not to complete it.

Any conclusion based on the subscales, self-awareness, relational transparency, internalized moral perspective, and balanced processing should be interpreted with caution. Another limitation was that although nonbinary terminology was used for demographic data, only binary gender terminology was used in the questionnaire statements ("My manager knows his/her weaknesses," for example). Adding in gender neutral forms (i.e., "they," "their," and "them") or using these forms all the time in place of "he/she" might have made the questionnaire more inclusive.

Also, three SMEs responded "No" to whether they believed the revised Multidimensional Cultural Humility scale would measure cultural humility of supervisors with the original word "counselor" changed to "immediate supervisor." It might have been helpful to know and understand why the "No" responses were given to recommend future research. Also, it might have been beneficial to include an option where the respondents acknowledged they share many similarities with their immediate supervisor regarding cultural background. With that being the case, some of the responses that pointed to a supervisor being dismissive of cultural issues could have been interpreted as that supervisor having less need to ask explicit questions about the respondent's cultural background because there were so many similarities between them. However, cultural

similarities between employees and their immediate supervisor were not included in the study.

Another limitation is although the results revealed cultural humility statistically significantly affected intention to leave, it might have been interesting and beneficial to know which component of cultural humility might have been more relevant in decreasing intention to leave, if any. Last, because it is vital for people to be prepared for the future and be able to manage their decisions and expectations, including a level of proneness to do something (pattern of behavior or tendency) to affective forecasting (the cognitive process of predicting how one's future mental and emotional states might affect one's decisions and abilities) or cognitive bias (where one creates a subjective reality from their perception of the input), which are all related phenomenon where the likelihood of one doing something is underestimated or overestimated, might have also been beneficial to this research. Each phenomenon is what stands between intention to do something, whatever that behavior is, and then actually doing that behavior. Adding these variables to the study might help one to understand the role cognitive processes and biases can play in decision-making, and how decisions can negatively or positively impact success.

Recommendations

It is important to continue to examine cultural humility within microlevel, meso-level, and macrolevel contexts of the workplace, specifically with leadership to prevent costly employee turnover rates and reduce employee leave intentions. In a reflection of the findings and limitations of this study, I focused on employees in organizational settings. Future research should include various settings and leadership levels. The

theoretical frameworks for this study included the theory of cultural humility and authentic leadership theory. Research on additional variables as predictors, mediators, and moderators of the relationship between cultural humility and intention to leave is important for adding to the literature on cultural humility. In this study, the linear relationship of variables was examined. Future studies could examine how variables are related in a nonlinear relationship. The quantitative approach for this study did not consider aspects of cultural humility important to leaders. Therefore, options for future studies could include exploring the experiences of leaders with cultural humility using qualitative methods.

Implications

The current study has implications for positive social change. It also demonstrates support for a theoretical framework that is appropriate for the future evaluation of employee behaviors, attitudes, and turnover intentions. Finally, the findings provide information relevant to the realm of industrial and organizational psychology and to the future regulation of diverse, equitable, inclusive, and accessible human service practices.

Positive Social Change

The results of this study may be useful for creating a positive social and learning environment for employees and leaders. The learning environment is important to successful training outcomes for employees and organizations. According to researchers, leaders in organizational settings may learn and adapt new multicultural leadership techniques for implementing and coordinating diverse learning experiences for improved employee and organizational development (Fisher, 2020; Racher & Annis, 2007; Rosin &

Korabik, 1991). Developing cultural humility could empower employees and leaders with the tools necessary to successfully meet both individual and organizational needs.

Through consistent use of culturally humble practices, leaders can improve employee morale, which in turn enhances the organization. Finally, this study could help industrial and organizational professionals and organizational development leaders create and apply innovative systematic business strategies to ensure all people—regardless of their race, ethnic identity, sexual orientation, gender identity, culture, and so forth—share the same advantages and benefits where everyone can belong, perform, and reach their full potential.

Theoretical Implications

This is the first study to evaluate intention to leave within the theoretical frameworks of cultural humility and authentic leadership. Understanding how cultural humility and authentic leadership applies to an employee's intention to leave is important to achieving diversity, equity, inclusion, and accessibility goals in organizational settings and among interprofessional audiences; to disrupting scripts of racial inequalities which perpetuate culturally inappropriate treatment; and to encouraging behavior conducive to the character, culture, and values of the organization.

Practical Implications

Industrial-organizational practitioners could encourage the incorporation of culturally humble practices in daily operations. Additionally, industrial and organizational practitioners could consider developing a culturally humble toolkit (i.e., a list of various culturally humble practices to implement for diverse situations) that can be

used by employees and leaders alike. Increasing the use of culturally humble practices during daily interactions may reduce employee leave intentions. It may be helpful to work with executive staff and human service professionals to develop culturally humble workshops for all employees. These workshops might include information derived from the theory of cultural humility.

Cultural humility is based on one's awareness of social power imbalances, respecting other people's values and beliefs, and continuous self-reflection and self-critique of personal biases (Tervalon & Murray-García, 1998). The activities might consist of focused conversations about the importance of cultural humility and how it is different than cultural competence. They might also include field trips to experience how cultural humility plays a role in learning. As a professional development tool, cultural humility has the potential to help employees and leaders learn how to increase the quality of their interactions and relationships. As cultural humility increases among employees, the associated costs with employee turnover, and leave intentions are likely to decrease.

The participants of this study have been given the opportunity to become aware of the role and benefits of cultural humility. This study will help increase the knowledge of the role of cultural humility in the workplace. Additionally, this study will provide a greater awareness of the role of cultural humility with intention to leave. There has not been much research about cultural humility in the field of industrial and organizational psychology. Additionally, there is minimal information about the connection between cultural humility and intention to leave.

This research contributes to the growing body of knowledge about cultural humility in the workplace and is an important contribution to cross-cultural scholarship. Further research should examine and explore the usefulness of cultural humility with various employees and leaders in various settings and include a comparison of the effectiveness of cultural humility among each unit. Additionally, further research should explore which aspects of cultural humility are most useful to individuals and their organizations.

Conclusion

Employee leave intentions continue to rise year after year. Researchers have endeavored to discover contributing factors for why employees leave their jobs and have suggested several methods to reduce their intention to leave (Janse van Rensburg et al., 2017; Kim, 2014; Ugurluoglu et al., 2018). When people decide to leave their workplace, the effects can be disabling to the individuals and to the organization at large. Intention to leave has been associated with organizational environments and the conduct of related activities and employee perceptions of supervisors and their behaviors (Janse van Rensburg et al., 2017). I examined the relationship between cultural humility and intention to leave.

Additionally, I examined if authentic leadership moderates the relationship between cultural humility and intention to leave. In this study, I found a significant relationship between cultural humility and intention to leave. Additionally, I discovered authentic leadership did not significantly moderate the relationship between cultural humility and intention to leave. Mindfulness helps individuals be intentional about being

in the present moment. Constant awareness and attentiveness open the door to creating resilience.

Cultural humility provides the opportunity for individuals to look at their life's experiences as learning opportunities to understand themselves and others. Cultural humility is not solely about understanding people in a culture, but rather it's about being willing and open to listen and engage with others to meet their needs within the bounds of the relationship (Worthington & Worthington, 2019). Cultural humility can help create brave, safe, and effective work environments. The use of consistent culturally humble practices creates an opportunity for employees and leaders to develop their awareness. The development and implementation of cultural humility decreases an employee's intention to leave. Theoretically, as cultural humility increases and intention to leave decreases, costs associated with absenteeism and employee turnover can potentially decrease also.

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Appendix A: Survey Instruments

Figure A1*Multidimensional Cultural Humility Scale (MCHS) (Items 1-3)*

Multidimensional Cultural Humility Scale	
MCHS	
Dimension	Items
Openness	I am comfortable asking my clients about their cultural experience. (1) I seek to learn more about my clients' cultural background. (2) I believe that learning about my clients' cultural background will allow me to better help my clients. (4)
Self-Awareness	I seek feedback from my supervisors when working with diverse clients. (11) I incorporate feedback I receive from colleagues and supervisors when I am faced with problems regarding cultural interactions with clients. (13)
Ego-less	I am known by colleagues to seek consultation when working with diverse clients. (14) I ask my clients about their cultural perspective on topics discussed in session. (12) I ask my clients to describe the problem based on their cultural background. (27) I ask my clients how they cope with problems in their culture. (28)
Supportive Interactions	I wait for others to ask about my biases for me to discuss them. (Reverse coded) (42) I do not necessarily need to resolve cultural conflicts with my client in counseling. (Reverse coded) (43) I believe the resolution of cultural conflict in counseling is the clients' responsibility. (Reverse coded) (44)
Self-Reflection and Critique	I enjoy learning from my weaknesses. (49) I value feedback that improves my clinical skills. (50) I evaluate my biases. (59)

Note . Items are rated on a six-point Likert scale, ranging from strongly disagree to strongly agree. Higher scores represent greater levels of cultural humility. Item numbers represent the original numbering of the initial items.

Figure A2*Intention to Leave Scale (IL) (Items a-g)*

Items a & b from Camman et al, as cited in Cook et al. pg. 95)

Items d, e & f from Mitchell (1981)

Item g added by Rosin and Korabik

13. Please respond to the following statements using the scale below.

	Strongly Disagree		Neither Agree Nor Disagree		Strongly Agree
	1	2	3	4	5
a. I often think about quitting my job	1	2	3	4	5
b. I will probably look for a new job in the next year	1	2	3	4	5
c. I would want to quit this job if it were possible	1	2	3	4	5
d. I would turn down a job offer if it came in tomorrow.	1	2	3	4	5
e. I plan to be with my company for quite a while	1	2	3	4	5
f. Sometimes I get so irritated with my company I think about changing jobs ...	1	2	3	4	5
g. I'm planning to quit my job within the next year	1	2	3	4	5

Figure A3*Authentic Leadership Inventory (ALI) (Items 1-16)*

Authentic Leadership Inventory ALI	
Items	
1. <i>My leader solicits feedback for improving his/her dealings with others.</i>	(S)
2. My leader clearly states what he/she means.	(R)
3. My leader shows consistency between his/her beliefs and actions.	(M)
4. My leader asks for ideas that challenge his/her core beliefs.	(B)
5. My leader describes accurately the way that others view his/her abilities.	(S)
6. <i>My leader admits mistakes when they occur.</i>	(R)
7. My leader uses his/her core beliefs to make decisions.	(M)
8. My leader carefully listens to alternative perspectives before reaching a conclusion.	(B)
9. My leader shows that he/she understands his/her strengths and weaknesses.	(S)
10. My leader openly shares information with others.	(R)
11. My leader resists pressures on him/her to do things contrary to his/her beliefs.	(M)
12. My leader objectively analyzes relevant data before making a decision.	(B)
13. My leader is clearly aware of the impact he/she has on others.	(S)
14. My leader expresses his/her ideas and thoughts clearly to others.	(R)
15. My leader is guided in his/her actions by internal moral standards.	(M)
16. My leader encourages others to voice opposing points of view.	(B)

Note. Items 1 and 6 were subsequently deleted from the final scales and are shown in italics. Response choices are: (1) Disagree strongly; (2) Disagree; (3) Neither Agree nor Disagree; (4) Agree; and (5) Agree strongly. Abbreviations used are: (S) = Self-Awareness, (R) = Relational Transparency, (M) = Internalized Moral Perspective, and (B) = Balanced Processing. Instructions given respondents in organizations usually include the definitional statement, "Please note that the term 'leader' means your immediate or direct supervisor."

Appendix B: Theoretical Framework



Appendix C: Permissions

Figure C1

Email From Researcher to the Authors of the Cultural Humility Scale

05/12/2020

Mail - Dennis Whitfield - Outlook

[REDACTED]

Greetings,

This email is seeking written permission from the authors of the Cultural Humility Scale. I previously emailed Dr. Hook and Dr. Davis regarding the use of the CHS for use with my dissertation. Currently, I am awaiting approval of my prospectus to move forward. One of my requirements is to get written permission from each author for me to modify the instrument for the purposes and context of my study (to submit with my review). The title of my study is Cultural Humility as a Predictor of Employee Intention to Leave Moderated by Authentic Leadership. I only need to replace the word counselor with first-line leader or immediate supervisor. Then the plan is for me to share the revision with subject matter experts to offer their professional opinion on whether the instrument measures what it purports to measure and provide any other suggestions relevant to the instrument and my study. Following their input, pilot testing will be conducted on a small population of 10 to 20 people to assay the best method of achieving a more extensive study. A few questions I'm hoping you can help me answer are:

Have the CHS has been modified previously? (I didn't find anything on the CHS in the Mental Measures in Yearbook database)
 Has the CHS been used to test the responses of any participants other than therapists or counselors?
 Do you know of any specific publications which detail the reliability and validity information regarding the CHS?

Please let me know. I appreciate your time and consideration in viewing and responding to this email and hope to receive your written consent to use and modify the CHS for my work as soon as possible. Thanks for your assistance and support!

Respectfully,
 Dennis Whitfield

From: [REDACTED]
 Sent: [REDACTED]
 To: [REDACTED]
 Cc: [REDACTED]

Subject: RE: Cultural Humility Scale for use with Dissertation

Hey Dennis,
 It's up to you on whether this is a good idea for your project. Our measure is for research, so I don't think we have a problem with you adapting instructions for leaders (and we've done similar adjustments in the past).

I copied Josh in case he has any major thoughts.

Donnie

Figure C2*Email From Author of the Cultural Humility Scale to Researcher*

07/12/2020

Mail - Dennis Whitfield - Outlook

Re: Cultural Humility Scale for use with Dissertation

I'm okay too.



wrote:

Greetings,

This email is seeking written permission from the authors of the Cultural Humility Scale. I previously emailed Dr. Hook and Dr. Davis regarding the use of the CHS for use with my dissertation. Currently, I am awaiting approval of my prospectus to move forward. One of my requirements is to get written permission from each author for me to modify the instrument for the purposes and context of my study (to submit with my review). The title of my study is Cultural Humility as a Predictor of Employee Intention to Leave Moderated by Authentic Leadership. I only need to replace the word counselor with first-line leader or immediate supervisor. Then the plan is for me to share the revision with subject matter experts to offer their professional opinion on whether the instrument measures what it purports to measure and provide any other suggestions relevant to the instrument and my study. Following their input, pilot testing will be conducted on a small population of 10 to 20 people to assay the best method of achieving a more extensive study. A few questions I'm hoping you can help me answer are:

Have the CHS has been modified previously? (I didn't find anything on the CHS in the Mental Measures in Yearbook database)

Has the CHS been used to test the responses of any participants other than therapists or counselors?

Do you know of any specific publications which detail the reliability and validity information regarding the CHS?

Please let me know. I appreciate your time and consideration in viewing and responding to this email and hope to receive your written consent to use and modify the CHS for my work as soon as possible. Thanks for your assistance and support!

Respectfully,
Dennis Whitfield

Figure C3*Email From Author of the Cultural Humility Scale to Researcher*

Dennis Whitfield - Re: [EXT] Cultural Humility Scale Use for Dissertation CORRECTION

From: [REDACTED]
To: [REDACTED]
Date: [REDACTED]
Subject: Re: [EXT] Cultural Humility Scale Use for Dissertation CORRECTION
CC: [REDACTED]

Hi Dennis, thanks for your email. I'm ok with you modifying the instructions on the scale to fit your context, as long as you cite the original scale. So, that's probably what I would do. Whenever you modify a scale, there's a chance that the scale doesn't perform as well (because you don't have evidence for reliability and validity for the modified version). But my guess is that it will work out ok.

Joshua N. Hook, Ph.D.
 Associate Professor of Psychology
 University of North Texas

[REDACTED]

From: [REDACTED]
Sent: [REDACTED]
To: [REDACTED]
Cc: [REDACTED]
Subject: [EXT] Cultural Humility Scale Use for Dissertation CORRECTION

Hello Dr. Hook

My name is Dennis Whitfield. I am a current I/O Psychology student with Walden University. Right now, I am in the Pre-Proposal Stage of my dissertation course. I am writing you regarding some feedback I received during a review of my prospectus form. I am attempting to do my dissertation on the relationship between cultural humility and intention to leave moderated by authentic leadership. The instruments I planned to use for a **quantitative** study are: the cultural humility scale (CHS), the Authentic leadership Inventory (ALI), and the Intention to Leave Scale (ILS). The issue right now is with the CHS since it seems to refer to counselors. My initial thought was to modify the scale only by changing counselor to immediate supervisor or leader and doing a pilot test prior to conducting a larger test. However, I don't believe it is so simple. One of my prospectus reviewers suggest altering or modifying the CHS might not be welcomed by the authors, and could take considerable time during the dissertation. I would also assume the CHS could relate to leaders in general but I'm new at this and still learning. I am wondering if you have any thoughts on how I could go about it other than modifying the CHS? Your input is certainly welcome. Thanks for your assistance and support. I hope to hear back from you regarding this issue as soon as possible. If so, please reply to all so I can receive your response immediately.

D. D. Whitfield, M.Phil.

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

Figure C4

Email From Author of the Cultural Humility Scale to Researcher

Re: [EXT] Re: Cultural Humility Scale for use with Dissertation

[REDACTED]

To: [REDACTED]

Good with me too. We have adjusted the CHS to assess supervisors before. We just swapped out the term therapist for supervisor.

Best,
Jesse

Jesse Owen, PhD. Licensed Psychologist
Professor, Dept of Counseling Psychology at the University of Denver
In-Coming Editor: Psychotherapy

From: [REDACTED]

Sent: [REDACTED]

To: [REDACTED]

Subject: Re: [EXT] Re: Cultural Humility Scale for use with Dissertation

ok with me to modify the CHS.

i think the CHS has been used to rate other people than counselors (e.g., religious leaders, just regular individuals).

Joshua N. Hook, Ph.D.
Associate Professor of Psychology
University of North Texas

[REDACTED]

Figure C5

Email From Author of Cultural Humility Scale to Researcher

Re: [EXT] Re: Cultural Humility Scale for use with Dissertation

[Redacted]
To: [Redacted]
Cc: [Redacted]

Yes.

Sent from my iPhone

[Redacted] e:

Good with me too. We have adjusted the CHS to assess supervisors before. We just swapped out the term therapist for supervisor.

Best,
Jesse

Jesse Owen, PhD. Licensed Psychologist
Professor, Dept of Counseling Psychology at the University of Denver
In-Coming Editor: Psychotherapy

[Redacted]

Cc: [Redacted]
Subject: Re: [EXT] Re: Cultural Humility Scale for use with Dissertation

ok with me to modify the CHS.

i think the CHS has been used to rate other people than counselors (e.g., religious leaders, just regular individuals).

Joshua N. Hook, Ph.D.
Associate Professor of Psychology
University of North Texas

[Redacted]

Figure C6

Email From Author of Cultural Humility Scale to Researcher

Re: [EXT] Re: Cultural Humility Scale for use with Dissertation

[REDACTED]

Okay with me.
Ev

[REDACTED] e:
Yes.

Sent from my iPhone

[REDACTED]

Good with me too. We have adjusted the CHS to assess supervisors before. We just swapped out the term therapist for supervisor.

Best,
Jesse

Jesse Owen, PhD. Licensed Psychologist
Professor, Dept of Counseling Psychology at the University of Denver
In-Coming Editor: Psychotherapy

[REDACTED]

ok with me to modify the CHS.

i think the CHS has been used to rate other people than counselors (e.g., religious leaders, just regular individuals).

Joshua N. Hook, Ph.D.
Associate Professor of Psychology
University of North Texas

[REDACTED]

Figure C7*Email From Author of Authentic Leadership Inventory to Researcher*

Re: [EXTERNAL] Permission to Use an Existing Research Instrument

[REDACTED]

Hi. The ALI was created so that researchers could use it (instead of the ALQ) and not pay royalties to a commercial publisher. So, you have our permission to use it in your Cultural Humility study. Please share your findings with us ((Dr. Neider and myself) when you're done.

Good luck and Happy Holidays, Chet Schriesheim

Sent from my mini-iPad. Please forgive spelling, grammar, etc. Chet Schriesheim

[REDACTED]

CAUTION: This email originated from outside the organization. **DO NOT CLICK ON LINKS** or **OPEN ATTACHMENTS** unless you know and trust the sender.

Greetings,

This email is seeking written permission from the authors of the Authentic Leadership Inventory for my research. The title of my study is Cultural Humility as a Predictor of Employee Intention to Leave Moderated by Authentic Leadership. The instrument will be used as is and not modified for my research.

Please let me know. I appreciate your time and consideration in viewing and responding to this email and hope to receive your written consent to use the ALI for my work as soon as possible. Thanks for your assistance and support!

Respectfully,
Dennis Whitfield

Figure C8*Email From Author of Intention to Leave Scale to Researcher*

Re: Permission to Use an Existing Research Instrument

[REDACTED]
Mon 12/28/2020 12:44 PM

Dear Dennis,

You have my permission to use the Intention to Leave Scale as long as you make sure to include the citation.

Good luck with your research,

Karen Korabik

[REDACTED]
[REDACTED]
[REDACTED]
Subject: Permission to Use an Existing Research Instrument

CAUTION: This email originated from outside of the University of Guelph. Do not click links or open attachments unless you recognize the sender and know the content is safe. If in doubt, forward suspicious emails to IThelp@uoguelph.ca

Greetings,

This email is seeking written permission from the authors of the Intention to Leave Scale for my research. The title of my study is Cultural Humility as a Predictor of Employee Intention to Leave Moderated by Authentic Leadership. The instrument will be used as is and not modified for my research.

Please let me know. I appreciate your time and consideration in viewing and responding to this email and hope to receive your written consent to use the ITL scale for my work as soon as possible. Thanks for your assistance and support!

Respectfully,
Dennis Whitfield

Figure C9

Email From Researcher to Authors of the Multidimensional Cultural Humility Scale

[Redacted]

[Redacted]

No problem!

My authorization will suffice.


Best,

Edith Gonzalez, PhD, NCC
Assistant Professor

[Redacted]

[Redacted]

[Redacted]



[Redacted]

[Redacted]

[Redacted]

Thank you so much, Dr. Gonzalez! I really appreciate it! Can you help me get ahold of the other authors? Because I have not heard back from them and I do not have any other contact information. Or does your authorization alone suffice? I just want to make sure I don't hit any more roadblocks if possible. Please let me know. I appreciate your assistance and support.

[Redacted]

[Redacted]

Hi Dennis,

I see. Then, yes, you have our permission to use the scale.

Best of luck!

Best,

Edith Gonzalez, PhD, NCC
Assistant Professor

[REDACTED]



[REDACTED]

AMC 11/11/13 144

Hello, Dr. Gonzalez,

First, thank you for your response. I greatly appreciate it. Initially, the plan was for me to use the CHS developed by Hook et al (2013). I received permission from the authors to change the word counselor to immediate supervisor for the purposes of my study. However, CH is also multidimensional and the CH scale and questions do not break down each dimension (openness, self-awareness, ego-less, supportive interactions, self-reflection, and critique). When I mention these components in my paper, it is expected that I use these as subscales for CH and as predictor variables in my power analysis. The MCHS would add more to the study versus using a total score with the CHS. I understand the MCHS is a self-report but I believe it could work equally as well from a subordinate perspective in industrial and organizational settings. For these reasons, I am hoping to receive permission to modify the MCHS for the purposes of my research and I'd be happy to share the results of my study with each author of the MCHS.

Dennis Whitfield

[REDACTED]

Hi Dennis,

Thank you for your interest in the MCHS scale! The MCHS has not been modified in the past and has been on used for counselors. I am wondering if Cultural Humility Scale developed by Hook et al (2013) would be a better fit for

your study. Their scale was developed from the client perspective while our scale is a self-report scale. Let me know your thoughts. I look forward to hearing from you soon.

Best,

Edith Gonzalez, PhD, NCC

Assistant Professor

Department of Counseling [REDACTED]

Pronouns: she/her/hers

Facebook [REDACTED]



System: Dennis Whitfield [REDACTED]

Message: Dennis Whitfield, Subject: My research project [REDACTED]

Date: 11/20/2023 [REDACTED]

Time: 10:00 AM [REDACTED]

From: [REDACTED]

To: [REDACTED]

Subject: [REDACTED]

Message-ID: [REDACTED]

Greetings,

This email is seeking written permission from the authors of the Multidimensional Cultural Humility Scale to use the instrument as a rater scale for employees to rate their immediate supervisor for my dissertation. Currently, I am awaiting approval of my URR to move forward. One of my requirements is to get written permission from each author for me to modify the instrument for the purposes and context of my study. The title of my study is Cultural Humility as a Predictor of Employee Intention to Leave Moderated by Authentic Leadership. I only need to replace the word "I" with "My immediate supervisor". For example, My immediate supervisor is comfortable asking me about my cultural experience. Then the plan is for me to share the revision with subject matter experts to offer their professional opinion on whether the instrument measures what it purports to measure. Following their input, pilot or field testing will be conducted to assay the best method of achieving a more extensive study. A few questions I'm hoping you can help me answer are:

- Has the MCHS been modified previously?
- Has the MCHS been used to test the responses of any participants other than therapists or counselors?
- Do you know if the MCHS has been previously modified for use in industrial or organizational settings?

Please let me know as soon as possible. Please disseminate this to other authors as appropriate (in case I did not use the correct contact email) I appreciate your time and consideration in viewing and responding to this request.

Dennis Whitfield

Appendix D: Questionnaire for Field Text

CH as a Predictor of Intention to Leave Moderated by AL (FT)

Cultural Humility as a Predictor of Intention to Leave Moderated

You are invited to complete an anonymous survey by a Walden University student working toward a doctoral degree. It will only take a few minutes to complete. All of your answers are private and confidential.

Study title: Cultural Humility as a Predictor of Intention to Leave Moderated by Authentic Leadership

Doctoral student name: Dennis Whitfield

You are invited to participate in a field test for a research study about employee perceptions of their immediate supervisor and employee intentions of leaving their organization. This form is part of an "Informed Consent" process to allow you to understand this study before deciding whether to participate.

Study Participants

This field test seeks to survey 20 Subject Matter Experts.

Your Role

- can end any time you wish
- involves no more risk than daily life
- involves no payment

Inclusion/Exclusion Criteria:

Sample:

- 18 years of age or older
- able to read and understand English
- a supervisory employee working in Senior/Executive Leadership/Directorate Level
- works in the fields of organizational/leadership development, diversity, inclusion, equity, and accessibility
- employed in a multicultural organizational setting
- lives and is employed in the continental U.S.

This field test is conducted by a researcher named Dennis Whitfield, a doctoral candidate at Walden University.

Study Purpose:

The main research project aims to investigate cultural humility's relationship with an employee's intention to leave the organization and determine if the authentic leadership style will serve as a moderator if a relationship exists.

Procedures:

This field test will involve you completing an anonymous online survey (5 Minutes)

Below are some sample questions:

Regarding the core aspect(s) of cultural humility:

- My immediate supervisor is comfortable asking me about my cultural experiences.

- My immediate supervisor seeks feedback from superiors when working with diverse employees.

Voluntary Nature of the Study

Research should only be conducted with those who freely volunteer. Therefore, your participation in this field test is strictly voluntary. Everyone involved will respect your decision to participate or not. You may choose not to participate. If you decide to participate in this field test, you may withdraw at any time. If you choose not to participate in this field test or withdraw from participating at any time, you will not be penalized.

Risks and Benefits of Being a Study Participant

Participating in this field test could involve some risk of minor discomforts encountered in daily life, such as sharing sensitive information. However, with the protections in place, this study would pose minimal risk to your well-being.

This field test offers no direct benefits to individual volunteers. The field test aims to benefit society and organizations at large by examining and identifying leadership attributes and behaviors which might affect the delivery of services and employee attitudes and behaviors, such as developing the intention to leave and making actual leave decisions and forming effective strategies to develop leaders, employees, and organizations. Once the analysis is complete, the researcher will share the overall results by:

- posting a summary of the results online at <https://www.facebook.com/imagode144/> and <https://www.instagram.com/lifechanger72/> and <https://www.linkedin.com/in/drwhitty-81b98743/>
- sharing the Walden University "Scholarworks" link (professionals in the field)

Payment

There is no payment or other reward offered for completing this survey.

Privacy and Confidentiality

The researcher is required to protect your privacy. Your identity will be safeguarded and kept confidential within the limits of the law. Outside of mandated reporting and supervision by Walden supervisors, the confidentiality of all participants will be maintained unless legally required to report certain information to authorities. The researcher will not use your data for any purposes unrelated to this field test.

All data will be kept secure by password protection and encryption. I will use a strong password and change it regularly. All my computing devices will be encrypted and have operating anti-virus software. To help protect your confidentiality, the questionnaire will not contain personally identifiable information which could disclose your identity. The results of this field test will be used for scholarly purposes only and will only be shared with representatives of Walden University. Your responses will be confidential, and no identifying information, such as your email address, or IP address, will be collected. As Walden University requires, data will be kept for at least five years, and access will be limited to only those who require it and have been identified within an approved IRB protocol. Afterward, the data will be erased using a file cleanse and restored drive.

Contacts and Questions

You can address any or ask questions of the researcher by emailing dennis.whitfield@waldenu.edu. If you want to talk privately about your rights as a participant or any negative parts of the field test, you can call Walden University's Research Participant Advocate at 612-312-1210. This research has been reviewed according to Walden University IRB procedures for research involving human subjects. Walden University's approval number for this study is 01-05-23-0666319. It expires on January 4, 2024, or when my student status ends, whichever occurs first.

Obtaining Your Consent

You might wish to retain this consent form for your records. You may ask the researcher or Walden University for a copy at any time using the contact information above.

Selecting the "**agrees**" button below indicates:

- you have read the above information
- you feel you understand the purpose of the field test
- you wish to volunteer to participate in the field test

- you are at least 18 years of age or older
- you meet the inclusion criteria for participating in the field test

Again, the doctoral student will not collect, track, or store your identity or contact info to protect your privacy.

In place of a consent signature, selecting "agree" and completing the survey indicates your consent to your responses being analyzed in the field test.

- 1. **Please indicate your choice to participate in this study and complete this survey or not by selecting an option below.**

Agree Disagree

- 2. **Marital Status**

Single Separated
 Married Widowed

- 3. **Education Level**

High School Diploma GED
 Associate degree Bachelor's degree
 Master's degree Doctoral degree
 Other professional degree Some college
 Other

- 4. **Gender Identity**

Male Female
 Nonbinary Genderfluid
 Transgender Agender
 Androgyne Gender Neutral
 Cisgender Bigender
 Gender Queer Genderless
 Other Do not wish to answer

- 5. **Ethnicity**

White American, European American or Middle Eastern American American Indian or Alaskan Native
 Native Hawaiian or Other Pacific Islander Black or African American
 Asian American Hispanic or Latino
 Non-Hispanic Multiracial
 Other Do not wish to answer

*** 6. Age**

- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- 65-74
- 75+

*** 7. Employee Tenure**

- 1-2 years
- 3-5 years
- 6-10 years
- 11-15 years
- 16-20 years
- 21-25 years
- 26-30 years
- 31-35 years
- 36+ years

Please respond to the following statements using the scale below.

Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
1	2	3	4	5	6

Openness

*** 8. My immediate supervisor is comfortable asking me about my cultural experience.**

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

*** 9. My immediate supervisor seeks to learn more about my cultural background.**

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 10. My immediate supervisor believes learning about my cultural background will allow him or her to better help me.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Self-Awareness

* 11. My immediate supervisor seeks feedback from superiors when working with diverse employees.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 12. My immediate supervisor incorporates feedback received from colleagues and superiors when faced with problems regarding cultural interactions with employees.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 13. My immediate supervisor is known by colleagues to seek consultation when working with diverse employees.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Ego-less

* 14. My immediate supervisor asks me about my cultural perspective on topics discussed in the workplace.

--	--	--	--	--	--

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 15. My immediate supervisor asks me to describe the problem based on my cultural background.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 16. My immediate supervisor asks me how I cope with problems in my culture.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Supportive Interactions

* 17. My immediate supervisor waits for others to ask about his/her biases for him/her to discuss them.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 18. My immediate supervisor does not necessarily need to resolve cultural conflicts with me in the workplace.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 19. My immediate supervisor believes the resolution of cultural conflict at work is the employee's responsibility.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Self-Reflection and Critique

* 20. My immediate supervisor enjoys learning from his/her weaknesses.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 21. My immediate supervisor values feedback that improves his/her leadership skills.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 22. My immediate supervisor evaluates his/her own biases.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 23. The original Multidimensional Cultural Humility Scale measures the cultural humility of counselors. In your professional opinion, do you think this revised scale would measure the cultural humility of supervisors with the original word "counselor" changed to "immediate supervisor"?

Yes No

24. Do you have any suggested edits for clarity or improvement? (Type Your Response in the Text Box Below)

Your responses have been registered!

Thank you for taking the time to complete the survey, your input is valuable to this research. It will only take a few minutes to complete. Your responses are private and confidential.

Appendix E: Questionnaire Used in the Main Study

Cultural Humility as a Predictor of Intention to Leave Moderated

Cultural Humility as a Predictor of Intention to Leave Moderated

You are invited to complete an anonymous survey by a Walden University student working toward a doctoral degree. It will only take a few minutes to complete. All of your answers are private and confidential.

Study title: Cultural Humility as a Predictor of Intention to Leave Moderated by Authentic Leadership

Doctoral student name: Dennis Whitfield

You are invited to participate in a research study about employee perceptions of their immediate supervisor and employee intentions of leaving their organization. This form is part of an "Informed Consent" process to allow you to understand this study before deciding whether to participate.

Study Participants

This study seeks to survey 190 participants.

Your Role

- can end any time you wish
- involves no more risk than daily life
- involves no payment

Inclusion/Exclusion Criteria:

Sample:

- 18 years of age or older
- able to read and understand English
- a non-supervisory employee
- an employee who has been employed at the current workplace for at least (1) year
- employed in a multicultural organizational setting
- lives and is employed in the continental U.S.

This study is conducted by a researcher named Dennis Whitfield, a doctoral candidate at Walden University.

Study Purpose:

This research project aims to investigate cultural humility's relationship with an employee's intention to leave the organization and determine if the authentic leadership style will serve as a moderator if a relationship exists.

Procedures:

This study will involve you completing an anonymous online survey (15 to 20 Minutes)

Below are some sample questions:

Regarding the core aspect(s) of cultural humility:

- My immediate supervisor is comfortable asking me about my cultural experiences.
- My immediate supervisor seeks feedback from superiors when working with diverse employees.

Regarding the core aspect(s) of authentic leadership:

- My leader admits mistakes when they occur.
- My leader openly shares information with others.

Regarding the core aspect(s) of the intention to leave the organization:

- I often think of quitting my job.
- I will probably look for a new job in the next year.

Voluntary Nature of the Study

Research should only be conducted with those who freely volunteer. Therefore, your participation in this study is strictly voluntary. Everyone involved will respect your decision to participate or not. You may choose not to participate. If you decide to participate in this study, you may withdraw at any time. If you choose not to participate in this study or withdraw from participating at any time, you will not be penalized.

Risks and Benefits of Being a Study Participant:

Being in this study could involve some risk of the minor discomforts encountered in daily life, such as sharing sensitive information. However, with the protections in place, this study would pose minimal risk to your well-being.

This study offers no direct benefits to individual volunteers. The study aims to benefit society and organizations at large by examining and identifying leadership attributes and behaviors which might affect the delivery of services and employee attitudes and behaviors, such as developing the intention to leave and making actual leave decisions, and forming effective strategies to develop leaders, employees, and organizations. Once the analysis is complete, the researcher will share the overall results by:

- posting a summary of the results online at <https://www.facebook.com/imagodei44/> and <https://www.instagram.com/lifechanger72/> and <https://www.linkedin.com/in/drwhitty-81b98743/>
- sharing the Walden University "Scholarworks" link (professionals in the field)

Payment

There is no payment or other reward offered for completing this survey.

Privacy and Confidentiality

The researcher is required to protect your privacy. Your identity will be safeguarded and kept confidential within the limits of the law. Outside of mandated reporting and supervision by Walden supervisors, the confidentiality of all participants will be maintained unless legally required to report certain information to authorities. The researcher will not use your data for any purposes unrelated to this study.

All data will be kept secure by password protection and encryption. I will use a strong password and change it regularly. All my computing devices will be encrypted and have operating anti-virus software. To help protect your confidentiality, the questionnaire will not contain personally identifiable information which could disclose your identity. The results of this study will be used for scholarly purposes only and will only be shared with representatives of Walden University. Your responses will be confidential, and no identifying information, such as your email address, or IP address, will be collected. As Walden University requires, data will be kept for at least five years, and access will be limited to only those who require it and have been identified within an approved IRB protocol. Afterward, the data will be erased using a file cleanse and restored drive.

Contacts and Questions

You can address any or ask questions of the researcher by emailing dennis.whitfield@waldenu.edu. If you want to talk privately about your rights as a participant or any negative parts of the field test, you can call Walden University's Research Participant Advocate at 612-312-1210. This research has been reviewed according to Walden University IRB procedures for research

involving human subjects. Walden University's approval number for this study is 01-05-23-0666319. It expires on January 4, 2024, or when my student status ends, whichever occurs first.

Obtaining Your Consent

You might wish to retain this consent form for your records. You may ask the researcher or Walden University for a copy at any time using the contact information above.

Selecting the **"agree"** button below indicates:

- you have read the above information
- you feel you understand the purpose of the study
- you wish to volunteer to participate in the study
- you are at least 18 years of age or older
- you meet the inclusion criteria for participating in the study

Again, the doctoral student will not collect, track, or store your identity or contact info to protect your privacy.

In place of a consent signature, by selecting "agree" and completing the survey would indicate your consent to your responses being analyzed in the study.

*** 1. Please indicate your choice to participate in this study and complete this survey or not by selecting an option below.**

- Agree Disagree

*** 2. Marital Status**

- Single Separated
 Married Widowed

*** 3. Education Level**

- High School Diploma GED
 Associate degree Bachelor's degree
 Master's degree Doctoral degree
 Other professional degree Some college
 Other

*** 4. Gender Identity**

- Male Female
 Nonbinary Genderfluid
 Transgender Agender
 Androgynous Gender Neutral
 Cisgender Bigender
 Gender Queer Genderless
 Other Do not wish to answer

*** 5. Ethnicity**

- White American, European American or Middle Eastern American
- Native Hawaiian or Other Pacific Islander
- Asian American
- Non-Hispanic
- Other
- American Indian or Alaskan Native
- Black or African American
- Hispanic or Latino
- Multiracial
- Do not wish to answer

*** 6. Age**

- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- 65-74
- 75+

*** 7. Employee Tenure**

- 1-2 years
- 3-5 years
- 6-10 years
- 11-15 years
- 16-20 years
- 21-25 years
- 26-30 years
- 31-35 years
- 36+ years

Please respond to the following statements using the scale below.

Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
1	2	3	4	5	6

Openness

*** 8. My immediate supervisor is comfortable asking me about my cultural experience.**

1 Strongly Disagree <input type="radio"/>	2 Disagree <input type="radio"/>	3 Slightly Disagree <input type="radio"/>	4 Slightly Agree <input type="radio"/>	5 Agree <input type="radio"/>	6 Strongly Agree <input type="radio"/>
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* 9. My immediate supervisor seeks to learn more about my cultural background.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 10. My immediate supervisor believes learning about my cultural background will allow him or her to better help me.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Self-Awareness

* 11. My immediate supervisor seeks feedback from superiors when working with diverse employees.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 12. My immediate supervisor incorporates feedback received from colleagues and superiors when faced with problems regarding cultural interactions with employees.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 13. My immediate supervisor is known by colleagues to seek consultation when working with diverse employees.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
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Ego-less

* 14. My immediate supervisor asks me about my cultural perspective on topics discussed in the workplace.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 15. My immediate supervisor asks me to describe the problem based on my cultural background.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 16. My immediate supervisor asks me how I cope with problems in my culture.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Supportive Interactions

* 17. My immediate supervisor waits for others to ask about his/her biases for him/her to discuss them.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 18. My immediate supervisor does not necessarily need to resolve cultural conflicts with me in the workplace.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 19. My immediate supervisor believes the resolution of cultural conflict at work is the employee's responsibility.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Self-Reflection and Critique

* 20. My immediate supervisor enjoys learning from his/her weaknesses.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 21. My immediate supervisor values feedback that improves his/her leadership skills.

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 22. My immediate supervisor evaluates his/her own biases.

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1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please respond to the following statements using the scale below.

Disagree Strongly	Disagree	Neither Agree nor Disagree	Agree	Agree Strongly
1	2	3	4	5

Self-Awareness (S)
 Relational Transparency (R)
 Internalized Moral Perspective (M)
 Balanced Processing (B)

* 23. My leader solicits feedback for improving his/her dealings with others. (S)

1 Disagree Strongly	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Agree Strongly
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 24. My leader clearly states what he/she means. (R)

1 Disagree Strongly	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Agree Strongly
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 25. My leader shows consistency between his/her beliefs and actions. (M)

1 Disagree Strongly	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Agree Strongly
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 26. My leader asks for ideas that challenge his/her core beliefs. (B)

1
Disagree Strongly

2
Disagree

3
Neither Agree nor Disagree

4
Agree

5
Agree Strongly

* 27. My leader describes accurately the way that others view his/her abilities. (S)

1
Disagree Strongly

2
Disagree

3
Neither Agree nor Disagree

4
Agree

5
Agree Strongly

* 28. My leader admits mistakes when they occur. (R)

1
Disagree Strongly

2
Disagree

3
Neither Agree nor Disagree

4
Agree

5
Agree Strongly

* 29. My leader uses his/her core beliefs to make decisions. (M)

1
Disagree Strongly

2
Disagree

3
Neither Agree nor Disagree

4
Agree

5
Agree Strongly

* 30. My leader carefully listens to alternative perspectives before reaching a conclusion. (B)

1
Disagree Strongly

2
Disagree

3
Neither Agree nor Disagree

4
Agree

5
Agree Strongly

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
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• 31. My leader shows that he/she understands his/her strengths and weaknesses. (S)

1 Disagree Strongly	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Agree Strongly
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

• 32. My leader openly shares information with others. (R)

1 Disagree Strongly	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Agree Strongly
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

• 33. My leader resist pressures on him/her to do things contrary to his/her beliefs. (M)

1 Disagree Strongly	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Agree Strongly
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

• 34. My leader objectively analyses relevant data before making a decision. (B)

1 Disagree Strongly	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Agree Strongly
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

• 35. My leader is clearly aware of the impact he/she has on others. (S)

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
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1 Disagree Strongly	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Agree Strongly
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 36. My leader expresses his/her ideas and thoughts clearly to others. (R)

1 Disagree Strongly	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Agree Strongly
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 37. My leader is guided in his/her actions by internal moral standards. (M)

1 Disagree Strongly	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Agree Strongly
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 38. My leader encourages others to voice opposing points of view. (B)

1 Disagree Strongly	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Agree Strongly
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please respond to the following statements using the scale below.

Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1	2	3	4	5

* 39. I often think about quitting my job.

1 Strongly Disagree	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Strongly Agree
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* 40. I will probably look for a new job in the next year.

1 Strongly Disagree	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Strongly Agree
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* 41. I would want to quit this job if it were possible.

1 Strongly Disagree	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Strongly Agree
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* 42. I would turn down a job offer if it came in tomorrow.

1 Strongly Disagree	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Strongly Agree
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* 43. I plan to be with my company for quite a while.

1 Strongly Disagree	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Strongly Agree
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* 44. Sometimes I get so irritated with my company I think about changing jobs.

1
Strongly disagree



2
Disagree



3
Neither Agree nor Disagree



4
Agree



5
Strongly Agree



* 45. I'm planning to quit my job within the next year.

1
Strongly disagree



2
Disagree



3
Neither Agree nor Disagree



4
Agree



5
Strongly Agree



Your responses have been registered!

Thank you for your interest in taking part in this study and for reviewing this consent form. Your input is valuable to this research. Therefore, should you wish to reconsider participating in this study in the future, please revisit this website to see if the study is still available.

Your responses have been registered!

Thank you for taking the time to complete the survey, your input is valuable to this research. It will only take a few minutes to complete. Your responses are private and confidential.