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Emotional Intelligence as Mediator Between Culture and Transformational Leadership in Jamaican Female Managers

Audrey Jean Allen
Walden University

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Walden University

College of Social and Behavioral Sciences

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Audrey Jean Allen

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Walden University
2019

Abstract

Emotional Intelligence as Mediator Between Culture and Transformational Leadership in

Jamaican Female Managers

by

Audrey Jean Allen

MBA, Nova Southeastern University, 2004

BSc, Nova Southeastern University, 2000

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Industrial and Organizational Psychology

Walden University

February 2020

Abstract

While women continue to make progress in terms of graduate level education, discrepancies remain between women and men when it comes to opportunities for professional growth and development into executive leadership positions and playing a role in the boardroom. Guided by the theories of emotional intelligence (EI), transformational leadership (TL), and Hofstede's cultural values, the purpose of this quantitative mediation analysis was to determine the mediating effect of EI on the relationship between cultural values and TL in Jamaican female managers. Data were collected from 38 Jamaican female managers who were working with varied public and private sector entities located in urban and rural areas. Participants completed the Mayer-Salovey-Caruso Emotional Intelligence Test, Multifactor Leadership Questionnaire, and Cultural Values Scale via SurveyMonkey. No statistically significant mediated effects were found. Cultural values uncertainty subscale scores had statistically significant direct effects on TL. Through exploratory regressions, it was determined that experiential EI was positively predicted by the cultural values subscale scores of uncertainty avoidance, collectivism, and masculinity, and negatively predicted by age; strategic EI was negatively predicted by power distance and positively predicted by masculinity scores, and masculine cultural orientation was positively predicted by number of years as a supervisor, long term cultural value orientation, and power distance cultural value. The results could influence the development and implementation of suitable training interventions that may impact positively on the leadership skills of Jamaican female managers and ultimately realizing social change through family life.

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Dedication

I dedicate this paper to you, my Lord and Savior. I thank you dear Lord, for being there for me and pushing me, when I wanted to give up, through people you sent who were your vessels. You gave me my husband, John, my children, Shara-Gaye and Duane, my Committee members, Dr. Charles Diebold (Chair), Dr. James Herndon (Committee Member), and Dr. Brian Cesario (URR Member) who were by my side throughout this journey. I am extremely grateful for the encouragement and the guidance they gave me to complete this process.

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Chapter 1: Introduction to the Study

Introduction

In this study, an examination of the relationship between emotional intelligence (EI), culture, and transformational leadership will be conducted as pertains to female managers in urban and rural societies in Jamaica. Leaders have become more interested in EI as the phenomenon that has been responsible for organizational success (Goleman, 2001). These findings have led researchers to examine the elements of EI to allow for the distribution of knowledge due to the requirement of a more productive and satisfied workforce as a consequence of globalization. EI theories suggest that leaders with a high level of EI display effective leadership behavior that positively influences employee success as well as their leadership effectiveness (Bar-On, 2006; Mayer, Salovey, & Caruso, 2000). While women have equal access and have and continue to make progress in terms of graduate level education, discrepancies remain between women and men with regard to opportunities for professional growth and development into leadership positions (Barsh & Yee, 2011).

This study could result in the development and implementation of initiatives that will positively influence social change through the increased involvement of Jamaican women in organizational activities at the executive level. This involvement at the executive level could improve company performance as well as more balanced and positive employee-employer and family relationships. This study will also further extend the body of research studies already conducted on EI and culture and transformational leadership.

This section of the study presents details on the background of the study. A description of the problem statement, purpose of the study, and research questions are presented. The theoretical framework is also explained to support the examination of culture, EI, and transformational leadership. The nature of the study, along with definitions of important terminologies, are explained. Limitations and delimitations are also identified, along with the expected significance of the outcome.

Background of the Study

EI has been the subject of several research studies. It is considered to be a very critical element in the organization. Because of various schools of thought and theories of EI, it has been conceptualized as a trait, competency, or ability. Because I propose to use an ability measure of EI, I will generally refer to EI as an ability except where necessary to compare and contrast specific authors and theories.

There has been increased focus on female executive leadership in Jamaica in recent years (International Labor Organization (ILO), 2013). Fitzsimmons, Callan, and Paulsen (2014) identified various challenges relating to female chief executive officers that have prevented them from timely progressing to the executive level and playing a critical part in boardroom discussions. As EI is a critical element for success in leadership positions (Goleman, 1998), this ability in female managers may need to be more pronounced to allow them to be able to contribute at the highest level within the organization. Female managers who possess EI could assist in fostering positive personal and organizational relationships that might have an impact on organizational outcomes.

Globalization has impacted the operations of many organizations, requiring leaders to have special abilities to be effective (Boyatzis, 2008; Childs, 2004; Leban & Zulauf, 2004). The generations of workers currently present in the workplace and different work arrangements available have resulted in more dynamic organizations. It is therefore necessary to have more effective leaders who will be able to understand a diverse workforce and motivate employees to achieve goals and objectives. As more females aspire to progress to the executive level, it is even more important for them to be able to exercise EI, as organizations have to focus on this ability to be successful.

EI is defined as a person's ability to enable intrapersonal understandings and interpersonal skills, adapt to complex situations, deal with stress, as well as measure overall general mood (Bar On, 1997). It is the ability to identify, assess, and manage the emotions of oneself, others, and groups (Serrat, 2009). According to Goleman (1998), EI refers to the ability to recognise and regulate emotions in ourselves and in others. Goleman (1998) suggested that EI is more important than technical skills and IQ for jobs at all levels. EI plays an increasingly important role at the highest levels of any organization. When he compared exceptional and average performers in executive leadership positions, EI represented approximately 90% of the variation in their profiles, not cognitive abilities (Goleman, 1998).

Tait (2008) stated that EI is a set of social and personal abilities that assist people in managing their internal states and interactions with others. Women score higher on measures of EI than men (Pillay, Viviers, & Mayer, 2013). They also have more complex emotional knowledge, empathy, and social skills (Pillay et al., 2013).

Leadership effectiveness of female executives has been influenced by EI (Barling, Slater, & Kelloway, 2000). According to Barling et al. (2000), transformational leadership comprises idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. While social and emotional skills are essential for executive leaders, EI has become an increasingly relevant determinant of success for individuals as they progress within an organization (Zaccaro, 2001). In addition, emotionally intelligent senior managers perform better and have demonstrated a strong relationship between superior performance in leaders and emotional competence (Cavallo & Brienza, 2001).

The facilitation of effective communication within the organization is another critical function of EI (George, 2000). Its role is to change management effectiveness, training, and performance within the organization. Levels of EI significantly influence the performance of a leader (Caruso, Mayer, & Salovey; Bond & Donaldson-Feilder, 2004). Adeniyi and Omoteso (2014) suggested that a good leader has the responsibility of ensuring that quality relationships exist between themselves and their team.

According to Coetzee and Harry (2014), career progression of females has been influenced by the level of EI that they display in the workplace. Coetzee and Harry stated that the ability to manage one's own emotions contributes to career confidence and career progression. George (2000) suggested that moods and emotions play a critical role in the leadership process and EI contributes to effective leadership in organizations. Goleman (2003) suggested that an individual with high EI would possess outstanding leadership skills, good relationships with superiors, subordinates, and peers, and a high

degree of personal satisfaction and success in the workplace. According to Gardner and Stough (2002), emotionally intelligent leaders are happier and more committed to their organization, achieving higher success.

Cherniss (2000) stated that emotional competence refers to the personal and social competencies that lead to superior performance in work and emotional competence is linked to EI. Oberst (2009) suggested that emotional competence includes those competencies that are developed on the basis of EI. Goleman (1998) claimed that emotional competencies are not innate talents, but learned capabilities to achieve outstanding performance, and the five major EI domains are self-awareness, self-regulation, self-motivation, empathy, and social skills. Bar-On and Parker (2000) proposed four dimensions of emotional intelligence: (a) emotional perception, which is the registering of feelings, corresponding to self-awareness, (b) emotional integration, which is using these competencies to improve decision making, which is linked to self-regulation and self-motivation, (c) emotional understanding, which involves knowledge about emotions, which is aligned with empathy, and (d) emotional management which is linked to social awareness in the Goleman model.

Control and management of emotions are very important as the inability to respond appropriately may result in negative outcomes (Sipon, 2009). The Mayer Salovey Caruso Emotional Intelligence Test has been applied in many research studies to identify the degree of EI in each of these dimensions.

Problem Statement

ILO (2013) found that Jamaica has the highest proportion of female managers globally, more than countries like the United States and United Kingdom. Although the percentage of women in senior and middle management positions increased over the last 20 years, women are still underrepresented in top management (ILO, 2013). The percentage of female managers in Jamaica was 59.3%, but only 24% of firms had executive managers who were female (World Economic Forum, 2014).

A high level of EI in successful transformational leadership (Harms & Credé, 2010). Transformational leaders are then able to be promoted to the executive level based on exceptional interpersonal skills and sensitivity towards the emotions of employees (Harms & Credé, 2010). However, it has also been suggested that low levels of EI may exist between female managers and their employees in many Jamaican organizations (Zedeck & Goldstein, 2000), which could limit their level of transformational leadership and impede promotability to top management. The level of EI may be as a result of socialization and the influence of the urban and rural culture. These prior findings and conjecture has prompted the need to determine the mediating effect of EI on the relationship between culture and transformational leadership of Jamaican female managers.

Purpose of the Study

The purpose of this quantitative mediation analysis study is to determine the relationship between culture and transformational leadership, culture and EI, EI and transformational leadership, and the mediating effect of EI on the relationship between

culture and transformational leadership among Jamaican female managers. The goal is to assist Jamaican female managers despite their cultural environment to be transformational leaders at the executive level through the practicing of EI.

Definitions of Terms

Collectivism: The practice of placing the group before oneself, considering others' needs before one's own, and categorizing individual achievement as familial achievement (Kim, Yang, Atkinson, Wolfe, & Hong, 2001).

Culture: Patterned ways of thinking, feeling, and reacting, acquired and transmitted mainly by symbols, constituting distinctive achievements of human groups. The essential core of culture consists of traditional ideas and values (Kluckhohn, 1951).

Emotional intelligence (EI): A person's skill and ability to access intrapersonal understandings and interpersonal skills, adapt to complex situations, deal with stress, as well as measure overall general mood (Bar On, 1997).

Experiential emotional intelligence: A domain score according to the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) which assesses an individual's ability to experience emotion (Kerr, Garvin, Heaton, & Boyle, 2006).

Individualism: Emphasizing the needs and focusing on the emotions of individuals resulting in the perception of higher quality life with a balancing of positive and negative emotions (Fernández-Berrocal et al., 2005).

Power distance: The degree of centralization of authority and autocratic leadership which demonstrates the mental programming of individuals within a society regarding those in power and those at the lower end of the hierarchy (Hofstede, 1983).

Strategic emotional intelligence: Also known as reasoning emotional intelligence, this is another domain score according to the MSCEIT which assesses an individual's ability to strategize about emotion (Kerr et al., 2006).

Transformational leadership: The type of leadership that allows for effective interactions between managers and subordinates (Bass, 1997). It is also considered as the transitioning of team members from their points of self-interest to making tangible contributions to the team, organization, and community (Bass, 1997).

Uncertainty avoidance: The degree of comfort members of a culture feel in unfamiliar or unstructured situations and the extent to which 'a society tries to control the uncontrollable (Hofstede, 2001).

Research Questions

Focusing on specific hypotheses and significance tests in terms of the paths in a mediation model will not provide information on the size or meaningfulness of the mediating effect (Cumming, 2012; Hayes, 2013; MacKinnon, 2008). Therefore, hypotheses are unnecessary. Instead, a model building approach focused on examining and interpreting direct and indirect effects guides the research and a variety of model fit indices will be used to evaluate the size and meaningfulness of each mediation model.

With five subscales of cultural values orientation (power distance, uncertainty avoidance, collectivism, masculinity, long-term orientation), two subscales of EI (experiential, strategic), and one overall transformational leadership score, 10 mediation models were constructed to answer each of the following research questions (specific operationalization of the variables is presented in Chapter 3).

RQ1: To what extent does experiential EI mediate the relationship between power distance and transformational leadership?

RQ2: To what extent does strategic EI mediate the relationship between power distance and transformational leadership?

RQ3: To what extent does experiential EI mediate the relationship between uncertainty avoidance and transformational leadership?

RQ4: To what extent does strategic EI mediate the relationship between uncertainty avoidance and transformational leadership?

RQ5: To what extent does experiential EI mediate the relationship between collectivism and transformational leadership?

RQ6: To what extent does strategic EI mediate the relationship between collectivism and transformational leadership?

RQ7: To what extent does experiential EI mediate the relationship between masculinity and transformational leadership?

RQ8: To what extent does strategic EI mediate the relationship between masculinity and transformational leadership?

RQ9: To what extent does experiential EI mediate the relationship between long-term orientation and transformational leadership?

RQ10: To what extent does strategic EI mediate the relationship between long-term orientation and transformational leadership?

Theoretical and Conceptual Framework for the Study

The concepts of EI transformational leadership, and culture frame this study. The Salovey-Mayer ability model is the primary foundation for EI, but will be compared and contrasted with the Goleman mixed model and the Bar-On trait model.

Models of EI

The Salovey-Mayer model, also known as the ability model, defined EI as the ability to focus on processing emotional information and one's ability to excel in a social environment. It emphasizes the ability to understand, control, and apply emotions to facilitate thinking and is assessed through an ability-based measure (Mayer et al., 2002).

Goleman's mixed model viewed EI as varied competencies and skills that propel managerial performance and are measured by multi-rater assessment (Boyatzis, Goleman, & Hay Group 2001). This model has five components: self-regulation, self-awareness, internal motivation, empathy, and social skills. An emotionally mature individual displays all five of these qualities.

The Bar-On or trait model developed by Konstantin Vasily Petrides examines a cross section of interrelated emotional and social competencies, skills, and facilitators that impact intelligent behavior. It is measured mainly by self-report, inclusive of interviews and multi-rater assessment and focuses on individual behavior and self-perception (Bar-On & Handley, 2003a, 2003b).

For the purposes of the proposed study, the MSCEIT was used, which is an ability measure of EI. The MSCEIT measures two domains of EI: experiential and strategic. Experiential EI relates to an individual's ability to experience emotion (Kerr et al., 2006),

and strategic EI relates to an individual's ability to strategise about emotion (Kerr et al., 2006).

Transformational Leadership

The concept of transformational leadership is among the most popular and current approaches relating to the understanding of leadership effectiveness. Transformational leaders demonstrate integrity and fairness, set clear goals, have high expectations, and provide support and recognition. They stir the emotions and passions of their employees. Transformational leadership theory derives from many years of leadership theory development.

Burns was the principal theorist of transformational leadership, along with modern scholars and practitioners such as Drucker, Bass, and Avolio, who further developed Burn's theory. This theoretical support included three types of leadership: transformational, transactional, and laissez-faire. According to Burns (2003), laissez-faire is leadership by avoidance; a casual, nondirectional, and nonconfrontational style that may not be considered a form of leadership, due to the absence of the elements of effective leadership.

Transformational leaders look beyond a simple transaction and realize that establishing goals and empowering individual employees to meet those goals, all without need for specific directions, is essential for improved organizational effectiveness (Burns, 2003). Burns (1978) suggested that leaders can also influence the motives and values of subordinates through the teaching role of leadership.

Role of Culture

Globalization and the need for effective organizational leadership are critical for the success of international business entities. Consequently, it is a prerequisite for international leaders to understand the cultures in which they operate to ensure that they are able to empower their work teams to achieve a high level of performance (House et al., 1999). There are several theories relating to culture and its impact on leadership. Limitations do exist in transferring these theories across cultures.

Hofstede (1980) described culture as the involvement of collective thoughts, dividing groups and influencing the basic norms of society. Culture gives individuals a sense of who they are, where they belong, and the manner in which they should behave (Moran, Abramson, & Moran, 2014). Hofstede's identified four dimensions of national culture: power distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity (Moran et al., 2014).

Integration of EI, Transformational Leadership, and Culture

Salovey and various theorists contributed to the development of the theoretical framework of EI. The theory was further expanded by Goleman through research. EI theory corresponds with Burns' transformational leadership theory as they both examine the human constructs of values, motivation, and achievement. While there are some disagreements between Goleman and Salovey regarding details of the EI construct, they both recognize the human aspects of emotions, and concur that application of EI can greatly enhance relationships. Improved relationships result in improved performance,

collective visions, and common goals, which are major factors of transformational leadership (Miller, 2003; Rubin, 2003; Seal, 2007).

Matsumoto (1989) said that self-emotional appraisal relates to an individual's ability to understand and express their emotions. Despite emotions being biologically programmed, culture determines the controlling of expressions of emotions (Matsumoto, 1989). Emotions are shaped and maintained by culture (Kitayama & Markus, 1994). Cultural beliefs, traditions, and values influence the way individuals think and react to the stimuli around them (Kitayama & Markus, 1994).

My study connects the theoretical frameworks of transformational leadership, EI, and societal culture. The identification of the relationships between transformational leadership skills, emotional intelligence abilities, and culture will provide insight into how the three theories might share common elements or be mutually supportive. If the three theoretical frameworks are complementary, the resulting theoretical linkage might provide new methods of developing transformational leaders and promoting improved interpersonal relationships and performance in organizations.

Nature of the Study

The quantitative methodology was applied for this study. Participants were required to complete questionnaires to measure their level of EI and cultural orientation, as well as their level of transformational leadership in order to assess the mediating effect of EI on the relationship between cultural orientation and transformational leadership.

A simple mediation model consists of three variables: independent variable, mediator, and dependent variable (Baron & Kenny, 1986; MacKinnon, 2008). Mediation

analysis is guided by an empirically-grounded conceptual model in which there is prior evidence that the independent variable is related to both the dependent variable and the mediator, and the mediator is related to the dependent variable. What is yet to be determined is the extent to which the relationship between the independent and dependent variable is mediated.

The literature that has been reviewed supports the expectation that cultural orientation affects both transformational leadership and EI, and EI affects transformational leadership. Mediation is a causal path model in which the independent variable should be temporally or conceptually antecedent to both the mediator and dependent variable, and the mediator should be temporally or conceptually antecedent to the dependent variable, though there are some exceptions to these rules (Hayes, 2013). It is illogical to state that EI is antecedent to and causes culture, so culture cannot be the mediator.

Thus, with five subscales of cultural values orientation (power distance, uncertainty avoidance, collectivism, masculinity, long-term orientation) and two subscales of EI (experiential, strategic), 10 mediation models were constructed and tested (see Figure 1).

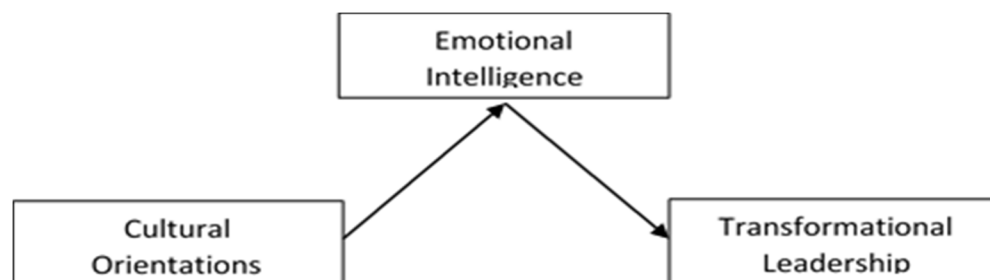


Figure 1. Generic model of the mediating effect of EI on the relationship between cultural orientations and transformational leadership.

Assumptions

Some assumptions in this study could significantly affect the results. The first assumption was that all participants responded to the surveys honestly and they accurately recalled situations that influenced their responses. It was assumed that EI, culture, and transformational leadership can properly and adequately be measured. There was also an assumption that instruments used in the study accurately measured what they purported to measure with similar levels of reliability and validity identified in previous research studies which used the MLQ-5X, MSCEIT, and CVSCALE. It was assumed that the participants in the study had varied work experiences, personal backgrounds, and personal traits.

Scope and Delimitations

Delimitations are factors that can be controlled to reduce potential weaknesses or problems in a study. The current study is confined to a specific group of employees. Only those in leadership positions were included in the study. The study explored three broad areas of culture, transformational leadership, and EI theories and applied them to a limited population of Jamaican female executives in several organizations. By using primary data, the current study results will only apply directly to the specific population. Another delimitation of the study is the choice of the survey instruments.

In this study, the independent variable is cultural orientations as measured by five subscale scores of Yoo, Donthu, and Lenartowicz's individual cultural values scale (CVSCALE). The mediating construct is EI as measured by two general areas,

experiential and strategic, of the MSCEIT V2.0. The MSCEIT's expanded range of EI competencies provides additional details that other EI tests do not measure. The dependent construct is transformational leadership. The MLQ is the most widely used instrument for measuring transformational leadership behavior.

Limitations

Limitations are potential weaknesses or problems in research that cannot be controlled and that may affect the results of the study or limit its usefulness. Limitations of the current study include typical problems with survey instruments such as social desirability effect and other similar biases such as the halo effect in which participants might respond in ways that portray themselves in a positive light. The study is also limited in terms of the number of participants surveyed, the time available to conduct the study, cost, and other resource limitations. Instrument validity and reliability are discussed in Chapter 3 in detail. An additional limitation is the possible overestimation of the accuracy, honesty, memory, and lack of bias of participants.

Significance

This research will provide further information regarding the relationship between culture, EI, and transformational leadership. It will present further insights into the leadership styles of Jamaican female managers and methods to improve interpersonal relationships in order to realize career progression. The findings of this research could inform the implementation of initiatives and training interventions that could positively impact the quality of transformational leadership and career progression of Jamaican female managers.

Summary and Conclusion

In this chapter, the problem, research questions, and boundaries of the current study were described. The need for Jamaican female managers to be capable of applying EI to result in transformational leadership was demonstrated. Relationships among EI competencies and transformational leadership skills within the studied population of Jamaican female managers might provide some insight into where and how these leaders might improve their transformational leadership skills. These insights into how these leaders might improve their transformational leadership skills could be used to promote more effective leadership and productivity in urban and rural Jamaica. Validated survey instruments for culture, EI competencies, and leadership skills were used for the current quantitative analysis and conclusions were derived from data. The theoretical frameworks of culture, transformational leadership, and EI provide a foundation for exploring the specific research questions. The combination of these three theories into a single framework for research regarding an unexplored population of Jamaican female managers may add to existing bodies of knowledge related to EI, culture, and transformational leadership by either confirming or disputing assumptions based on previous research studies.

Chapter 2: Literature Review

Problem Statement

A high level of EI results in successful transformational leadership (Harms & Credé, 2010). A transformational leader is able to be promoted to the executive level based on exceptional interpersonal skills and sensitivity towards the emotions of employees (Harms & Credé, 2010). ILO (2013) found that Jamaica has the highest proportion of female managers globally, ahead of countries like the United States and United Kingdom. Although the percentage of women in senior and middle management positions increased over the last 20 years, women are still underrepresented in top management (ILO, 2013). The study found that the proportion of women managers in Jamaica was 59.3%. Female managers are still unable to progress and contribute at the executive level, resulting in low representation in the boardroom. Low levels of EI may exist between female managers and their employees in many Jamaican organizations (Zedeck & Goldstein, 2000). This may be a result of socialization and the influence of the urban and rural culture. This has prompted the need to determine the mediating effect of EI on the relationship between culture and transformational leadership of Jamaican female managers.

Purpose of the Study

The purpose of this quantitative mediation analysis study is to determine the relationship between culture and transformational leadership, culture and EI, and EI and transformational leadership, as well as the mediating effect of EI on the relationship between culture and transformational leadership in Jamaican female managers. The goal

is to assist Jamaican female managers, despite their cultural environment, to be transformational leaders at the executive level through the practicing of elements of EI.

This literature review has identified the need for further research on the effect of culture on EI and its impact on transformational leadership of female managers in urban and rural Jamaica.

Synopsis of Current Literature Establishing Relevance of Problem

Globalization has emphasized the need for the application of EI by managers across borders in order to realize strategic objectives. The ability to communicate effectively and motivate and engage employees from different cultures must be possessed by managers and executives to facilitate teamwork and harmony in the workplace. Elements of urban and rural Jamaican culture may therefore impact the quality of leadership demonstrated by Jamaican female executives.

Preview of Literature Review

This chapter presents literature discussing the variables being examined that would have an impact on the research questions. The definition of EI was researched and the views of the three main theorists, Bar On , Goleman, and Caruso, Mayer, and Salovey were presented. Effective leadership requires managers to be emotionally intelligent. Barling et al. (2000) stated that leadership effectiveness of female executives has been influenced by EI. Coetzee and Harry (2014) suggested that upward mobility of female managers is influenced by the level of EI they possessed.

Cavazotte, Moreno, and Hickmann (2012) explained that EI may be related to transformational leadership. Gardner and Stough (2002) suggested that emotional

management may be responsible for a leader being inspirational and stimulating to their employees in order to encourage productivity and enthusiasm.

Ye, Wang, Wendt, Wu, and Euwema (2016) stated that values influenced by society in relation to gender may influence managerial behavior and leadership style. Vinkerburg, Van Engen, Eagly, and Johannesen-Schmidt (2011) said that developmental and nurturing behavior was more important for female managers in comparison to male managers. Johnson, Murphy, Zewdie, and Reichard (2008) suggested that female leaders may display both masculine and feminine behavior in order to be considered as effective as their male peers.

Literature Search Strategy

This literature review was compiled using multiple types of sources. Online databases included PsycINFO, ProQuest Central, PsycARTICLES, SAGE Journals, SAGE Premier, EBSCOHost, ResearchGate, and Google Scholar. Publication dates for this study ranged from 1980 to 2015. Sources authored by Mayer, Salovey, and Goleman, early theorists of EI, as well as other researchers in the field of EI, culture, and transformational leadership were used. Search terms used to locate research were: *emotional intelligence, culture, transformational leadership, collectivism, individualism, urban, rural, emotional intelligence and culture, emotional intelligence and transformational leadership, and culture and transformational leadership.*

Theoretical Framework

The theoretical framework of EI researched by Bar-On and Parker will ground this research study along with the theory of transformational leadership. Bar-On and Parker (2000) emphasized the emotional intelligence competencies that are closely aligned with the elements of the study; these include emotional perception, emotional integration, emotional understanding, and emotional management. The theory of transformational leadership is among the well-known current approaches relating to the appreciation of leadership effectiveness (Sadeghi & Pihie, 2012). The transformational leaders engage in integrity and fairness, set clear and concise objectives, have high expectations, and provide support for the realization of goals and recognition when these have been achieved. They invigorate the emotions and passions of their employees (Pierce & Newstorm, 2008).

This chapter will facilitate an objective discussion of the literature that examined some of the outcomes of research in the areas mentioned above. It will culminate with an explanation of how future research will influence the study.

EI

EI has been the subject of several research studies. Emotional intelligence is defined as a person's skill and ability to access intrapersonal understandings, interpersonal skills, adapt to complex situations, to deal with stress, as well as a measure of overall general mood (Bar On, 1997). It is the ability, capacity, skill, and self-perceived ability to identify, assess and manage the emotions of one's self, of others, and of group (Serrat, 2009). According to Goleman (1998), emotional intelligence refers to

the abilities to recognise and regulate emotions in ourselves and in others. Goleman (1998; see also Goleman, Boyatzis, & McKee, 2002) found that emotional intelligence is more important than technical skills and IQ for jobs at all levels. Goleman also reported that emotional intelligence plays an increasingly important role at the highest levels of an organization. When Goleman compared exceptional and average performers in executive leadership positions, emotional intelligence represented approximately 90% of the variation in their profiles, not cognitive abilities (Goleman, 1998, p. 108).

Tait (2008) suggested that emotional intelligence is a set of social and personal competencies that assist people in managing their internal states and their interactions with others. Studies have demonstrated that women score higher on measures of emotional intelligence than men (Pillay, Viviers, & Mayer, 2013). They also have more complex emotion knowledge, empathy, and social skills (Pillay et al., 2013).

Leadership effectiveness of female executives has been influenced by emotional intelligence (Barling, Slater, & Kelloway, 2000). According to Barling et al. (2000), transformational leadership comprises idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Some studies have described a positive correlation between transformational leadership and emotional intelligence (Harms & Credé, 2010). While social and emotional skills are essential for executive leaders, emotional intelligence has become an increasingly relevant determinant of success for individuals as they progress within the organization (Zaccaro, 2001). In addition, studies have indicated that emotionally-intelligent senior managers perform

better and have demonstrated a strong relationship between superior performance in leaders and emotional competence (Cavallo & Brienza, 2001).

The facilitation of effective communication within the organization is another critical function of emotional intelligence (George, 2000). Its role is to change management effectiveness, training and performance within the organization. Caruso, Mayer, and Salovey (2002) and Bond and Donaldson-Feilder (2004) agreed that levels of emotional intelligence significantly influence the performance of a leader. Good interpersonal skill results in effective leadership. Adeniyi and Omoteso (2014) further suggested that a good leader has the responsibility of ensuring that quality relationships exist among themselves and their team.

According to Coetzee and Harry (2014), career progression of females has been influenced by the level of emotional intelligence that they display in the workplace. Coetzee and Harry (2014) assumed that the ability to manage one's own emotions contribute to career confidence and career progression. George (2000) suggested that moods and emotions play a critical role in the leadership process and that emotional intelligence contributes to effective leadership in organizations. This is further supported by Goleman (2003) who suggested that an individual with high emotional intelligence would possess outstanding leadership skills, good relationship with his superiors, subordinates and peers, and a high degree of personal satisfaction and success in the workplace. According to Gardner and Stough (2002), emotionally intelligent leaders are considered to be happier and more committed to their organization, achieving higher success. This clearly demonstrates the importance of the practice of emotional

intelligence and the need for it to be practiced by female managers (Shukla & Nagar, 2013).

Cherniss (2000) stated that emotional competence refers to the personal and social competencies that lead to superior performance in the world of work and that emotional competence is linked to emotional intelligence. This is further supported by Oberst (2009) who suggested that emotional competence include those competencies that are developed on the basis of emotional intelligence. Goleman (1998) claimed that emotional competencies are not innate talents, but learned capabilities to achieve outstanding performance and that the five major emotional intelligence domains are self-awareness, self-regulation, self-motivation, empathy and social skills. These competencies described by Goleman (1998) may be aligned with those proposed by Bar-On and Parker (2000) who confirmed the four dimensions of emotional intelligence – emotional perception, which is the registering of feelings, corresponding to self-awareness; emotional integration, which is using these competencies to improve decision making, being linked to self-regulation and self-motivation; emotional understanding, which involves knowledge about emotions, being aligned to empathy; emotional management being linked to social awareness in the Goleman model.

Emotion regulation and management are considered to be prominent and complex facets of leader – follower workplace relationships (Glasø & Einarsen, 2008). The competencies outlined by Bar-On and Parker (2000) appropriately describe constructs which may be required for high level of interpersonal relationships in the Jamaican business environment in order to achieve operational objectives. The Mayer Salovey

Caruso Emotional Intelligence Test has been applied in many research studies to identify the degree of existence of these constructs (Mayer, Salovey, Caruso, & Sitarenios, 2003).

Models of EI

According to Bar-On (2006), there are currently three major conceptual models. The Salovey-Mayer model, also known as the ability model defined emotional intelligence as the ability to focus on processing emotional information and one's ability to excel in a social environment. It emphasizes the ability to understand, control and apply emotions to facilitate thinking and is assessed by an ability-based measure (Mayer et al., 2002). Goleman's mixed model viewed emotional intelligence as varied competencies and skills that propels managerial performance and is measured by multi-rater assessment (Boyatzis, Goleman, & Hay Group, 2001). This model comprises five components: self-regulation, self-awareness, internal motivation, empathy, and social skills. An emotionally mature individual displays all five of the aforementioned qualities. Bar-On's Trait model developed by Konstantin Vasily Petrides, examines a cross-section of interrelated emotional and social competencies, skills and facilitators that impact intelligent behavior. It is measured mainly by self-report, inclusive of interviews and multi-rater assessment and focuses on individual behavior and self-perception (Bar-On & Handley, 2003a, 2003b).

For the purposes of the proposed study, the Mayer-Salovey-Caruso Emotional Intelligence Test (Mayer, Salovey, & Caruso, 2002) will be used, which is an ability measure of emotional intelligence (Brackett & Salovey, 2006; Mayer & Salovey, 1997). The MSCEIT measures two domains of emotional intelligence: experiential and strategic.

Experiential emotional intelligence relates to an individual's ability to experience emotion (Kerr, Garvin, Heaton, & Boyle, 2006), and strategic emotional intelligence relates to an individual's ability to strategise about emotion (Kerr et al., 2006).

EI and Transformational Leadership

Kupers and Weibler (2006) stated that as transformational leadership requires leaders who are self-aware of their emotions and able to exercise emotional self-management, transformational components need EI competencies. Gardner and Stough (2002) also posited an alignment between emotional intelligence and various elements of transformational leadership in their research studies. Emotional intelligence is considered to be more significant than cognitive and technical skills (Reilly & Karounos, 2009). The findings of their research study suggest that transformational and charismatic leadership styles are preferred across various cultures (Reilly & Karounos, 2009).

Tucker (2002) suggested that emotional intelligence skills are integral in transitioning to higher levels within the organization. Leadership in an emotionally intelligent organisation involves encouraging all members to pursue emotional intelligence policies, and walking the talk, that is modeling the skills and attitudes of emotional literacy in their own conduct and dealings. Lunenburg and Ornstein (2004) posited that leadership emphasizes several elements of emotional intelligence; these qualities encompass motivation, integrity, empathy and intuitive abilities. According to Stone, Parker, and Wood (2005), leadership concerns the interaction of leaders with other individuals, and once social interactions are involved, emotional awareness and emotional regulation become important factors affecting the quality of these interactions.

McWilliam and Hatcher (2007) further supported this argument, stating that in order for the leader to foster positive interpersonal relationships with employees, a more transformational and participative style must be practised. George (2000) previously stated that when leaders are aware and are able to manage their emotions, they are able to be flexible towards challenges, consider alternatives, and avoid rigid decision making.

Transformational leadership is explained as the type of leadership that allows for effective interaction among managers and subordinates (Bass (1997)). It results in improved interpersonal relationships that are necessary for the dynamic business environment. Bass (1997) described transformational leadership as the transitioning of team members from their points of self-interest to making tangible contributions to the team, organization and community.

Transformational leadership includes exhibiting charisma through conviction and purpose, articulating an appealing vision of the future, stimulating new perspectives, and dealing with others as individuals (Bass, 1985). Effective transformational leaders communicate strong ideology, emphasize collective identity, and display exemplary behavior (Bass, Avolio, Jung, & Berson, 2003). This increases the level of motivation and builds higher cohesion and potency within teams (Bass et al., 2003). Gardner and Stough (2002) suggested that successful leaders who are able to manage their emotions and those within others are able to effectively communicate a vision, be optimistic, provide encouragement and stimulate others. Emotional management may be the foundation of the ability of the leader to be inspirational and stimulating to their employees (Gardner & Stough, 2002). It is critical that leaders possess this ability to

identify and understand their employees' emotions to maintain productivity and enthusiasm (Gardner & Stough, 2002).

Leban and Zalauf (2004) confirmed that transformational leadership had a positive impact on project performance. In addition, emotional intelligence ability contributes to transformational leadership behavior and ultimately the quality of project performance. It is strongly suggested that leaders with high emotional intelligence are more willing to apply styles that would demonstrate their understanding of their emotional status as well as those of their team members (Brown, Bryant, & Reilly, 2006). These researchers also stated that transformational leadership is more effectively based; consequently, more leaders with high emotional intelligence are more likely to apply this style (Brown et al., 2006).

Cavazotte, Moreno, and Hickmann (2012) explained that emotional intelligence seemed to be related to transformational leadership. Downey, Papageorgiou, and Stough (2006) stated that female managers who displayed transformational leadership behaviors were more likely to display higher levels of emotional intelligence and intuition. Additionally, Shukla and Nagar (2013) highlighted that female officers who participated in their research study exhibited higher social skills, a component of emotional intelligence. Despite the lack of emotional intelligence for some women, however, they still continue to progress to a point within the organization; the practice of this capability may greatly enhance their success. Haveman and Beresford (2012) predicted that women are less likely than men to be promoted to top management, and Eagly et al. (2003) stated

that women have some advantages in leadership but experience some disadvantages from evaluations of their skills as leaders.

While the abovementioned claims are well-founded based on conceptual terms, empirical evidence regarding the relationship between emotional intelligence and transformational leadership have presented mixed outcomes (Harms & Crede, 2010; Matthews, Zeidner, & Roberts, 2012). Antonakis (2004) argued that EI models have problems of validity and reliability, and suggested that EI construct may be influenced by speculative thinking. Lindebaum and Cartwright (2010) highlighted the problem of common method variance in studies applying same source data to examine the relationship between emotional intelligence and transformational leadership. Cavazotte, Moreno, and Hickman (2012) indicated the challenge of empirical research studies in investigating the correlations between dimensions of emotional intelligence and transformational leadership. These challenges may be as a result of the size of the data set, the nature of the data source, and the research instruments applied in the study (Hunt & Fitzgerald, 2013).

Effect of Culture

Hofstede (1980) described culture as the involvement of collective thoughts, dividing groups and influencing the basic norms of society. Culture gives individuals a sense of who they are, where they belong and the manner in which they should behave (Moran, Abramson, & Moran, 2014). Norms of behavior are influenced by the value system within a culture (Moran, Abramson, & Moran, 2014). These acceptable standards

may relate to guidelines regarding work ethic or pleasure to obedience for children, as well as equality in relationships (Moran, Abramson, & Moran, 2014).

Hofstede (1980) identified four dimensions of national culture, namely power distance, uncertainty avoidance, individualism collectivism and masculinity femininity (Moran, Abramson, & Moran, 2014). Moran, Abramson, and Moran (2014) also suggested that Michael Bond discovered four dimensions of cultural patterns. These include integration, which relates to the continuum of social stability; human-heartedness, which refers to values such as gentleness and compassion, value patience, courtesy, and kindness towards others; moral discipline relates to a sense of moderation in daily activities and the Confucian work dynamic demonstrates an individual's outlook to life and work (Moran, Abramson, & Moran, 2014).

Scott-Halsell et al. (2013) suggested that culture demonstrates a structured way of reacting, feeling and thinking through symbols. Zittoun and Gillespie (2015) presented a model that explained individual-culture relations, encompassing the effect of cultural elements on psychological experience. According to Zittoun and Gillespie (2015), position exchange involves many different social positions and emphasizes the social structuring of the situation to influence thought and action. Social positions may also be considered at an abstract level, for example being in power or in group. The holding of a particular position cultivates within the individual a certain psychological perspective (Zittoun & Gillespie, 2015). Position exchange demonstrates the movement of social positions, for example employees become employers; movements can also occur in the reverse. Zittoun and Gillespie (2015) suggested that these exchanges present a layering

of experiences within the individual which creates the possibility of dialogicality of mind. For example, the perspectives cultivated while being an employee contrast with those cultivated as an employer; perspectives cultivated while being a subordinate contrast with those of a manager.

According to Ross and Nisbett (1991), the theory of position exchange and internalization emphasizes the importance of the fact that individuals move between social positions. Social psychology demonstrates that people's psychological orientation or perspective is determined by their social position (Ross & Nisbett, 1991).

Bolman and Deal (2003) opined that culture concretizes an organization. The understanding of the national culture by employees within an organization determines the organizational culture, which may result in substantial benefits (Bolman & Deal, 2003). There is an improved level of interaction among staff members, the realization of objectives is more likely to be achieved, and there is more efficient planning with regards to future projects (Bolman & Deal, 2003). This view was also supported by Reilly and Karounos (2009) who stated that culture influences the behavior of an organization and its people. Additionally, a country's cultural attributes represent a critical role in determining the type of management and leadership style that is practised (Reilly & Karounos, 2009).

Individualism and Collectivism

Gouveia, Clemente, and Espinosa (2003) confirmed that the application of individualism and collectivism presents an objective view in relation to culture. This allows for a systematic comparison of societies as well as the ability to ascertain a pattern

of behavior that is corresponding with the particular cultural orientation. Individualistic and collectivistic cultures may be encouraged through the exposure of its inhabitants to factors of family structure, ecology, demographics and wealth. In a collectivistic culture, individuals will behave as a cohesive group rather than motivated mainly by their own self-interest as in an individualistic culture (Reilly & Karounos, 2009). Examples of collectivist characteristics may include acquired identity based on the system, a weak separation between work life and private life, and an emphasis on relationships (Reilly & Karounos, 2009).

Family structure. The size of families can also indicate whether a culture is collectivistic or individualistic. Triandis (1989) stated that large, extended families that are firmly rooted are associated with collectivistic societies due to the need for increased interdependence among inhabitants. Hofstede (1980) described a collectivistic society as one where the inhabitants, from birth, learn to integrate into strong and cohesive in-groups which ensure protection and support throughout their entire lifetime. A high level of loyalty is demonstrated in appreciation for this protection (Hofstede, 1980). It is further posited that small families that encourage separation are characteristic of an individualistic society where ties between individuals are loose and each person is responsible for their immediate family as well as themselves (Hofstede, 1980).

Research studies suggested that in individualistic societies, older generations believe that family rituals are important to the creation of successful families (Blieszner & Mancini, 1987; Fiese et al., 2002; Meske, Sanders, Meredith, & Abbott, 1994). They take on the responsibility within their families to ensure that strong bonding exists and

are maintained (Blieszner & Mancini, 1987; Fiese et al., 2002; Meske, Sanders, Meredith, & Abbott, 1994). According to Lykes and Kimmelmeier (2013), individualistic and collectivistic societies vary in relational mobility. The traditional family and community structures in collectivistic societies interpret interpersonal relationships to be more stable (Lykes & Kimmelmeier, 2013). On the other hand, individualistic societies reflect transient relationships, resulting in individuals having more choices; there is a need to continuously choose and maintain interpersonal relationships (Lykes & Kimmelmeier, 2013).

Ecology. According to Triandis (1995), individualistic cultures have been linked with personal achievements where there is less reliance on the land and more focus is placed on personal ambitions. On the contrary, collectivism is usually related to agricultural societies which require obedience, perseverance and conformity from the inhabitants in that environment (Triandis & Gelfand, 2012). Agricultural societies may be secluded from other societies, and it may be very challenging for this type of society to exist independently. If inhabitants are unable to survive independently and resources are inaccessible, then cooperation among group members becomes more critical (Triandis & Gelfand, 2012). Realo, Allik, and Valdi (1997) posited that agricultural societies are usually characterized as collectivistic due to the availability of limited resources, isolated locations as well as increased pressure to be accepted by the group.

Demographics. Demographics in a society relates to age, education, income, gender and race. Smith and Schwartz (1997) suggested that younger, educated persons tend to behave more individualistically in comparison to older and less educated persons.

Triandis and Gelfand (2012) stated that racial groups, for example people of color and Caucasians, have demonstrated differences in the individualism and collectivism constructs. Jamaica recorded a mid-score of 25 on the individualism-collectivism continuum (1-53) in comparison to the United States with a ranking of one (Hofstede & Bond, 1984).

Distribution of wealth. Hofstede (1980) identified a positive correlation between individualism and wealth; an increase in wealth resulted in an increase in individualism. However, there was no correlation in the reversed (Hofstede, 1980). An increase in wealth resulted in an increase in personal discretion to spend, resulting in increased individualism in the society (Triandis & Gelfand, 2012).

Attributes of Individuals Within Individualistic and Collectivistic Culture

Triandis (1995) suggested that the exposure of inhabitants is likely to influence the level of individualistic and collectivistic tendencies. These attributes may include emotions, cognition, norms, values and self-concepts (Triandis, 1995).

Triandis (1995) suggested that persons who exist within an individualistic environment possess egocentric emotions. These people are mainly concerned about themselves, incorporating conditions such as anger; on the contrary, persons in a collectivistic culture are strongly focused on others, incorporating the condition of empathy (Triandis, 1995). An individualistic culture will emphasise privacy among inhabitants while a collectivistic environment will reflect the opposite. This theory was further supported by Hofstede (2001).

According to Triandis (1995), cognitive processes within cultures that are individualistic in nature require persons to place more emphasis on personal needs and, rights and are directly responsible for their actions. In contrast, persons in a collectivistic culture are attentive to the needs of the group and are motivated by goals that are related to the wider society (Triandis, 1995).

Norms relate to patterns of behaviors within a particular environment. In an individualistic environment, norms are less consistent as individuals are independent agents (Triandis, 1995). In a collectivistic setting, social behavior is less pronounced as persons behave differently to each in-group member but uniformly with out-group (Triandis, 1995).

Triandis, McCusker, and Hui (1990) explained that an individualistic culture emphasizes values of curiosity, creativity, having a fulfilling life and pleasure. A collectivistic culture strongly values security, social relationship, personalized relationships and group harmony (Triandis, McCusker, & Hui, 1990).

Self-concepts are the product of social factors and differ between cultures (Triandis, 1995). Between individualistic and collectivistic cultures, self-concepts vary with regards to the manner in which the individual relates to others (Triandis, 1995). Persons in an individualistic environment will focus on independence instead of interdependence and would describe themselves as, for example, analytical or sarcastic. Individuals in a collectivistic society would categorise themselves as, for example, a loyal friend or a good husband.

Power Distance

According to Hofstede (1983), power distance relates to the degree of centralization of authority and autocratic leadership which demonstrates the “mental programming” of individuals within a society, those in power and those at the lower end of the hierarchy. The inequalities in physical and intellectual capacities existing in some societies may transition into inequalities in power and wealth. Other societies try to play down inequalities in power and wealth (Hofstede, 2011).

Uncertainty Avoidance

Hofstede (1993) referred to this as the manner in which society processes the unavailability of time in relation to past, present and future and existing uncertainty due to the unknown future. Members in some societies are socialized to accept this uncertainty and will readily take risks while being tolerant of the various types of behavior and opinions (Hofstede, 2011). These societies are referred to as “weak Uncertain Avoidance” societies as there is a high sense of security (Hofstede, 2011). Other societies socialize their people into trying to be ahead of the future. There will be a higher level of stress in persons existing in this type of environment which manifests in greater emotionality, nervousness and aggressiveness; these societies are referred to as “strong Uncertain Avoidance” societies (Hofstede, 2011).

Avoidance societies have institutions that try to create security and avoid risk. This may be done through technology which allows for the building of houses and power stations to give a sense of security. Laws and regulations produce rules and institutions to give protection from unpredictability of behavior (Hofstede, 2011). A sense of

security is also presented with the nomination of experts who are accepted as a form of law as well as religion which emphasizes meditation, such as Capitalism and Marxism (Hofstede, 2011).

Masculinity Versus Femininity

Some societies minimize or maximize the social sex role division (Hofstede, 1983). According to Hofstede (2011), social role divisions are arbitrary, and what is perceived as a typical task for men or for women can vary from one society to the other. Some societies allow both men and women to take many different roles while others emphasize a division in roles. (Hofstede, 1983). A public hero in a masculine society is the successful achiever. A feminine society will acknowledge the underdog (Hofstede, 2011).

Long-Term Orientation Versus Short-Term Orientation

Long and short-term orientation relates to the choice of focus for people's efforts: the future or the present and past (Hofstede, 2011).

Emotional Intelligence and Culture

Scott-Halsell, Saiprasert, and Yang (2013) said that culture plays an important role in EI levels of individuals. Matsumoto (1989) explained that self-emotional appraisal relates to an individual's ability to understand and express their emotion. Despite emotions being biologically programmed, culture determines the controlling of expressions of emotions (Matsumoto, 1989). Kitayama and Markus (1994) confirmed the linkage between culture molding and the influencing of emotions. Emotions are shaped and maintained by culture (Kitayama & Markus, 1994). Cultural beliefs,

traditions, and values influence the way an individual thinks and reacts to the stimuli around them (Kitayama & Markus, 1994). Most times, culture affects their relationships and behaviors when communicating and relating to others (Kitayama & Markus, 1994). Eid and Diener (2001) suggested that the societal norms also influence the interpretation of emotions and how they are controlled. This was further supported by the model developed by Oyserman, Kemmelmeier, and Coon (2002) who suggested that psychological functions, such as emotional intelligence, are influenced by culture. They posited that the way in which an individual evaluates situations, which is described as the construal, may be influenced by culture (Oyserman et al., 2002). Their model therefore represents an integration of cultural psychology and social cognition and may provide a more concise picture on the way culture interacts with the mind (Gunkel, Schlägel, & Engle, 2014).

Anget et al. (2007) suggested that an emotional intelligent individual in one societal culture may not be considered to have that characteristic in another culture. The reason for this is that norms and values influence the factors in life, which impacts the way in which emotions are appraised, identified and applied. Taras et al. (2010) also posited that emotions, perceptions and cognitive schema are influenced by cultural beliefs and values.

Culture, as explained by Hofstede (1980), involves the cooperative programming of the mind, segregating groups and influencing the basic norms and values for a society. Culture involves a patterned way of thinking, feeling, and reacting, adopted and expressed mainly through symbols (Scott-Halsell et al., 2013). With the basis of

emotional intelligence being awareness of one's own and others emotions and feelings while using this information to determine appropriate behavior, culture inherently impacts the emotional intelligence behaviors that are a result of adherence to cultural norms (Scott-Halsell et al., 2013). The effect of culture on emotional intelligence in conflict management was demonstrated by the model of Taras, Kirkman, and Steel (2010) who proposed that psychological characteristics have a mediating effect on behavior, suggesting therefore a possible direct effect.

Palmer, Gignac, Ekermans, and Stough (2008) suggested that the impact of cultural differences on emotions is empirically applied in different domains. In addition, different cultural values are argued to influence emotion perception, expression, and regulation which are significant aspects of emotional intelligence (Palmer, Gignac, Ekermans, & Stough, 2008).

The cultural-relativist camp suggested that culture has a significant impact on emotion display; consequently, cultural norms, learned through socialization, determine the expression of emotion (Scott-Halsell et al., 2013). One of the predominant roles of culture is to help develop norms of emotion, particularly emotional expressions (Matsumoto, Yoo, & Fontaine, 2008). Matsumoto et al. (2008) further explained the cultural norms that influence and modify emotional displays according to the immediate social environment.

Individualism and collectivism are linked to the integration of individuals into primary groups, for example the organization. People within a culture with individualistic characteristics demonstrate self-centeredness while a collectivistic

environment is one where persons would focus on the quality of relations (Hill, 2001). According to Fernández-Berrocal, Salovey, Vera, Extremera, and Ramos (2005), culture impacts on the emotional adjustment and perception in several ways. Cultures of an individualistic nature place more emphasis on the needs of an individual, giving more focus on the emotions of the individual (Fernández-Berrocal et al., 2005). This results in the perception of higher quality life with a balancing of positive and negative emotions (Fernández-Berrocal et al., 2005). Cohesion is emphasized in a collectivistic environment; an individual's needs are secondary (Fernández-Berrocal et al., 2005). Consequently, the emotions of the individual are given less focus (Fernández-Berrocal et al., 2005). Emotional intelligence changes in each culture as it is critical for a diverse workforce to realize effective team relationships.

Culture and Transformational Leadership

Muenjohn and Armstrong (2007) stated that although different leadership characteristics are expected to exist in societies with different cultural profiles, leaders are expected to behave in a particular manner in order to be classified as an effective leader, despite the type of culture which prevails. Research studies examining the relationship between culture and transformational leadership are limited (Muenjohn & Armstrong, 2015). Spreitzer, Perttula, and Xin (2005) confirmed that cultural values play a critical role in the relationships between transformational leadership and leadership effectiveness.

While there is limited research, some of those that exist suggest that some characteristics of collectivistic cultures should influence the practice of transformational

leadership at a greater degree in comparison to individualistic cultures (Jung, Bass, & Sosik, 1995). Hill (2011) described individualism as a concept that examines the level of focus a culture places on personal interest in comparison to the collective group where more emphasis is placed on relationships. Pillai and Meindl (1998) suggested that collectively-orientated leaders have a positive effect on organizational performance. Rauch, Frese, and Sonnentag (2000) also pointed out that transformational leaders reacted to the opinions of employees in high uncertainty avoidance companies, which resulted in considerable improvement in their performance.

According to Lu and Lin (2014), effective leadership can decrease culture difference. Jung and Avolio (1999) stated that in highly collectivistic cultures, employees displayed higher performance with transformational leaders in comparison to transactional leaders. They can actually improve their performance by following the directives of their transformational leader. Lu and Lin (2014) further suggested that transformational leadership is considered to be an effective leadership process that includes the development of a closer relationship between leaders and their employees. Research studies have indicated that transformational leadership has been aligned to improved organizational performance (Lu & Lin, 2014). Transformational leaders work to satisfy the needs of their employees and encourage positivism for individuals, groups and organizations, placing less focus on transactions (Lu & Lin, 2014).

Bass and Avolio (1994) suggested that a high correlation exists between transformational leader behavior and participation in decision-making. Eylon and Au (1999) researched the effects of empowerment and discovered that participants from high

and low power distance cultures have a higher level of job satisfaction when they are empowered. This suggests that transformational leaders who are more participative to be effective in egalitarian societies. Chen et al. (2016) believed that both human and social capital, which focuses on relational resources that requires action and add value, are critical for organizational success. In order to realize competitive advantage, both human and social capital resources are important (Barney, 2001; Dess & Sauerwald, 2014). Leadership is an integral resource for human capital that influences organizational performance (Wright et al., 2001) and manage and guide a critical part of organizational resources through social capital (Hitt & Ireland, 2002). Transformational leaders are required to scan the environment to unearth and establish widespread internal and external exposures to varied opinions (Heavey et al., 2009). These leaders become experts in spanning boundaries and linking with outsiders to share information, encourage organizational collaboration and control resources (Den Hartog & Belschak, 2012). Transformational leadership may strongly influence employees to form external social capital that encourages competitive advantage (Carter et al., 2015).

Shipliov and Danis (2006) suggested that top managers are considered to have top management teams social capital when their relationship with team members and external stakeholders demonstrates goodwill and benefits areas such as information, resources and unified agreement. Internal social capital is derived from within-group relationships while external social capital will be realized from linking out-group ties (Adler & Kwon, 2002). Executives who demonstrate transformational leadership are expected to

positively impact levels and quality of internal and external social capital within their teams (Chen et al., 2016).

Leadership and Gender

Ye, Wang, Wendt, Wu, and Euwema (2016) explained that values influenced by society in relation to gender may influence managerial behavior and leadership style. It is traditionally believed that men are expected to be the providers for their families and women to be the homemakers (Eagly, 1987). Gender egalitarianism describes the extent to which a society minimizes the gender role differences and emphasizes gender equality (Emrich et al., 2004). Low gender egalitarianism cultures are characterized by differentiated gender roles. In these cultures, persons act according to their gender role norms (Costa et al., 2001), which means a high level of masculine characteristics for men, and a high level of feminine characteristics for women (Park, 1997). The prime leadership model in low gender egalitarianism cultures is composed of masculine qualities, such as directive and autocratic leadership styles (Paris, Howell, Dorfman, & Hanges, 2009). It may be difficult to support the nurturing and supporting qualities in these societies (Emrich et al., 2004). In high gender egalitarianism cultures, women possess the same level of authority and status as men in organizations (Emrich et al., 2004). Individuals in high gender egalitarianism cultures treat men and women equally and support egalitarian relationships between them (Best & Williams, 1993). The responsibilities of breadwinner and homemaker are shared between men and women.

The social role theory (Eagly, 1987; Eagly et al., 2000) suggested that women are expected to be communal, that is nurturing, sensitive, understanding. On the other hand,

men are expected to be agentic, that is assertive, confident and controlling (Eagly, 1987; Eagly et al., 2000). Individuals within the society have perceptions of how leaders should behave (Lord & Maher, 1993). These leadership perceptions are more aligned with agentic than communal attributes (Schein, Müller, Lituchy, & Liu, 1996). Globally, people tend to believe that effective leaders should possess agentic qualities, which include competitiveness, assertiveness and confidence. According to role congruity theory (Eagly & Karau, 2002), bias against female leaders exists because of the incongruity between the communal qualities characteristic of women and the agentic qualities typical of effective leaders. Female managers, who display agentic qualities, may still be considered less favorably than male managers because they are perceived to violate their gender role. Eagly and Karau (2002) argued that when females exhibit more communal leadership behavior, such behavior decreases agentic women's inequality from their female gender roles, and this diminishes the less favorable reactions exhibited towards female leaders. Vinkenburg, Van Engen, Eagly, and Johannesen-Schmidt (2011) supported this school of thought and confirmed that in relation to upward mobility, developmental and nurturing behavior are more significant for female managers in comparison to male managers. In addition, Johnson, Murphy, Zewdie, and Reichard (2008) reported that female leaders may display both masculine and feminine behavior in order to be considered as effective as their male peers who are required to demonstrate masculine leadership behavior.

Ye et al. (2016) suggested that male managers have different experiences across cultures. The social status of men demonstrates that they have more access to power and

resources in relation to women, and ultimately greater opportunities. They report less job-related stress in comparison to females (Gardiner & Tiggemann, 1999) and are evaluated more favourably (Foschi, 2000). Male managers in collectivistic cultures may be required to apply coaching more than those in individualistic cultures as collectivistic cultures encourage managers to take care of their employees' well-being and development which will result in loyalty and trust (Jung et al., 1995; Markus & Kitayama, 1991). Lyness and Judiesch (2008) suggested that male managers in high gender egalitarianism cultures are more likely to adopt communal leadership style which help their subordinates to develop their skills and talents (Emrich et al., 2004). On the other hand, male managers in low gender egalitarianism cultures need to act in alignment with 'masculine' stereotypes (Gartzia & Van Engen, 2012). They may be more hesitant to demonstrate collective coaching behavior in an environment where the masculine and autocratic leadership style is emphasized (Paris et al., 2009).

Jamaican Culture

Elements of the Jamaican Urban Culture

Mullings, McCaw-Binns, Archer, and Wilks (2013) explained that Jamaica, a middle-income island nation within Latin America and the Caribbean, has experienced rapid urbanization. Individuals living in the urban areas increased from 39% in 1970 to 54% in 2011. Factors influencing this increase include underdeveloped infrastructure and limited economic opportunities in the rural areas and burgeoning service and trade economy in the metropolis societies. In an urban culture, persons who build and manage the home are considered as low status and cooperative, demonstrating a character of

warmth, low competency and evoking patronizing affection (Bridges, Etaugh, & Barnes Farrell, 2002; Eagly & Steffen, 1984, 1986; Eckes, 2002). This theory was later supported by Turley (2015) who stated that the growth and behavior of the individual is impacted by the city. Female professionals in the urban environment are viewed as high-status competitors, generating an envious prejudice among the society that portrays them as competent but unemotional, inducing respect as well as resentment (Bridges, Etaugh, & Barnes-Farrell, 2002; Eckes, 2002; Etaugh & Poertner, 2002).

Basabe and Ross (2005) presented the school of thought that urbanization, which is aligned with industrialization, along with market development and modernization, as well as continued complexity of life, seem to concretize individualism in a society. Continuous development in more complex societies demonstrate a high level of individualism. It is also suggested that wealth supports individualism; additionally, economic development is aligned with post-materialism, which is considered an increase in expressive individualism (Basabe & Ross, 2005). A multivariate analysis conducted by Basabe and Ross (2005) confirmed the influence of family size, corruption, human rights and ethnic diversity on individualism. Basabe and Ross (2005) also stated that individualism is related to lower levels of nepotism and greater respect and appreciation for civil rights and political freedom (Basabe & Ross (2005).

Mullings et al. (2013) stated that the urban female in the informal environment is more apt to experience stress. Apart from being exposed to environmental hazards such as disease epidemics and floods, the inadequate social services, limited social support and high rates of crime and violence also pose a threat to her mental well-being. Mullings et

al. (2013) also explained that social networks in the informal Jamaican setting reflect a male-dominated environment, with women having little control and are often victimized. These male-dominated social systems provide recognition, protection and social mobility for the men which impact positively on their mental health. Despite the depressive elements existing in the environment, women focus on their survival and that of their children.

Elements of Jamaican Rural Culture

Dasgupta et al. (2014) referred to rural as being open country and small settlements. These areas are usually dependent on agriculture and natural resources (Dasgupta et al., 2014). They are also characterized by high prevalence of poverty, isolation and marginality, lower human development, and a high level of neglect by policymaker is evident (Dasgupta et al., 2014).

Livelihood in small towns and rural communities in dense publics supports social control and collectivism (Triandis, 1995). Despite the nuclear family existing before industrial development, in communitarian cultures, family size is greater in more collectivist communities (Triandis, 1995), which is characteristic of rural Jamaican societies. These societies emphasize social and power disparities, a violation of human rights and higher level of political corruption (Triandis, 1995).

Women in rural communities play integral roles in agricultural production and, at the same time ensuring the maintenance of family through the daily activities such as cleaning, cooking, and caring for children, the elderly and the sick and disabled (United

Nations, 2008). Engagement in wage employment allows some women to leave their homes or their small rural communities (United Nations, 2008).

Household members may become dispersed due to the need to migrate for a better life, with some residing in towns while others live in rural areas (United Nations, 2008). The migration of younger people from rural to urban areas results in the more pressures and responsibilities being absorbed by those remaining, resulting in an accelerated ageing of the that population (United Nations, 2008). When men migrate to an urban environment on a temporary and seasonal basis, households may be managed by women (United Nations, 2008). In many cases, men may continue to dominate the decision-making process even though they are not in the home. There are also a significant number of female-headed households without association to a male partner because the women are unmarried, or are divorced or widowed (United Nations, 2008).

Conclusion

Examination of the literature revealed the effect of emotional intelligence and its impact on culture and transformational leadership. It presents opposite views on the alignment of emotional intelligence and transformational leadership. Markus and Kitayama (1991) suggested that people in varied cultures have strikingly distinct concepts of the self, of others, and of the interdependence of the self with others; these are key aspects of self-awareness and relationship management dimensions of emotional Intelligence. Results confirmed that there are cultural differences in emotional experience; individualist and collectivistic nations also showed significant differences in norms for feeling pride and guilt.

Limited evidence existed in the areas of the relationship between culture, EI, and transformational leadership. The gap in the literature therefore requires further research to identify the mediating effect of EI and the relationship between culture and transformational leadership in other countries.

Chapter 3: Research Method

Introduction

This study is designed to measure and examine the mediating effect of EI on the relationship between culture (independent variable) and transformational leadership (dependent variable) among female managers in urban and rural Jamaica. The results of the study will assist in the development and implementation of training interventions which will develop EI and transformational leadership skills of Jamaican female managers.

In this chapter, I discuss the research design as a mediation model, variables in the mediation model, research questions, population and sampling procedures, instruments used to measure variables, data analysis plan, threats to validity, and ethical procedures.

Research Design and Rationale

The research method is quantitative with a correlational design. Correlation designs determine whether a relationship exists between variables. According to Creswell (2013), the quantitative method is the more appropriate method as it is considered to be effective in identifying relationships between variables. The correlational design is appropriate to measure the degree of association between variables applying statistical procedures of mediation analysis (Creswell, 2013).

Mediation analysis is guided by an empirically-grounded conceptual model in which there is prior evidence that the independent variable is antecedent and related to both the dependent variable and the mediator, and the mediator is antecedent and related

to the dependent variable. What is yet to be determined is the extent to which the relationship between the independent and dependent variable is mediated.

With five subscales of cultural values orientation (power distance, uncertainty avoidance, collectivism, masculinity, long-term orientation) and two subscales of EI (experiential, strategic), 10 mediation models were constructed and tested.

Research Questions

Focusing on specific hypotheses and significance tests about the paths in a mediation model will not provide information on the size or meaningfulness of the mediating effect (Cumming, 2012; Hayes, 2013; MacKinnon, 2008). Therefore, hypotheses are unnecessary. Instead, a model-building approach focused on examining and interpreting direct and indirect effects guides the research and a variety of model fit indices were used to evaluate the size and meaningfulness of each mediation model to answer the following research questions.

RQ1: To what extent does experiential EI mediate the relationship between power distance and transformational leadership?

RQ2: To what extent does strategic EI mediate the relationship between power distance and transformational leadership?

RQ3: To what extent does experiential EI mediate the relationship between uncertainty avoidance and transformational leadership?

RQ4: To what extent does strategic EI mediate the relationship between uncertainty avoidance and transformational leadership?

RQ5: To what extent does experiential EI mediate the relationship between collectivism and transformational leadership?

RQ6: To what extent does strategic EI mediate the relationship between collectivism and transformational leadership?

RQ7: To what extent does experiential EI mediate the relationship between masculinity and transformational leadership?

RQ8: To what extent does strategic EI mediate the relationship between masculinity and transformational leadership?

RQ9: To what extent does experiential EI mediate the relationship between long-term orientation and transformational leadership?

RQ10: To what extent does strategic EI mediate the relationship between long-term orientation and transformational leadership?

Methodology

Population

Respondents were women who were employed as managers in organizations across Jamaica and who were involved with different professional bodies. These respondents participated in the study through the online completion of questionnaires. The population was limited to Jamaican females between the ages of 30 and 55.

Sampling and Sampling Procedures

Sampling was convenient but purposive to obtain adequate size of the number of participants for a mediation analysis that was representative of the population of female

Jamaican managers across various organizations and professions in urban and rural areas of Jamaica.

The target sample size for this research was based on detecting a medium effect size ($r = .39$) between predictor and mediator and between mediator and outcome. With $\alpha = .05$ and power = .80 the target sample size should be 90 for a statistically significant Sobel test of the mediating effect (Fritz & MacKinnon, 2007).

Procedures for Recruitment, Participation, and Data Collection

Female Jamaican managers within various organizations and professional associations were recruited to participate in this study. Following Walden Institutional Review Board (IRB) approval of my research, I contacted appropriate authorities at PROVEN Wealth Management, Registrar General Department, Victoria Mutual Building Society and the Human Resource Management Association described the purpose of my study, and requested assistance in distributing research invitations (see Appendix A) to an email list of eligible potential participants. Those who provided me with a list were asked to sign a Letter of Cooperation, which was provided to the Walden IRB.

The research invitation provided a link to part of the survey on SurveyMonkey, the last item of which linked to the separately hosted MSCEIT on the Multi-Health Systems (MHS) platform. This linkage is necessary because MHS only allows the MSCEIT to be electronically accessed on its platform, and because MHS will not host a researcher's other items of interest except for some basic demographics (sex, age, ethnicity, and occupation). MHS also asks for the participant's first and last name, which will also be asked on the SurveyMonkey portion in order to link participant responses.

Once the SurveyMonkey data and the MHS data are merged in an SPSS data file, first and last names were deleted.

The first SurveyMonkey page was the informed consent (see Appendix B), which participants must agree to in order to access the survey. The second page included eligibility items, which participants must certify in order to access the rest of the survey. Eligibility includes: (a) being Jamaican, (b) being female, (c) aged 30-55, and (d) currently employed in Jamaica in a supervisory or managerial position. Eligible participants were then able to complete the CVSCALE, MLQ transformational leadership items, and demographic items in SurveyMonkey and then linked to the MHS platform to complete the MSCEIT and its demographic items. In SurveyMonkey the informed consent item, eligibility items, and linkage item (first and last name) required a response; for all other items, participant response was voluntary, and a participant could withdraw at any time by exiting the SurveyMonkey or MHS online platform. MHS does not require response to the linkage or other demographic items.

Because both the MLQ and MSCEIT have a per participant cost to administer, and because power analysis indicates a need for 90 participants with complete data, data collection terminated once a quota sample of 120 is reached. Having a cutoff quota of 120 adequately allowed for loss of cases due to substantial missing data.

Instrumentation

In this study, the independent construct is cultural orientations as measured by five subscale scores of Yoo, Donthu, and Lenartowicz's (2011) individual cultural values scale (CVSCALE). The mediating construct is emotional intelligence as measured by two

general areas experiential and strategic of the MSCEIT V2.0 (Mayer et al., 2003). The dependent construct is transformational leadership and were measured by the MLQ.

Cultural Values Scale

According to Yoo, Donthu, and Lenartowicz (2011), the CVSCALE was developed to capture Hofstede's (1991) five cultural dimensions that exists at the individual level. It represents an extension of Hofstede's (1991) cultural values scale that had initially aimed to measure cultural values at the country level (Yoo et al., 2011). Researchers identified several methodological challenges related to Hofstede's metric; a weak correlation existed among the cultural dimensions (Yoo et al., 2011). Low reliability was also identified at the individual level in relation to the five cultural dimensions (Yoo et al., 2011). The CVSCALE consists of 26-items that assesses cultural values consistent with Hofstede's (1980, 1991) typology. These values are power distance, uncertainty avoidance, collectivism, masculinity, and long-term orientation (Yoo et al., 2011).

Power distance is described as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally (Prasongsukarn, 2009). Uncertainty avoidance is defined as the extent to which the members of a culture feel threatened by uncertain or unknown situations (Prasongsukarn, 2009). Individualism pertains to societies in which the relationship between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family; collectivism relates to the opposite (Prasongsukarn, 2009).

A collectivistic society reflects cohesiveness among peers and, therefore, individual emotions are controlled; one's own emotions are recognized but suppressed. Since emotions are not displayed, it is difficult to see and recognize emotions of others. Masculinity and femininity represent the dominant sex role pattern in the vast majority of both traditional and modern societies (Prasongsukarn, 2009).

CVSCALE provides the flexibility to conceptualize, measure, and aggregate cultural orientation at any level, group or country and has been used in several countries, including the U.S., Korea, Poland, and Brazil (Prasongsukarn, 2009). Permission to use the CVSCALE was obtained from the corresponding author (Boonghee Yoo) and the publisher (Taylor and Francis)—see Appendix C.

Reliability and validity. The reliability of the CVSCALE was tested using Cronbach's alpha and the validity of the scale was tested using exploratory factor analysis (EFA) as well as confirmatory factor analysis (Prasongsukarn, 2009). The reliability was .63 for power distance, .81 for uncertainty avoidance, .81 for collectivism, .61 for masculinity, and .85 for long-term oriented (sometimes referred to as Confucian dynamism). Therefore, the results of the tests showed that the CVSCALE and its items had exhibited appropriate reliability and validity (Prasongsukarn, 2009). The exploratory factor analysis involved two steps. Data from three separate samples of American, Korean-American, and South-Korean undergraduate students were analyzed as well as the pooled sample through individual level multicultural factor analysis (Yoo et al., 2011), applying orthogonal rotation for the items. Five distinct factors were identified. A process of elimination produced the 26-item CVSCALE of five cultural orientation

factors. This supported the 44.5% of the variance in relation to the pooled data which corresponds to Hofstede's country level analysis in which 49% of the variances was clarified. Oblique rotation produced similar results, confirming the validity of the measures (Yoo et al., 2011).

The confirmatory factor analysis was conducted to identify and confirm the multidimensionality of five cultural dimensions suggested by Hofstede (Yoo et al., 2011). The results demonstrated convergent validity of all items, through the application of LISREL 8 maximum likelihood method (Yoo et al., 2011), with the lowest t-value being 12.22 for LT3 on long-term orientation. The composite reliability estimates were acceptable: .62 for power distance, .71 for uncertainty avoidance, .76 for collectivism, .70 for long-term orientation, and .68 for masculinity (Yoo et al., 2011). Although reliability was modest, it was classified as satisfactory as it was significantly higher in comparison with the results usually achieved in the scale validation phase (Yoo et al., 2011). The application of the proposed instrument in cross-cultural studies is extensive. The CVSCALE can benefit cross-cultural researchers and multi-cultural business practitioners. This scale links cultural values to individual attitudes and behaviors because the data about cultural orientation, attitudes, and behaviors come from the same source.

Threats to validity. According to Gunkel et al. (2014), more research studies that compares validity, reliability, and invariance of different scales that measure cultural values at the individual level, such as the one by Sharma (2010) is needed.

MSCEIT V2.0

Brackett and Salovey (2006) suggested that the MSCEIT is the measurement instrument developed from the ability model of emotional intelligence (Mayer & Salovey, 1997). The MSCEIT was developed to measure the four emotion-related abilities – perceiving, using, understanding, and managing emotions (Brackett & Salovey, 2006). The instrument is comprised of 141 items that are divided among eight tasks, two tasks for each dimension (Brackett & Salovey, 2006). The perceiving of emotions is assessed by asking participants to identify emotions expressed in photographs of faces. They are also asked to identify emotions expressed in artistic designs and landscapes (Brackett & Salovey, 2006). A five-point scale allows participants to indicate the emotion that is expressed in the photograph, design or landscape (Brackett & Salovey, 2006). A five-point scale is also used to assess the participant’s ability to use emotions to facilitate thought (Brackett & Salovey, 2006). The ability to understand emotions and employ emotional knowledge is assessed by asking respondents to decompose emotion blends and to construct simple emotions to form complex feelings (Brackett & Salovey, 2006). The managing of emotions in the self and others is examined through the emotion management task which measures the ability to grade the effectiveness of strategies to manage emotions in different situations (Brackett & Salovey, 2006).

The MSCEIT is a MHS proprietary instrument. Correspondence with MHS Client Services regarding application for the use of the MSCEIT is provided in Appendix D.

Reliability and validity. The MSCEIT is becoming the standard instrument for the measuring of emotional intelligence from an ability perspective. The overall

emotional intelligence score (EIQ) provides an overall index of the respondent's emotional intelligence. In reference to the EI measure, it is believed to be scientifically derived and psychometrically independent in relation to the traditional personality measures (Mayer et al., 1990, Salovey & Mayer 1990, Mayer & Salovey 1997). The test-retest reliability of the MSCEIT is adequate, in alignment with its theoretical assumptions. Some authors have confirmed that assessments of the MSCEIT instrument have demonstrated a high level of reliability or internal consistency (Matthews, Zeidner, & Roberts 2002). According to Mayor et al. (2004), the overall test reliability range from $r = .86$ to $r = .90$. Maul (2012) suggested that MSCEIT scores may be related to intelligence and other psychological variables and positive results in a fairly reliable manner with the idea that the MSCEIT measures emotional intelligence.

Threats to validity. In more recent research studies, authors who previously believed that the test was highly reliable are now suggesting that the reliability of the MSCEIT in nearly all instances is far from optimal (Mayor et al., 2004). The prolongation of scholarly work on the emotional intelligence construct will continue to provide further understanding of human cognition and behavior as well as the measurements applied in these studies (Maul, 2012).

MLQ

Capacity for leadership were measured through the application of the transformational leadership component of the MLQ instrument. Bass (1985) developed the MLQ instrument to measure transformational and transactional leadership. This instrument also acts as a measurement of the full range development model. According

to Bass (1985), transformational leaders demonstrate four types of behavior: charismatic leadership or idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (IC).

The MLQ questionnaire is a 45 item questionnaire that measures three leadership styles and nine subscale dimensions. The leadership construct includes transformational leadership, transactional leadership, and passive-avoidant leadership (Bass & Avolio, 1994). The leadership components measured by the MLQ are idealized behavior, idealized attribute, inspirational motivation, intellectual stimulation, individual consideration, contingent reward, management by exception active, management by exception passive, and laissez-faire. Items on the MLQ (form 5X) are based upon a five-point Likert type scale of frequency with a range from 0 (*not at all*) to 4 (*frequently, if not always*). Only the 20 transformational items will be used for the purpose of this study. An example item is: I talk optimistically about the future.

The MLQ is published by Mind Garden. Inclusion of the items in SurveyMonkey is permitted upon purchase of a remote online survey license (see Appendix E).

Reliability and validity. Reliability and validity of this instrument has been validated through the use of the assessment (MLQ, Form 5x) by more than 300 research programs, doctoral dissertations, and master theses internationally (Prasongsukarn, 2009). According to Muenjohn and Armstrong (2008), a reliability check for the MLQs was conducted to provide evidence that the MLQ produced the data for which it was designed. The Cronbach alpha was .86 for the original MLQ and .87 for the translated

MLQ; the reliability values were greater than .70 indicating an acceptable statistic testing level (Nunnally, 1967).

Kelloway, Barling, and Helleur (2000) identified strong correlations among the subcomponents of transformational leadership. Yammarino and Dubinsky (1994) also reported very high correlations among the four transformational factors, and very high loadings of the items on a single transformational scale based on data of 105 salespersons and their 33 sales supervisors. Similar results were reported by the study conducted by Tracey and Hinkin (1998) who tested the contractual distinction of the four transformational factors.

Threats to validity. Although the MLQ is the most widely used instrument to assess transformational leadership theory (Kirkbride, 2006) and is believed to be the best validated instrument to measure transformational leadership (Ozaralli, 2003, p. 338), the MLQ has been criticized in some areas for its conceptual framework (Charbonneau, 2004; Muenjohn & Armstrong, 2008; Northouse, 1997; Yukl, 1998). According to Tepper and Percy (1994, p. 735), the most immediate concern regarding the MLQ was its structural validity. Consequently, the underlying structure of the MLQ, particularly the latest version of the MLQ (5X), should be further examined (Muenjohn & Armstrong, 2008).

Demographic Items

The specific demographic items to be included in SurveyMonkey are presented in Appendix G. Demographic items are included for descriptive purposes of the sample and, potentially, as covariates if found to be related to the primary study variables. Items

include job title, type of industry (private, public), geographic location (rural, suburban, urban), number of individuals supervised or managed, number of years in a supervisory or managerial role, level of education, and age.

The MHS platform, where participants were linked to complete the MSCEIT, includes the demographics of sex, age, ethnicity, and occupation. These items were used to describe the sample and, if needed, to help link the MHS data to the SurveyMonkey data if a participant did not respond to the linkage item in MHS.

Data Analysis Plan

The MSCEIT is a proprietary measure of Multi-Health Systems, Inc. Whether administered online or pencil and paper, the scoring algorithms for the overall score and subscale scores are proprietary, calculated by Multi-Health Systems, Inc., and provided to the researcher in an Excel file, which can be imported to SPSS and linked with the SurveyMonkey data. Before testing each mediation model, the data was screened and cleaned for missing data and composite variables were screened for outliers, reliability, and normality. All analyses were done in IBM SPSS.

Data Cleaning and Descriptive Statistics

Cases with valid data on approximately 70% of the items that make up a composite scale used the case-specific scale mean for any missing item data. Cases with a value that exceeds ± 3.29 standard deviations from the mean were examined for any adverse outlier impact and recoded, if necessary. The distribution of each composite variable were checked for skewness and kurtosis values outside the accepted range for

normality (i.e., skewness $> |2|$, kurtosis $> |6|$). If necessary, a variable was transformed to reduce excess skewness or kurtosis.

Reliability analyses was conducted to examine Cronbach's alpha and any item-level inconsistencies with the scale score. If warranted, items were eliminated from a scale if reliability is substantially enhanced. Scales with Cronbach's alpha less than .60 were not used as a single composite variable. Principal axis factoring were examined if the items were multidimensional and warrant being represented as two or more composite variables.

After data cleaning, final descriptive statistics were be reported. This includes the distribution of cases by demographics as well as the means, standard deviations, minimum and maximum values, and Cronbach's alpha for each composite variable. In addition, a correlation matrix of all composite variables were presented.

Tests of Mediation Models

Each mediation model were examined in SPSS using Hayes's (2013) PROCESS macro add-in specifically designed for mediation. Output contains model *R*s; path coefficients, their *p* values and confidence intervals; magnitude of total, direct, and indirect effects and the 95% bootstrap confidence interval of each effect. A normal theory statistical significance test (i.e., Sobel test) of the indirect effect is also provided, but emphasis will be on the 95% bootstrap confidence interval to interpret the significance of the indirect effect. The bootstrap confidence intervals have more power than the Sobel test because the Sobel test assumes a normal distribution of the indirect effect, which is rarely true.

Ethical Procedures

Participants in the research study were required to indicate their willingness by acknowledging informed consent, which presented concise details regarding the intended use of the data, benefits as a consequence of the research study, any possible risks of participation, as well as their right to withdraw from participation at any time. Because of the necessity to link responses in SurveyMonkey to responses in MHS, first and last names routinely collected by MHS were also collected in SurveyMonkey. Once both sets of data were merged in SPSS, the names were deleted.

No data was collected until research approval was granted by the Walden IRB. Data was electronically stored and password secured with only the researcher and her committee having access to the material. Results will be presented in aggregate to avoid the possibility of determining participant identities.

Summary

EI may be impacted by culture which influences transformational leadership of female managers. By studying previous research in the areas of culture, emotional intelligence, and transformational leadership, the researcher found that there is literature examining the relationship between emotional intelligence and cultural intelligence. EI and cultural intelligence are distinct but related constructs. The methodology presented in this chapter provides the researcher the necessary tools to test and validate several mediation models. With these findings, the researcher will attempt to make a connection between culture, EI, and transformational leadership. This research could make a significant contribution to the field of leadership education and training. Research

findings might encourage the growth of leadership education that can contribute to the professional development of Jamaican female managers.

Chapter 4: Results

Introduction

The purpose of this quantitative mediation analysis study was to determine the relationship between culture and transformational leadership, between culture and EI, and EI and transformational leadership, as well as the mediating effect of EI on the relationship between culture and transformational leadership among Jamaican female managers. The goal is to assist Jamaican female managers despite their cultural environment to be transformational leaders at the executive level through the practicing of the elements of EI. The results of the study also extend existing literature regarding EI, culture, and transformational leadership.

The purpose of Chapter 4 is to present statistical analyses and interpretations of results. Data analysis was guided by research questions. Data were analyzed through descriptive, correlational, inferential, and multiple regression analyses providing information regarding the significance of variables. Chapter 4 covers data collection, research questions, results, and analyses of three survey instruments.

Data Collection

Data collection began May 2018 and ended May 2019. A target sample size of 90 Jamaican female managers was initially sought for the study. A change in procedure was submitted and approved by the IRB. This was as a result of the inability to recruit the required number of 90 participants. Due to challenges in obtaining participants, my dissertation committee approved moving forward with data analyses of 38 cases and reset alpha and power values based on a G*Power compromise analysis. Compromise power

analyses have been designed to allow researchers to specify the size of the effect to be identified given an obtained sample size and equal probability of Type I and II errors.

As shown in Figure 2, with a sample size of 38, equally weighting the risk of Type I and Type II errors, the implied compromise alpha level of .242 was indicated for statistical significance of a medium-sized population correlation of $r = \pm .30$ and observed sample correlations equal to or greater than $\pm .195$.

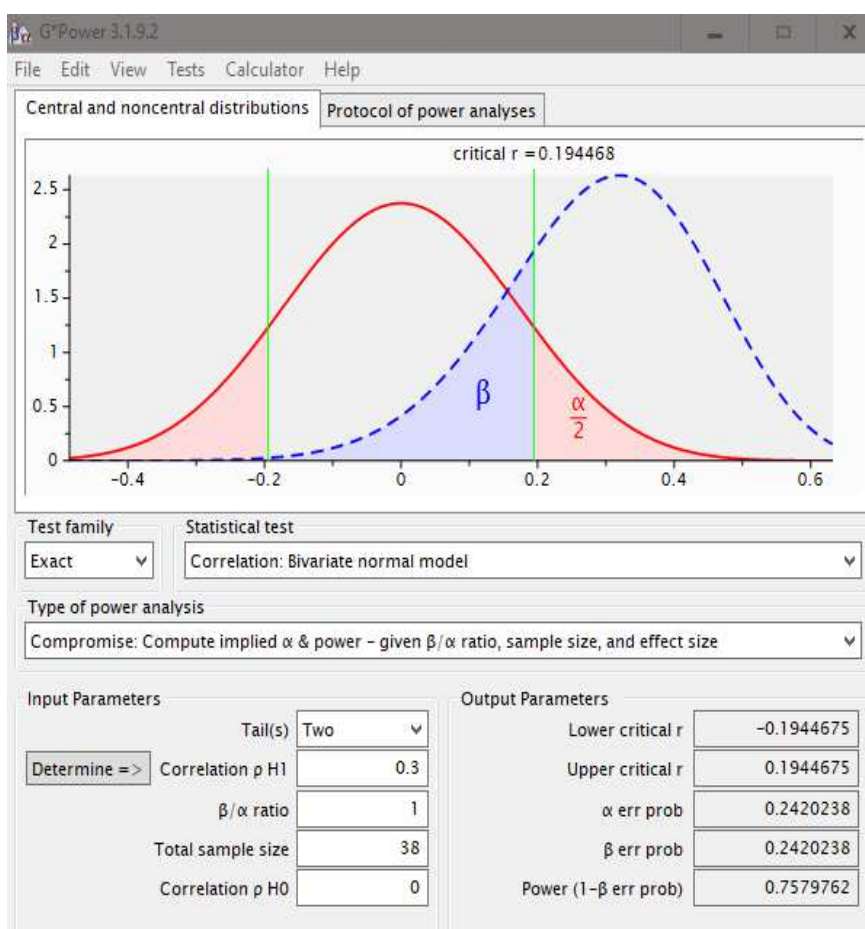


Figure 2. G*Power compromise analysis of alpha and power levels for $N = 38$.

Results

In this section, I first report descriptive statistics of the sample, followed by composite variables and their intercorrelations. I then present results of the 10 mediation models and some supplemental exploratory analyses.

Descriptive Statistics of Sample

In this quantitative research study, descriptive statistics were presented to simplify the data. A total of 108 female managers from private and public sector organizations were contacted to participate in this study through email. Survey data were collected through SurveyMonkey. Participants were also recruited through the use of an IRB-approved flyer presented at educational institutions.

The results of the study revealed that 38 female managers visited the survey site, and all had complete data, except 15 (39.5%) did not indicate their geographical location or the industry in which they worked. Neither of these items were essential to answer research questions or analysis.

Study participants were categorized by geographic location: rural, suburban, or urban. The majority of participants ($n = 18$, 78.3%) were located in urban areas. Most participants' highest degree was a master's degree ($n = 35$, 92.1%). A total of 16 participants (69.6%) worked in the public sector while seven female managers (18.4%) worked in private sector organizations. The mean, standard deviations, minimum, and

maximum for each of the three independent variables are shown in Table 1.

Table 1

Descriptive Statistics of Sample

Variable	Frequency	Percent	Valid Percent
Geographic location			
Rural	1	2.6	4.3
Suburban	4	10.5	17.4
Urban	18	47.4	78.3
Missing	15	39.5	
Education level			
Master's	35	92.1	92.1
Professional	2	5.3	5.3
Doctorate	1	2.6	2.6
Industry			
Private	7	18.4	30.4
Public	16	42.1	69.6
Missing	15	39.5	
Summary Statistics			
Statistic	How many supervise	Years as a supervisor	Age
Mean	8.63	12.37	43.13
Standard deviation	7.74	6.10	5.59
Minimum	1	4	31
Median	6.50	11.00	43.5
Maximum	36	25	55
Skewness	1.56	0.33	-0.09
Kurtosis	3.04	-1.11	-0.31

Composite Variables

With five subscales of cultural values orientation (power distance, uncertainty avoidance, collectivism, masculinity, long-term orientation), two subscales of EI (experiential, strategic), and one overall transformation leadership score, 10 mediation models were constructed to answer each of the research questions.

As shown in Table 2, the cultural values masculinity subscale had low reliability (Cronbach's $\alpha = .58$), while the other four had satisfactory reliability ranging from .74 to .89. All composite variables, as shown in Table 3, had adequate variability and

distributions were within normal range, with absolute value skewness and kurtosis at ≤ 1.03 .

Table 2

Reliability of Cultural Values Scales

Scale	No. items	α	Inter-item correlations		
			Min.	<i>M</i>	Max.
Power	5	.80	.31	.45	.91
Uncertainty	5	.74	.20	.37	.64
Collectivism	6	.89	.41	.57	.88
Masculinity	4	.58	.06	.25	.54
Long term	6	.87	.17	.52	.77

Note. α = Cronbach's alpha.

Table 3

Descriptive Statistics of Composite Scales

Composite	<i>M</i>	<i>SD</i>	Min.	Mdn.	Max.	<i>S</i>	<i>K</i>
Transformational leadership	4.08	0.35	3.25	4.13	4.70	-0.33	-0.41
Experiential EI	101.52	16.49	73.86	100.65	134.83	0.32	-0.61
Strategic EI	97.22	6.35	84.52	97.25	107.41	-0.41	-0.65
Power	1.93	0.63	1.00	1.93	3.30	0.45	-0.47
Uncertainty	5.64	0.76	4.40	5.60	7.00	0.17	-1.03
Collectivism	3.96	1.19	1.33	4.00	6.00	-0.46	-0.58
Masculinity	2.62	0.91	1.00	2.60	4.50	0.45	-0.54
Long term	6.07	0.49	4.98	6.17	6.83	-0.30	-0.64

Note. *S* = skewness, *K* = kurtosis, EI = emotional intelligence.

Intercorrelations of Composite Variables

The intercorrelations of the composite scales are shown in Table 4. Experiential emotional intelligence had medium-size positive correlations with the uncertainty avoidance, collectivism, and masculinity subscales of cultural values. Uncertainty avoidance was also positively correlated with transformational leadership, and masculinity was positively correlated with power distance.

Table 4

Intercorrelations of Composite Scales

Composite	1	2	3	4	5	6	7	8
1. Transformational leadership		-.048	.093	.115	.207	.154	.129	.041
2. Experiential EI	.774		.167	-.137	.307	.230	.270	.163
3. Strategic EI	.579	.316		-.377	.047	.116	.143	-.044
4. Power	.491	.412	.019		-.067	.006	.226	.072
5. Uncertainty	.212	.061	.777	.687		.045	.190	.190
6. Collectivism	.356	.164	.490	.971	.787		.025	.104
7. Masculinity	.441	.101	.392	.172	.253	.883		.227
8. Long term	.807	.328	.791	.670	.254	.535	.171	

Note. Upper diagonal contains Pearson correlation values, lower diagonal contains two-tailed p values. For this study critical $r = |.195|$ at $\alpha = .242$; statistically significant values at the study's compromise alpha level of .242 are bolded.

Correlations of Composite Variables With Key Demographics

How many people you supervise, the number of years you have supervised others, and your age may affect cultural values, EI, and transformational leadership scores. Table 5 reports the correlations of these characteristics with each of the composite scales.

Number of years as a supervisor was negatively correlated with transformational leadership and collectivism cultural value, but positively correlated with masculinity cultural value. Age was negatively correlated with experiential emotional intelligence.

How many people you supervised was not correlated with any of the composite variables.

Table 5

Correlations of Composite Scales With Key Demographics

Composite	How many supervise		Years as supervisor		Age	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>	<i>R</i>	<i>p</i>
Transformational leadership	.031	.855	-.216	.193	.040	.812
Experiential EI	.053	.751	.117	.483	-.397	.014
Strategic EI	-.077	.646	.083	.620	-.018	.914
Power	.049	.771	.071	.670	.155	.354
Uncertainty	-.170	.306	-.112	.504	-.154	.354
Collectivism	-.074	.658	-.220	.185	-.085	.613
Masculinity	.101	.546	.243	.142	-.057	.736
Long term	-.001	.996	-.155	.352	.067	.689

Note. For this study critical $r = |.195|$ at $\alpha = .242$; statistically significant values at the study's compromise alpha level of .242 are bolded.

Mediation Model Results

Ten mediation models were tested, five with experiential emotional intelligence as the mediator, one for each cultural values subscale, and each again with strategic

emotional intelligence as the mediator. All models used transformational leadership scores as the dependent variable. Tables 6 and 8 report the path coefficients and model R^2 for experiential and strategic mediation, respectively. Tables 7 and 9 report the total, direct, and indirect effect results for experiential and strategic mediation, respectively. None of the ten models indicated a statistically significant mediation effect of experiential or strategic emotional intelligence on the relationship between each of the five cultural values subscales and transformational leadership.

Table 6

Experiential EI Mediation Models and Path Results

Antecedent	Consequent					
	Experiential EI			Transformational Leadership		
	Coeff.	SE	P	Coeff.	SE	p
Power	-3.567	4.299	.412	0.062	0.095	.518
Exp. EI				-0.001	0.004	.847
Constant	108.392	8.706	< .001	4.028	0.438	< .001
	$R^2 = .019$ $F(1, 36) = 0.69, p = .412$			$R^2 = .014$ $F(2, 35) = 0.25, p = .777$		
Uncertainty	6.650	3.440	.061	0.114	0.080	.165
Exp. EI				-0.003	0.004	.480
Constant	64.002	19.578	.002	3.700	0.496	< .001
	$R^2 = .094$ $F(1, 36) = 3.74, p = .061$			$R^2 = .057$ $F(2, 35) = 1.05, p = .361$		
Collectivism	3.187	2.243	.164	0.052	0.051	.315
Exp. EI				-0.002	0.004	.609
Constant	88.894	9.270	< .001	4.062	0.386	< .001
	$R^2 = .053$ $F(1, 36) = 2.02, p = .164$			$R^2 = .031$ $F(2, 35) = 0.56, p = .576$		
Masculinity	4.911	2.919	.101	0.060	0.068	.384
Exp. EI				-0.002	0.004	.610
Constant	88.642	8.088	< .001	4.113	0.377	< .001
	$R^2 = .073$ $F(1, 36) = 2.83, p = .101$			$R^2 = .024$ $F(2, 35) = 0.43, p = .654$		
Long term	5.473	5.518	.328	0.036	0.123	.771
Exp. EI				-0.001	0.004	.744
Constant	68.301	33.601	.050	3.978	0.782	< .001
	$R^2 = .027$ $F(1, 36) = 0.98, p = .328$			$R^2 = .005$ $F(2, 35) = 0.084, p = .920$		

Note. Exp. EI = experiential emotional intelligence.

Table 7

Total, Direct, and Indirect Effect Results for Experiential EI Models

Antecedent	Transformational Leadership			
	Effect	SE	T	P
Power				
Total	.065	.093	0.696	.491
Direct	.062	.095	0.653	.518
Indirect	.003	.017	0.145	.885
Uncertainty				
Total	.097	.076	1.269	.213
Direct	.114	.080	1.419	.165
Indirect	-.018	.026	0.690	.494
Collectivism				
Total	.046	.049	0.934	.357
Direct	.052	.051	1.019	.315
Indirect	-.006	.014	0.435	.666
Masculinity				
Total	.050	.065	0.779	.441
Direct	.060	.068	0.882	.384
Indirect	-0.009	.019	0.492	.626
Long term				
Total	.030	.120	0.246	.807
Direct	.036	.123	0.294	.771
Indirect	-.007	.026	0.257	.799

Note. For indirect effect, standard error (SE) is bootstrap SE from 5000 samples and was used to calculate t and p . For this study critical $t = |1.19|$ at alpha = .242; statistically significant values at the study's compromise alpha level of .242 are bolded.

Table 8

Strategic EI Mediation Models and Path Results

Antecedent	Consequent					
	Experiential EI			Transformational Leadership		
	Coeff.	SE	P	Coeff.	SE	P
Power	-3.782	1.546	.020	0.098	0.100	.335
Strategic EI				0.009	0.010	.381
Constant	104.506	3.132	< .001	3.022	1.064	.008
	$R^2 = .143$ $F(1, 36) = 5.98, p = .020$			$R^2 = .035$ $F(2, 35) = 0.64, p = .536$		
Uncertainty	0.396	1.389	.777	0.095	0.077	.227
Strategic EI				0.005	0.009	.617
Constant	94.987	7.907	< .001	3.088	0.978	.003
	$R^2 = .002$ $F(1, 36) = 0.08, p = .777$			$R^2 = .050$ $F(2, 35) = 0.92, p = .409$		
Collectivism	0.615	0.881	.490	0.043	0.050	.393
Strategic EI				0.004	0.009	.652
Constant	94.782	3.642	< .001	3.490	0.911	.001
	$R^2 = .013$ $F(1, 36) = 0.49, p = .490$			$R^2 = .029$ $F(2, 35) = 0.53, p = .593$		
Masculinity	1.002	1.155	.392	0.046	0.066	.490
Strategic EI				0.004	0.009	.655
Constant	94.593	3.199	< .001	3.541	0.911	.001
	$R^2 = .021$ $F(1, 36) = 0.75, p = .392$			$R^2 = .022$ $F(2, 35) = 0.40, p = .674$		
Long term	-0.574	2.150	.791	0.033	0.121	.790
Strategic EI				0.005	0.009	.576
Constant	100.704	13.094	< .001	3.361	1.201	.008
	$R^2 = .002$ $F(1, 36) = 0.07, p = .791$			$R^2 = .011$ $F(2, 35) = 0.19, p = .829$		

Table 9

Total, Direct, and Indirect Effect Results for Strategic EI Models

Antecedent	Transformational Leadership			
	Effect	<i>SE</i>	<i>T</i>	<i>p</i>
Power				
Total	.065	.093	0.696	.491
Direct	.098	.100	0.978	.335
Indirect	-.034	.044	0.769	.447
Uncertainty				
Total	.097	.076	1.269	.213
Direct	.095	.077	1.231	.227
Indirect	.002	.013	0.135	.893
Collectivism				
Total	.046	.049	0.934	.357
Direct	.043	.050	0.865	.393
Indirect	.003	.012	0.224	.824
Masculinity				
Total	.050	.065	0.779	.441
Direct	.046	.066	0.700	.490
Indirect	.004	.013	0.344	.733
Long term				
Total	.030	.120	0.246	.807
Direct	.033	.121	0.269	.790
Indirect	-.003	.021	0.144	.887

Note. For indirect effect, standard error (*SE*) is bootstrap *SE* from 5000 samples and was used to calculate *t* and *p*. For this study critical $t = |1.19|$ at alpha = .242; statistically significant values at the study's compromise alpha level of .242 are bolded.

Supplementary Exploratory Analyses

Based on observations from the correlation matrices, four supplemental analyses were conducted to explore predictors of experiential emotional intelligence, strategic emotional intelligence, number of years as a supervisor, and masculine cultural values orientation. Results of these multiple linear regressions are reported in Tables 10 through 13.

Experiential EI was positively predicted by the cultural values subscale scores of uncertainty avoidance, collectivism, and masculinity, and negatively predicted by age. As a set, these four variables accounted for 29.7% of the variance in experiential emotional intelligence scores (see Table 10).

Strategic emotional intelligence was negatively predicted by power distance and positively predicted by masculinity scores. Combined, these two variables accounted for 19.8% of the variance in strategic emotional intelligence scores (see Table 11).

The number of years as a supervisor was positively predicted by a masculine cultural value orientation and negatively predicted by a collectivism value and by transformational leadership. Together, these three variables explained 15.7% of the variance in number of years as a supervisor.

Masculine cultural orientation was positively predicted by number of years as a supervisor, long term cultural value orientation, and power distance cultural value. These three variables accounted for 16.6% of the variance in masculine cultural orientation scores.

Table 10

Experiential EI Regressed on Uncertainty Avoidance, Collectivism, and Masculine Cultural Orientations, and Age

Predictor	<i>b</i>	<i>SE_b</i>	<i>T</i>	<i>P</i>	<i>sr²</i>
Constant	99.05	29.79	3.33	.002	
Uncertainty	4.48	3.26	1.37	.179	.040
Collectivism	2.59	2.03	1.28	.210	.035
Masculinity	3.77	2.71	1.39	.174	.041
Age	-1.00	0.44	-2.28	.029	.110

Note. *sr²* = squared semipartial correlation. $F(4, 33) = 3.48, p = .018, R^2 = .297$.

Table 11

Strategic Emotional Intelligence Regressed on Masculine and Power Cultural Orientations

Predictor	<i>b</i>	<i>SE_b</i>	<i>T</i>	<i>P</i>	<i>sr²</i>
Constant	101.14	3.76	26.87	< .001	
Power	-4.33	1.56	-2.78	.009	.177
Masculinity	1.69	1.09	1.55	.130	.055

Note. *sr²* = squared semipartial correlation. $F(2, 35) = 4.31, p = .021, R^2 = .198$.

Table 12

Years as a Supervisor Regressed on Transformational Leadership and Masculine and Collectivism Cultural Orientation

Predictor	<i>b</i>	<i>SE_b</i>	<i>T</i>	<i>P</i>	<i>sr²</i>
Constant	29.96	11.26	2.40	.022	
Collectivism	-0.99	0.82	-1.21	.235	.036
Masculinity	1.86	1.07	1.74	.091	.075
Transformational leadership	-3.82	2.76	-1.38	.176	.048

Note. *sr²* = squared semipartial correlation. $F(3, 34) = 2.12, p = .116, R^2 = .157$.

Table 13

Masculine Cultural Orientation Regressed on Years as Supervisor and Long Term and Power Cultural Orientations

Predictor	<i>B</i>	<i>SE_b</i>	<i>T</i>	<i>P</i>	<i>sr²</i>
Constant	-1.25	1.87	-0.67	.509	
Years as supervisor	0.04	0.02	1.69	.100	.070
Long term	0.47	0.29	1.60	.118	.063
Power	0.27	.023	1.20	.239	.035

Note. sr^2 = squared semipartial correlation. $F(3, 34) = 2.25$, $p = .100$, $R^2 = .166$.

Summary

The purpose of this chapter was to determine the relationship between culture and transformational leadership, culture and EI, and EI and transformational leadership, as well as the mediating effect of EI on the relationship between culture and transformational leadership in Jamaican female managers. The objective of the quantitative research study was to test the research questions through the analysis of numerical data. Results of the ten research questions indicated whether there was statistical significance in terms of the relationship between EI, culture, and transformational leadership among Jamaican female managers.

Ten mediation models were tested, five with experiential emotional intelligence as the mediator, one for each cultural values subscale, and each again with strategic EI as the mediator. None of the ten models indicated a statistically significant mediation effect of experiential or strategic EI on the relationship between each of the five cultural values subscales and transformational leadership.

The intercorrelations of the composite scales showed that experiential EI had medium-size positive correlations with the uncertainty avoidance, collectivism, and masculinity subscales of cultural values.

Experiential EI was positively predicted by the cultural values subscale scores of uncertainty avoidance, collectivism, and masculinity, and negatively predicted by age.

In Chapter 5, I present an interpretation of the data analysis results and compare them with past literature and theories, a study summary, conclusions, recommendations for women executives as well as implications for social change, suggestions for future research, and recommendations for further leadership and professional development plans for female managers. Limitations of this research study are also discussed.

Chapter 5: Discussion, Conclusions, and Recommendations

The purpose of this quantitative study is to determine the relationship between culture and transformational leadership and culture and EI, as well as EI and transformational leadership and the mediating effect of EI on the relationship between culture and transformational leadership among Jamaican female managers. The goal is to assist Jamaican female managers despite their cultural environment to be transformational leaders at the executive level through the practicing of the elements of EI. Jamaican female managers were selected for this study due to the absence of literature with similar participants. There is also the need to develop and implement suitable training interventions on EI to sensitize female managers with the objective of improving their leadership skills.

A survey questionnaire was used during the data-gathering process. The research measured EI through the MSCEIT and MLQ to measure transformational leadership. The CVSCALE was used to measure culture.

The emphasis on EI in some studies has confirmed the importance of this element in the work environment. According to the ILO (2013), Jamaica has the highest proportion of female managers at 59.3%; however, this is not evident at the

The study included the MLQ, MSCEIT, and CVSCALE. The validity and reliability of these instruments were tested and proven. The MLQ was used to measure the independent variable transformational leadership. The MSCEIT was used to measure the dependent variable EI, and the CVSCALE measured culture.

Interpretation of the Findings

Each mediation model was examined in SPSS using Hayes' PROCESS macro add-in specifically designed for mediation. Output contains model *R*s; path coefficients, their *p* values and confidence intervals; magnitude of total, direct, and indirect effects and the 95% bootstrap confidence interval of each effect. A normal theory statistical significance test (i.e., Sobel test) of the indirect effect is also provided, but emphasis will be on the 95% bootstrap confidence interval to interpret the significance of the indirect effect. The bootstrap confidence intervals have more power than the Sobel test because the Sobel test assumes a normal distribution of the indirect effect, which is rarely true.

With five subscales of cultural values orientation (power distance, uncertainty avoidance, collectivism, masculinity, long-term orientation), two subscales of EI (experiential, strategic), and one overall transformation leadership score, 10 mediation models were constructed to answer each of the research questions. None of the 10 models indicated a statistically significant mediation effect of experiential or strategic EI on the relationship between each of the five cultural values subscales and transformational leadership among Jamaican female managers.

RQ1 was about the extent to which experiential EI mediates the relationship between power distance and transformational leadership. Experiential EI was positively predicted by the cultural values subscale scores of uncertainty avoidance, collectivism, and masculinity.

RQ2 involves the extent to which strategic EI mediates the relationship between power distance and transformation leadership. It was evident that although Jamaican

female managers may have several years of experience as supervisors, the number of years worked in this capacity did not influence the level of transformational leadership of this population.

RQ3 was about the extent to which experiential EI mediates the relationship between uncertainty avoidance and transformational leadership. The study demonstrated a statistically significant relationship between uncertainty avoidance and transformational leadership. Kupers and Weibler (2006) stated that as transformational leadership requires leaders who are self-aware of their emotions and able to exercise emotional self-management, transformational components need EI competencies.

RQ4 was about the extent to which strategic EI mediated the relationship between uncertainty avoidance and transformational leadership. McWilliam and Hatcher (2007) stated that for the leader to foster positive interpersonal relationships with employees, a more transformational and participative style must be practised. According to George (2000), when leaders are aware and can manage their emotions, they are able to be flexible in terms of challenges, consider alternatives, and avoid rigid decision making.

RQ5 is about the extent to which experiential EI mediates the relationship between collectivism and transformational leadership. The research indicated that experiential EI did not significantly mediate the relationship between collectivism and transformational leadership. On the contrary, effective transformational leaders communicate strong ideology, emphasize collective identity, and display exemplary behavior (Bass et al., 2003). This increases the level of motivation and builds higher cohesion and potency within teams (Bass et al., 2003).

RQ6 determines to what extent strategic EI mediates the relationship between collectivism and transformational leadership. According to Hofstede (2011), social role divisions are arbitrary, and what is perceived as a typical task for men or for women can vary from one society to the other. The development of the urban environment in Jamaican culture, according to Basabe and Ross (2005), is aligned with postmaterialism, which is considered an increase in expressive individualism.

RQ7 was about the extent to which experiential EI mediates the relationship between masculinity and transformational leadership. Experiential EI significantly mediated the relationship between masculinity and transformational leadership. Brown, Bryant, and Reilly (2006) suggested that leaders with high EI are more willing to apply styles that would demonstrate their understanding of their emotional status as well as those of their team members.

RQ8 is about the extent to which strategic EI mediates the relationship between masculinity and transformational leadership. The study revealed that strategic EI did not significantly mediate the relationship between masculinity and transformational leadership.

RQ9 was about whether experiential EI mediates the relationship between long-term orientation and transformational leadership. There was no significant relationship between experiential EI and long-term orientation and transformational leadership. However, masculine cultural orientation was positively predicted by number of years worked as a supervisor, long term cultural value orientation, and power distance.

RQ10 was about whether strategic EI mediates the relationship between long-term orientation and transformational leadership. The research demonstrated that strategic EI negatively mediates the relationship between long-term and transformational leadership. Results also revealed that strategic EI was negatively predicted by power distance but positively predicted by masculinity scores.

Limitations of the Study

. The evidence of existing research in the areas of the relationship between culture, emotional intelligence and transformational leadership was limited. This research study has demonstrated several limitations. The MLQ measures transformational, transactional and passive/avoidant. For the purpose of this study, only scores for transformational leadership were used to examine the relationship between emotional intelligence and culture. If the study had used the other MLQ construct scores, that is transactional and passive avoidant, further insight could have been presented.

The sample used in this research study included Jamaican female managers between the ages of 30 years old and fifty years old at the supervisory or management level in varied industries in the public and private sectors. In the future, an investigation could involve both male and female participants. Petrides and Furnham (2000) suggest that males scored higher on self-estimates of emotional intelligence in comparison to females as they may be more aligned towards self-derogation on self-report measures. There is a question of accuracy regarding self-estimates as an individual's self-report of his/her traits and attitudes may involve systematic biases that hide accurate measurement

of variables (Paulus, 1991). The study is limited to the number of participants surveyed which limits generalizability.

There were also limitations to the time available to conduct the study, cost and other resource limitations. The researcher experienced challenges in the form of non-participation of members included in the targeted sample. These challenges may be as a result of the size of the data set, the nature of the data source, and the research instruments applied in the study.

The validity of the current study is limited to the reliability of the test instruments used. An additional limitation is overestimating the accuracy, honesty, memory and lack of bias of participants. Although limitations existed, results of the study are valid for the purpose of answering research questions.

Recommendations

The researcher is recommending that further research be conducted in other environments in order to facilitate a comparison of results to determine the mediating effect of emotional intelligence on culture and transformational leadership. Considerations should be given to limitations raised in the relevant section of this study to facilitate a more in-depth study of the relationship between emotional intelligence, transformational leadership and culture in Jamaican managers.

The following areas may be considered in the development of training interventions for Jamaica female executives:

An Assessment may be developed and implemented. Process of evaluating leadership capabilities to include emotional intelligence. Develop a mandatory 360-degree feedback

annual assessment. Also, incorporate a six-month pulse check assessment (360 degree) to address any challenges, professional development, and leadership opportunities in this regard.

The development and implementation of a Performance Management System may add value to the developmental process. Process of monitoring and making revision to courses geared to develop female leaders, which should be aligned with the organization's mission and vision and its talent management strategy. Coursework should be linked to career paths of managers to fill the requisite knowledge, skills and abilities in leadership positions.

The development and implementation of a Succession planning Framework may be effective in the developmental process.. Succession planning may be incorporated into talent management strategy to avoid future leadership gaps.

Career Planning Programme may be developed and implemented to guide team members in relation to the options. Employees should have a clear understanding of their career paths as well as the requirements to achieve goals. Managers and officers should embrace and acknowledge that multiple career paths can provide the knowledge, skills, and experiences that build executive leaders. Entities would need to acknowledge the need to provide work-life balance which would address the need for flexibility.

Development of female managers may be clearly defined. A plan may be developed to fill skill gaps and develop innovative opportunities for growth into leadership. Effort should be made to ensure alignment of organization's mission and objectives with employee's personal and professional goals.

The application of Coaching and Mentoring exercises may impact positively on behavior. The development of an apprentice model that embraces the advancement of women in executive leadership positions. Internal coaching and mentoring provide the opportunity for hands-on experience, engagement and networking. This allows for the recognition of the employee's competency and enthusiasm.

A leadership development program is essential as usually females pursuing leadership or already in leadership positions are often excluded from opportunities of leadership development and career advancement. Emotional Intelligence can be beneficial to female executives to develop relationships that support career advancement and development within an organization (Mayer, Salovey, & Caruso, 2004).

Implications

This research provides further understanding of the relationship between culture, emotional intelligence, and transformational leadership. It presents further insights into the leadership style of Jamaican female managers and methods to improve interpersonal relationships in order to realize career progression. The study's findings may provide a foundation for providing a theoretical framework for measuring success in leadership effectiveness of Jamaican women executives in the 21st century. The findings of this research will inform the implementation of initiatives and training interventions that could impact positively on the quality of transformational leadership and career progression of Jamaican female managers.

Conclusion

Emotional intelligent leaders in any organization results in an effective and efficient role being played by the individual. There is an increased interest in understanding the correlation between emotional intelligence and leadership styles of managers impacting organizational change (Goleman, 1995a). However, there are limited studies which reflects the mediating effect of emotional intelligence on culture and transformational leadership. This study reflects that emotional intelligence can be affected by culture and transformational leadership to achieve organizational goals. The researcher believes that emotional intelligence is one of the useful tools which helps a leader to judge people more clearly and closely and build a connection between people. It also allows for the development of a sense of sensitivity, balance feeling and a strong mix of cognitive capacity (logical, conceptual and creative thinking), interpersonal skills, influence skills and communication skills. The researcher has taken some steps towards understanding the connection between effective leadership, culture and emotional intelligence, and pointing the key role affective factors which play pivotal in enhancement towards quality of transformational leadership in organization.

The analysis of the findings of the research study is reflective of the literature review which supports opposite views expressed on the relationship between emotional intelligence, transformational leadership and culture. Goleman (1995) began with development of the physiological aspects of emotions while Salovey et al. (2004) applied emotional intelligence in relationships. While there are some disagreements between Goleman and Salovey on details of the emotional intelligence construct, they both

recognize the human aspects of emotions, and concur that application of emotional intelligence can greatly enhance relationships.

The literature that has been reviewed does support the expectation that cultural orientation affects both transformational leadership and emotional intelligence, and that emotional intelligence affects transformational leadership. The studies have shown that the concepts of emotional intelligence and cultural intelligence are distinct but related constructs (Crowne, 2013; Moon, 2010). According to Matsumoto (1989), culture determines the controlling of expressions of emotions despite emotions being biologically programmed, Kitayama and Markus (1994) also confirmed the linkage between culture molding and the influencing of emotions; the researcher's findings were in alignment with these school of thoughts and has allowed for the connection to be made between culture, emotional intelligence, and transformational leadership.

Spreitzer, Perttula, and Xin (2005) confirmed that cultural values play a critical role in transformational leadership and leadership effectiveness while Lu and Lin (2014) supported transformational leadership and believed that effective leadership can decrease culture difference. This school of thought was also supported by (Chen et al., 2016) who believed that transformational executives are able to positively impact levels and quality of internal and external social capital within their teams. Literature from Ye, Wang, Wendt, Wu, and Euwema (2016) stated that values influenced by society in relation to gender may influence managerial behavior and leadership style. Vinkerburg, Van Engen, Eagly, and Johannesen-Schmidt (2011). As a consequence of the abovementioned views, the researcher will apply further research to identify the mediation of emotional

intelligence, culture and transformational leadership among other groups in different environments. The findings of these studies will influence the development and implementation of relevant initiatives for contribution to social change to improve lives.

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Appendix A: Research Invitation to Jamaican Females in a Managerial Role

You are invited to take part in a research study to examine the relationships between emotional intelligence, culture, and transformational leadership as pertains to private or public sector female managers between the ages of 30 to 55.

This study is being conducted by Audrey Allen who is a PhD candidate at Walden University.

Participants will complete an online survey, which will take about 30-45 minutes. Participation in this study is voluntary. You are free to accept or turn down the invitation. No one associated with this research study will treat you differently if you decide not to be in the study.

The findings of this research could inform personal initiatives and workplace training interventions that could positively impact the quality of transformational leadership and career progression of Jamaican female managers to executive levels.

The confidential survey is at [**insert link**].

Thank you.

For more information please contact:
Audrey Allen, PhD candidate, Industrial and Organizational Psychology Program

Appendix B: Informed Consent

You are invited to take part in a research study to examine the relationships between emotional intelligence, culture, and transformational leadership as pertains to private or public sector female managers between the ages of 30 to 55.

This form is part of a process called “informed consent” to allow you to understand this study before deciding whether to take part.

This study is being conducted by Audrey Allen who is a PhD candidate at Walden University.

Background Information:

The purpose of this study is to determine the relationship between culture and transformational leadership, the relationship between culture and emotional intelligence, and the relationship between emotional intelligence and transformational leadership.

Eligibility:

To be eligible to participate in this study you must satisfy each of the following:

- Jamaican
- Female
- Between 30-55 years old
- Currently employed in Jamaica in a supervisory or managerial position

Procedures:

If eligible and you agree to be in this study, you will be asked to:

- Complete the cultural values questionnaire (26 items)
- Complete the Multifactor Leadership Questionnaire’s 26 transformational leadership items
- Complete the Mayer-Salovey-Caruso Emotional Intelligence Test (141 items)
- Complete some demographic items

Here are some sample questions:

- People in higher positions should make most decisions without consulting people in lower positions
- I talk optimistically about the future
- Debbie just came back from vacation. She was feeling peaceful and content. How well would *each* action preserve her mood?
 - Action 1: She started to make a list of things at home that she needed to do.
 - Action 2: She began thinking about where and when she would go on her next vacation.
 - Action 3: She decided it was best to ignore the feeling since it wouldn't last anyway.

Voluntary Nature of the Study:

This study is voluntary. You are free to accept or turn down the invitation. No one associated with this research study will treat you differently if you decide not to be in the study. If you decide to be in the study now, you can still change your mind later. You may stop at any time.

Risks and Benefits of Being in the Study:

Being in this type of study involves some risk of the minor discomforts that can be encountered in daily life, such as workplace fatigue and stress related to the type of relationship you have with those you supervise or manage. Being in this study will not pose risk to your safety or wellbeing.

The benefits of the study include contributing to the scholarly community's further understanding of the relationship between culture, emotional intelligence, and transformational leadership. The findings of this research could inform personal initiatives and workplace training interventions that could positively impact the quality of transformational leadership and career progression of Jamaican female managers to executive levels.

Payment:

This study is completely voluntary; there will be no reimbursement or payment for time.

Privacy:

Data collected will be strictly confidential. The researcher will not use your personal information for any purpose outside of this research project. Results will be presented in aggregate to avoid the possibility of incidental inference of a participant's identity. Data will be kept secure by password protection and will be kept for a period of at least 5 years, as required by the university.

Contacts and Questions:

You may ask any questions you have before you begin the survey. Or if you have questions later, you may contact the researcher, Audrey Allen. If you want to talk privately about your rights as a participant, you can call the Research Participant Advocate at my university. .

Walden University's approval number for this study is **IRB will enter approval number here** and it expires on **IRB will enter expiration date.**

Obtaining Your Consent

If you feel you understand the study well enough to make a decision about participating, please indicate your consent by clicking 'I agree to participate'; otherwise, click the "I do not agree to participate" to exit the survey.

Appendix C: Permission to Use the CVSCALE

From:
Sent: Tuesday, December 05, 2017 11:53 AM
To: Committee Chair
Subject: Re: Permission to use CVSCALE

Dear Committee Chair,

I permit Audrey to use the CVSCALE. She can also reference: https://people.hofstra.edu/Boonghee_Yoo/CVSCALE%20-%20English%20Korean%20Chinese%20versions.pdf

Professor, Marketing and International Business Dept.
 131 Weller Hall, Hofstra University, Hempstead NY 11549 USA

http://people.hofstra.edu/Boonghee_Yoo

Sent: Tuesday, December 5, 2017 12:32 PM

T

Subject: Permission to use CVSCALE

I have a student, Audrey Allen, who has proposed to use the CVSCALE as part of a battery of measures for her dissertation investigating the mediating effect of emotional intelligence on the relationship between cultural values and transformational leadership. Audrey obtained the CVSCALE items from PsycTESTS (see attached) in which the permissions field indicates to contact the publisher and the corresponding author.

Taylor and Francis has provided permission via the Copyright Clearance Center (see attached). We'd appreciate your permission as well. Audrey will use the CVSCALE without any alteration to item or response scale wording.

Thanks for your attention to this matter

tom

Charles T. Diebold, Ph.D.
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 Minneapolis, MN 55401
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Title: Measuring Hofstede's Five Dimensions of Cultural Values at the Individual Level: Development and Validation of CVSCALE

Author: Boonghee Yoo, Naveen Donthu, Tomasz Lenartowicz

Publication: Journal Of International Consumer Marketing

Publisher: Taylor & Francis

Date: May 1, 2011

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Appendix D: Correspondence Regarding the Use of the MSCEIT

From: R&D [mailto:r&d@mhs.com]
Sent: Wednesday, December 06, 2017 2:11 PM
To: Committee Chair
Subject: RE: MSCEIT use inquiry

Hello,

Thank you for your email. MHS does not provide permission to post the MSCEIT on another site, nor could another instrument and demographic questions be added to our site.

The MSCEIT has demographic questions, however they're not mandatory, Audrey will have to instruct her participants to complete the demographic questions. The questions are: Age, Gender, Ethnicity, Education, Occupational Status, City of Residence, State, ZIP code and Country.

MHS offers a 30% Student Research Discount to students who meet our criteria. The discount will grant a 30% reduction on related product orders over \$50. This discount applies for one year and must be reapplied for whenever an extension is needed.

Participants are assessed online via a link to our website and there is no cost for someone to take the assessment online through our website. Upon completion, their results can be obtained in excel file format containing only the raw data, by scoring the completed assessments with our scored datasets. Scored datasets are only \$6 per administration for researchers that have been approved for the research discount. The scored datasets are already at a discounted rate, the 30% discount is not applied to the scored datasets.

Qualifications:

This is a B-level test according to APA and CPA guidelines (American Educational Research Association, American Psychological Association, & National Council on Measurement in Education (1999). Standards for educational and psychological testing. Washington, DC: American Educational Research Association; Canadian Psychological Association (1987). Guidelines for educational and psychological testing. Ottawa, ON: Canadian Psychological Association). Minimum requirements for use and purchase is a master's degree in a related field such as psychology, psychiatry, counseling, or social work and a completed graduate level course in psychological tests and measurements.

How to Apply:

To apply for the discount, please have Audrey follow the instructions on the attached forms and return all documents to the attention of 'Research & Development' by fax or scan/email r&d@mhs.com when ready. The attached contains specific instructions on how to apply, as well as an FAQ. Please be sure she includes a qualification form.

Kind regards,

MHS Client Services

----- Original Message -----

Sent: 05/12/2017 11:59 AM

To: customerservice@mhs.com

Subject: MSCEIT use inquiry

I have a student, Audrey Allen, proposing to use the MSCEIT as part of a battery of measures for her dissertation. Audrey currently has a Masters in Business Administration and has taken a graduate level course in Tests and Measurements.

Audrey will only need the two Area scores (experiential, strategic) for each participant (approx. N = 100). I am inquiring about administration options. Audrey proposed using SurveyMonkey to host her entire survey, including the MSCEIT, but I am not sure if including the MSCEIT in SurveyMonkey is a purchase option. I understand that MHS has its own online platform, but am not sure if uploading the other instruments and demographic items is an option.

I'd appreciate any recommendations.

Committee Chair
Core Faculty School of Psychology
College of Social and Behavioral Sciences Walden University
100 Washington Ave. South, Suite 900
Minneapolis, MN 55401

www.Waldenu.edu

ref:_00DA0a4N3._500A0ZBnvC:ref

Appendix E: Remote Online Survey License for MLQ

Multifactor Leadership Questionnaire

Remote Online Survey License

Allows you to administer the MLQ as an online survey via a non-Mind Garden survey system. The downloadable PDF file includes one copy of the MLQ (all forms), scoring keys, and permission to administer the MLQ for up to the quantity purchased. The PDF is non-refundable.

Retrieved from: <http://www.mindgarden.com/multifactor-leadership-questionnaire/226-mlq-remote-online-survey-license.html>

Appendix F: Eligibility and Demographic Items

Eligibility Items

1. I am Jamaican. Yes No
2. I am female. Yes No
3. I am between the ages of 30-55. Yes No
4. I am currently employed in Jamaica in a supervisory or managerial position. Yes No.

Demographic Items

5. First name: _____
6. Last name: _____
7. What is your job title: _____
8. What is your type of industry?
Private Sector Public Sector Other (if Other, please describe)
9. What bests describes the geographic location of the organization where you work?
Rural Suburban Urban
10. How many individuals do you supervise or manage? _____
11. How many years have you been in a supervisory or managerial role? _____
12. What is the highest level of education you have completed?
Some college but no degree
Associate degree
Bachelor degree
Graduate degree
13. What is your age? _____