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CULTURAL INTELLIGENCE AND SERVANT LEADERSHIP AMONG LEADERS
WITHIN A VENEZUELAN MIGRANT WORKING COMMUNITY IN TRINIDAD
AND TOBAGO: A CORRELATIONAL STUDY

By

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A DISSERTATION IN PRACTICE

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Abstract

While servant leadership has become a widely adopted leadership style by many great leaders throughout history, there is limited empirical evidence to support the true organizational relationship between servant leader factors and cultural intelligence. The research was conducted using a cross-sectional survey that gathered observer perceptions about leaders from a sample of 139 Venezuelan migrants working at a Trinidad and Tobago organization. The survey was designed using two established instruments, the Cultural Intelligence Scale or CQS (Ang et al., 2007) and the Servant Leadership Survey or SLS (van Dierendonck & Nuijten, 2010). The conclusions of this study supported the research hypothesis that there is a statistically significant positive correlation between the cultural intelligence (CQ) of leaders and servant leadership, as perceived by Venezuelan migrant workers in a workplace setting in Trinidad and Tobago. In addition, this study revealed a similarly strong correlation between cultural intelligence and servant leadership across all demographic groups based on gender, age, and time living in Trinidad and Tobago. Based on this statistical finding, the leadership gaps defined in cultural intelligence literature and the development approaches examined in servant leadership literature are applied within the proposed solution to the business problem identified. The solution was designed in the form of a 16-week leadership development program that would focus on the positive development of cultural intelligence and servant leadership qualities of leaders.

Keywords: cultural intelligence, servant leadership, cultural diversity, cultural adaptation, Venezuela, migrants, refugee challenges, Trinidad and Tobago

Dedication

This dissertation in practice is dedicated to my wife Zaida, my daughter Zuri, my son Samir. I would not have finished this degree without their encouragement and love.

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CHAPTER ONE: INTRODUCTION

Globalization has led to a development in cultural competencies and to a world that is increasingly diverse in gender, race, religion, ethnicity, sexual orientation, physical ability, income, work experience, marital status, educational background, and other differences that may affect the workplace (Mousa & Alas, 2016). Mousa and Alas explained that while the discourse on diversity started in the United States of America by focusing on differences in ethnicity and gender, it now goes beyond this narrow range to include differences among individuals (tall, short, thin, bald, blonde, intelligent, physically or mentally disabled, and so on) and differences among subgroups in terms of age, sexual preferences, socio-economic status, religious affiliation, and language. Mousa and Alas further explained that in some of the larger and more powerful countries such as the United States of America and Britain, the diversity of the people who have lived in the country for many decades is reflected in the workforces that exist in these countries. In other scenarios, such as the scenario that would be explained in this paper, a global phenomenon has led to a group of individuals' movement into another country, creating new cultural diversity circumstances in the workplaces in those countries (Bull & Rosales, 2020). Economic hardship and a general search for a better quality of life are the main drivers of population groups' migration into new countries, resulting in increased globalization in countries with political and economic stability (Rueckert, 2019).

With increased cultural diversity in the workplace due to globalization, cultural intelligence (CQ) has emerged as an imperious skill to prosper in emerging cosmopolitan cities and multicultural nations. It remains crucial for all populations experiencing cultural mixing and regular communication across separate cultural groups (Whitaker &

Greenleaf, 2017). Cheon (2019) stated that CQ reflects the tendency for a plurality of systems of knowledge, meanings, and practices that vary in content and structure to coexist across human populations and within societies and organizations. This study examined the relationship between CQ and leadership perceived as positive by workers in a selected organization. Servant leadership is the leadership style chosen for this study and directly relates to positive trust in leaders, employees' job satisfaction, and organizational success (Zargar et al., 2019). Servant leadership is a positive leadership style, and its influence on leaders of a culturally diverse population was examined in this paper.

This chapter focuses on CQ's real-world business problem and its influence on servant leadership within a Venezuelan migrant working community in Trinidad and Tobago. This study addressed the geographic limitation mentioned in recent research by Solomon and Steyn (2017). This study examined the influence of CQ in a workplace setting on the Caribbean Island of Trinidad and Tobago on servant leadership behavior. This study utilized valid measurement instruments to understand the relationship between CQ and servant leadership, as perceived by a sample of the Venezuelan migrant workers population towards their Trinidad and Tobago workplace leaders. Findings from this study may increase CQ among organizational leaders in Trinidad and Tobago while helping these leaders understand how CQ influences the extent to which they practice servant leadership. This chapter outlines the purpose, research question, and aim of the study then discusses the methodology chosen for this study. This chapter highlights the research's delimitations, limitations, and biases and ends with scholarly anticipatory reflection.

Statement of the Problem

Ethnic diversity residual from past slavery, indentureship, or contemporary economic migration characterizes the Caribbean and contributes to its unique ethnocultural richness (Brown, 2020). Trinidad and Tobago represents one of these post-colonial societies that continue to develop economically, socially, culturally, and educationally. Trinidad and Tobago is a Small Island Developing State (SIDS) in the Caribbean region, covering about 5130 km² with about 1.33 million people (Ghermandi et al., 2018). Political and economic instabilities in Venezuela have prompted an unprecedented emigration of its nationals to neighboring countries. Since the unrest and economic troubles in Venezuela have become prominent over the past ten years, Trinidad and Tobago has been the recipient of the largest number of fleeing Venezuelan migrants in the Southern Caribbean, with almost 60,000 Venezuelans now living in the country and constituting almost 4% of the islands' population (Mohan, 2019). Rueckert (2019) mentioned that demographic shifts have led to new leadership challenges within organizations in countries with Venezuelan migrants as workers.

Business leaders worldwide are increasingly required to engage with staff members whose cultures differ from their own (Livermore & Ang, 2015). Organizational leaders in Trinidad and Tobago have always similarly engaged with staff members of varying cultures. However, there has been a rising number of instances where leaders find it very difficult to manage and retain staff members of different ethnicity and cultural background (Stephenson, 2019). Stephenson described many leaders in Trinidad and Tobago's reluctance to understand and accept that working days and hours are influenced by many workers' Islamic and Adventist religious faiths. The religious holidays and

special occasions of many different demographic segments will influence workers' availability, dress code, and attitude in the workplace (The UN Refugee Agency, 2020).

Stephenson (2019) added that Trinidad and Tobago's leaders spent decades adapting to their own citizens' cultural diversity needs, so the sudden entry of any new social group would introduce new leadership challenges. On 31 May 2019, the Trinidad and Tobago government undertook a two-week registration of Venezuelans, called the 'Migrant Registration Policy,' through which 16,523 Venezuelans were registered (Mohan, 2019). This step introduced many Venezuelans into Trinidad and Tobago's legal working community and became a new cultural segment for managers and leaders to consider at many organizations throughout the country. Leaders needed to become familiar with the Venezuelan community's cultural aspects that will similarly influence workers' availability, dress code, and attitude in the workplace.

The role of CQ among leaders of organizations in Trinidad and Tobago is essential as more Venezuelan migrant workers become part of their workforce. Research has shown that CQ in the workplace positively correlates to positive outcomes such as a better adjustment in diverse cultural situations, which, in turn, increases the individual's effectiveness and loyalty at the workplace (Ang & Inkpen, 2008). Since leadership style and CQ are two factors that can affect the organizational climate and staff retention, this study utilized the Cultural Intelligence Scale or CQS (Ang et al., 2007) and the Servant Leadership Survey or SLS (van Dierendonck & Nuijten, 2010) to explore the relationship between leaders' CQ and the servant leadership style, from the perspective of the Venezuelan migrant workers in a workplace setting in Trinidad and Tobago.

Studies have examined the influence of CQ on leadership decision-making (Ang et al., 2007), the influence of CQ in different work environments (Ang & Inkpen, 2008), and the role of CQ in educational programs (Peng et al., 2014). This study addressed the geographic limitation mentioned in recent research by Solomon and Steyn (2017) by utilizing a workplace setting in Trinidad and Tobago. My study examined the influence of CQ in this multicultural Trinidad and Tobago workplace environment and examine its impact on servant leadership behavior by organization leaders over a minority Venezuelan migrant working community.

Existing literature on servant leadership suggested that this leadership style positively relates to team motivation and trust (Bauer et al., 2019; Linuesa-Langreo et al., 2018). A recent study by Zargar et al. (2019) also established a relationship between servant leadership and positive trust in leaders, thereby supporting previous literature that suggested that the characteristics of a servant leader will affect followers trust to a great extent (Barbuto & Wheeler, 2006; Linuesa-Langreo et al., 2018). Zargar et al. added that while servant leadership is positively related to leaders' trust, it positively relates to employees' job satisfaction and organizational success. For a more positive organizational climate, increased employee satisfaction, and improved staff motivation and retention, leaders need to adopt and display those leadership styles that best match their staff members (Solomon & Steyn, 2017). This study determined the positive correlational relationship between CQ and servant leadership; hence workplace leaders in Trinidad and Tobago can employ CQ development strategies to improve servant leadership to satisfy the cultural expectations of the Venezuelan migrant workers.

Most previous studies on leader CQ and leadership have concentrated on CQ dimensions that drive leadership strengths (Livermore & Ang, 2015; Van Dyne et al., 2012). This research topic focused on CQ and the servant leadership style and explored this relationship as perceived by Venezuelan migrant workers in one workplace setting in Trinidad and Tobago. This study adds to the existing literature by concluding that those leaders with higher CQ rankings will practice more servant leadership styles than other less CQ leaders.

Purpose of the Study

In this quantitative correlational study, I surveyed the Venezuelan migrant workers using valid and reliable instruments to seek their perceptions about their Trinidad and Tobago workplace leaders to explore the relationship between the cultural intelligence (CQ) and servant leadership of these leaders. This study tested the argument that servant leadership tendencies may be related to the leaders' cultural intelligence (CQ) at this selected organization.

Research Question

The following research question guided this cross-sectional quantitative study:

Research Question: What is the relationship between the cultural intelligence (CQ) of leaders and servant leadership, as perceived by Venezuelan migrant workers in one workplace setting in Trinidad and Tobago?

This study tested the following hypothesis:

Research Hypothesis: There is a statistically significant positive correlation between the cultural intelligence (CQ) of leaders and servant leadership, as perceived by Venezuelan migrant workers in a workplace setting in Trinidad and Tobago.

Aim of the Study

This study aims to develop a leadership training program that would focus on the positive development of CQ and servant leadership qualities of leaders, resulting in improved working relationships between Trinidad and Tobago leaders and Venezuelan migrants working within their organizations.

Definition of Relevant Terms

The following terms will be used operationally within this study.

Cultural diversity: reflects the tendency for a plurality of systems of knowledge, meanings, and practices that vary in content and structure to coexist across human populations and within societies and organizations (Cheon, 2019).

Cultural mixing: Cultural mixing refers to elements from two distinct cultures occupying the same space simultaneously (Shi et al., 2016).

Cultural intelligence (CQ): an individual's capability to function and manage effectively in a multicultural situation. CQ guides one's ability to understand cultural differences better and adapt the behavior to "fit in" with these different values, norms, and beliefs (Caputo et al., 2019).

Migrant Worker: a person who migrates from one country to another or has migrated from one country to another, intending to be employed other than on his account (Huong et al., 2016).

Servant leadership: This leadership style refers to followers being served by their leaders who care and nurture them in work and life. Servant leadership is built of the philosophy as one with a natural desire to serve first, followed by the aspiration to lead (Zargar et al., 2019)

Trinidad and Tobago: Trinidad and Tobago, officially The Republic of Trinidad and Tobago, is the southernmost island country in the Caribbean. This English-speaking country consists of the larger island of Trinidad, with a population of over 1.3 million. The smaller island of Tobago has a population of over 50,000 (Census, 2020). Trinidad's larger island is situated 130 kilometers south of Grenada and 11 kilometers off northeastern Venezuela.

Venezuela: Venezuela, named the Bolivarian Republic of Venezuela since 1999, is located on the northern coast of South America. The country comprises a continental mainland and numerous islands in the Caribbean Sea. Venezuela's population is almost 32.8 million, and most Spanish-speaking populations follow the Roman Catholic faith (McCoy, 2020).

Venezuelan crisis: A period of difficulty during the last ten years, wherein economic terms, Venezuela lost 62 percent of its Gross Domestic Product (GDP) between 2013 and 2019. In the same period, Venezuela also went from being a limited democracy to an authoritarian regime. Mortality on a range of diseases skyrocketed, as did child and infant mortality. Public services severely deteriorated, if not collapsed. Health care and education systems have also become highly unreliable. Due to this crisis over 4 million people have fled the country in the past few years (Bull & Rosales, 2020).

Methodology Overview

This study was conducted from a postpositivist worldview as it was a non-experimental quantitative analysis that sought to determine a relationship between concepts by reducing the idea into a testable hypothesis comprised of discrete variables (Creswell & Creswell, 2018). The research design was a cross-sectional survey that

gathered data from a defined population sample. Cross-sectional surveys are well suited for descriptive research, and those studies aim to explore relationships between variables (Shaughnessy et al., 2015). This research was a predetermined quantitative study that used established academic measurement instruments to collect data and analyze it with statistical software. Once data was collected, a correlational analysis determined whether a significant relationship between the two variables CQ and Servant Leadership.

Two instruments were included in the survey questionnaire in order to measure the research variables. The Cultural Intelligence Scale, or CQS (Ang et al., 2007), and the Servant Leadership Survey, or SLS (van Dierendonck & Nuijten, 2010), were the two measurement instruments in this study. Both instruments were used in the questionnaire's original format of questions using a 7-point Likert scale (*1= strongly disagree, 7-strongly agree*). The Cultural Intelligence Scale (CQS) was the measurement instrument for leader CQ. The SLS was published and made available for future academic research by van Dierendonck & Nuijten (2010), so no additional permissions were required. Upon receiving the authors' permission for the CQS, I used the observer report version of the CQS. The Servant Leadership Survey (SLS), developed by van Dierendonck and Nuijten in 2010, offers a valid, reliable, empirically proven instrument that accurately measures servant leadership at both the individual and organizational levels.

The general population was Venezuelan migrant workers that work and reside in Trinidad and Tobago. The target population was all active Venezuelan migrant employees at one organization in Trinidad and Tobago. The chosen organization's required sample size was 132 participants from the target population, as calculated using Qualtrics (2020). Each participant was sent an email with an electronic hyperlink that

redirected to the online survey platform. IBM SPSS Version 26 (Field, 2013) was the software used to generate descriptive statistics, conduct tests for normality, and apply Spearman's rank-order correlation test to identify the statistical relationship between the two variables presented in this study. Similar tests were performed on three subgroups of the data collected based on gender, age bracket, and the number of years the participants lived in Trinidad and Tobago. These tests were added to determine the influence of demographics on the correlation between the two main variables analyzed in this study.

Delimitations, Limitations, and Personal Biases

All Venezuelan migrant workers employed at one targeted company comprised the target population for this study, and they qualified to constitute the population regardless of profession, academic qualifications, tenure, age, gender, ethnicity, or religion. Participants of the study were issued surveys as part of the quantitative methodology. The employees' leader was expected to be the first line of management they interface with and could be a business unit leader, a regional leader, a market leader, or a project leader. Trinidad and Tobago's unique cultural integration with Venezuelan migrant workers was an essential consideration of this study, and one limitation of the proposed study was that the findings might not apply to other geographies, organizations, or populations of employees. However, the research approach may have high generalizability and transferability in other territories with similar demographic distributions and cultural integration with minority migrant working groups.

The number of participants responding to the survey and a convenience sample were limitations of this research. The Venezuelan migrant workers at this selected organization were considered by management to read, write thoroughly, and comprehend

English. This was another limitation of the study. The scope for generalization of the results to the population was another limitation. The study concluded significant correlation between the variables but did not produce any insights into the cross-sectional correlation design. The exclusive use of observer-based perceptions was also one delimitation in this study. This study utilized reliable and valid instruments to support consistency in data collection and minimized the risk of any biases that I may be inclined to have as an East Indian resident of Trinidad and Tobago. These instruments offered a fixed number of questions and collected data, which created another research delimitation.

Since this study examined cultural factors such as ethnicity, religion, and other beliefs that may contribute to leadership styles, I ensured that I did not use discriminatory language or terms in the survey briefs and questionnaires that infers inferior status to any social, racial, racial, or ethnic group. I was also mindful that previous personal experiences, beliefs, and judgments do not influence the conclusions I may be inclined to believe. I interpreted the data using academic and statistical tools to reduce personal opinions and biases that can influence the analysis or interpretation of the data and results. This study also employed peer review and coaching from the dissertation committee to identify potential biases and mitigation strategies throughout the data collection, analysis, and writing processes.

Reflections of the Scholar-Practitioner

Leadership is not merely about getting people to do things but also about shaping beliefs, desires, and priorities so that individuals and teams are motivated to do these things (Feng et al., 2016). Leaders must have a strong understanding of what is going on

in followers' minds, their organization, their industry, and the world to drive motivation among followers. This study encourages leaders to be aware of followers' cultural needs in their organization and outline the elements that constitute their cultural intelligence degree while leading. Without understanding and accepting followers' diverse cultural needs in specific working environments, leaders may not have the vision to see individual talent, potential, and dignity.

As mentioned, Trinidad and Tobago is a diverse society that requires leaders to understand the cultural structure in the country and workplace and, more importantly, to understand and address the needs of the different cultural groups and individuals. There were moments when I realized that inherent biases might have negatively influenced personal leadership practices throughout this doctoral program. I can recall some instances in my leadership history where I adopted a consistent servant leadership style to one cultural group and a contrasting leadership approach to another cultural group. This study furthers my understanding of these leadership experiences in the Trinidad and Tobago environment, especially when dealing with the minority Venezuelan migrant workers. The study may also help leaders in the wider Caribbean population enhance their understanding of followers' different cultural needs and sharpen their awareness of leadership approaches to different working society groups and migrant communities. This study also influences how leaders need to adapt to various demographic segments within these groups and communities.

Summary

The influx of Venezuelan migrant workers who have fled the political and economic crisis in their home country and entered Trinidad and Tobago workplace

environments has led to new challenges for those organizations. Leaders face a new group of workers with a unique culture, language, and demographic traits. These differences can negatively impact the leader-worker relationships at these organizations if there is a breakdown and mutual respect, trust, and general understanding of cultural differences. In this quantitative correlational study, I surveyed the Venezuelan migrant workers using valid and reliable instruments in a quantitative study to obtain perception ratings about their Trinidad and Tobago workplace leaders. These ratings were used to explore the relationship between cultural intelligence (CQ) and servant leadership or these leaders. This study tested the argument that servant leadership tendencies may be related to the leaders' cultural intelligence (CQ) at this selected organization. The study also employed predefined strategies to reduce personal biases and ensure that the research progresses with satisfactory ethical standards. The next chapter is the literature review that provides deeper academic context and prior research on cultural intelligence and servant leadership topics.

CHAPTER TWO: LITERATURE REVIEW

The first part of this chapter begins with an understanding of Trinidad and Tobago's cultural uniqueness, then explores the cultural adaptation challenges of migrant communities, followed by a review of CQ's foundational literature, including CQ conceptual frameworks used in the literature. A section follows, which highlights the literature on the effectiveness and impact of CQ. The latter part of the literature review chapter summarizes the foundational literature of servant leadership concepts, and the chapter concludes with a review of the literature that supports future research using both CQ and servant leadership research findings.

Trinidad and Tobago

The Spanish first colonized Trinidad and Tobago, but the twin-island country came under British control in the early 19th century. The emancipation of the slaves hurt the islands' sugar industry in 1834, and this workforce was replaced with the importation of contract laborers from India between 1845 and 1917, which boosted sugar production and the cocoa industry (*Trinidad and Tobago*, 2021). African slaves and East Indian indentured laborers have led to an almost equally divided cultural presence in the country. The country is one of the most prosperous in the Caribbean, thanks primarily to petroleum and natural gas production and processing. Trinidad and Tobago's multiethnic population of 1.3 million people consist of individuals of African ancestry (39.6%) and people of East Indian ancestry (40.3%) who arrived as cane plantation indentured servants after the abolition of slavery (Census, 2020); the remaining individuals are of mixed-ethnic ancestry (e.g., Indian/African, African/Spanish, Indian/Spanish). The mixed group developed due to increasing interracial marriages and unions, mostly between Indo

and African citizens. There are also smaller numbers of individuals of European, Lebanese, Chinese, and Syrian ancestry.

Cultural Norms

Trinidad and Tobago's culture reflects Indian, European, African, Chinese, Spanish, Amerindian, and Arab cultures. These influences are evident in the food, dance, music, attire, and the many celebrated festivals that constitute daily life in Trinidad and Tobago (Cozier, 2020). Cozier added that Trinidad and Tobago's citizens generally exemplify a cultural norm of inclusiveness and acceptance to diversity, which can be considered collectivistic and culminates in a yearly carnival that attracts hundreds of thousands of people from across the globe every year.

Trinidad and Tobago is known as the most industrialized country of the Caribbean, with its economy strongly dependent on the petroleum and natural gas sectors, with the energy sector accounting for around 34.9% of the country's Gross Domestic Product (Ghermandi et al., 2018). Returns from the energy sector have allowed the majority of Trinidad and Tobago to enjoy sustainable income over the past three decades, with both unemployment and poverty regularly reported in single-digit percentages during that period (Census, 2020). The excess flow of income has supported a culture of entertainment, partying, and weekly large social gatherings that also form part of the citizens' regular cultural expressions (Cozier, 2020). As expected, cultural norms would be influenced by new cultures' new cultures by new social and cultural groups. Venezuelan migrants are now part of the Trinidad and Tobago society, and they will enter this new environment with their cultural norms. The following section explains the Venezuelan migrant scenario in Trinidad and Tobago.

The Crisis in Venezuela

Venezuela's democratic institutions have deteriorated since 1999, but conditions have grown sharply worse in recent years due to the continued concentration of power in the executive and harsher crackdowns on the opposition. The authorities have closed off virtually all channels for political dissent, restricting civil liberties and prosecuting perceived opponents without regard for due process. The country's severe humanitarian crisis has left millions struggling to meet basic needs, driven mass emigration, and pervasive government corruption, and law enforcement has proven unable to stop violent crime (*Freedom House*, 2021).

Over the last 10 years, Venezuela has been undergoing the most profound crisis of any society in modern Latin America, and on many accounts, the most profound crisis of any non-war-ridden country in recent times (Bull & Rosales, 2020). According to Bull and Rosales, in economic terms, the country lost 62 percent of its Gross Domestic Product (GDP) between 2013 and 2019. Page et al. (2019) mentioned that within the same period, it went from being a limited democracy to an authoritarian regime, mortality on a range of diseases skyrocketed, as did child and infant mortality (Page et al., 2019). Page et al. explained that public services severely deteriorated, if not collapsed, causing over 4 million people to flee the country in the past few years due to this crisis.

The coronavirus disease 2019 (COVID-19) pandemic exacerbates an already precarious health crisis for Venezuelan migrants fleeing a collapsed health system at home (Daniels, 2020). Daniels stated that Venezuela remains mired in economic and social turmoil, where hospitals regularly face power outages and necessary medical supplies are often hard to come by. Four and a half million people have fled Venezuela in

recent years, and as of 2015, the Latin American and Caribbean region experienced high emigration levels from Venezuela at a scale never experienced before (Chaves-Gonzalez & Echeverria-Estrada, 2020). Chaves-Gonzalez and Echeverria-Estrada mentioned that most of these countries had maintained mainly an “open-door” approach toward Venezuelans, with significant policy innovations allowing many to enter, remain on an interim basis, and receive legal status via existing visa categories and special regularization programs, as well as the reception of requests for asylum. Chaves-Gonzalez and Echeverria-Estrada added that with COVID-19 pandemic complexities, receiving countries now face the challenge of managing a public-health crisis while also addressing the needs of Venezuelans migrants as well as everyday citizens.

Venezuelan migrants fleeing economic crisis and poverty continue their entrance to neighboring Colombia, where they face abuse, exploitation, and a lack of options in informal work settings (Rueckert, 2019). Rueckert adds that working-class people's migration is awakening anti-immigrant sentiment, even though the Venezuelans perform the jobs other people do not want to do, thus maintaining the status quo for those with comforts and privileges. In some countries, Venezuelan migrants become scapegoats to distract attention from the recipient countries' national problems. A full-blown migration crisis is increasingly possible, as there is no end in sight to the Venezuelan crisis, and it is hard to imagine that the flow of economic migrants, asylum seekers, and refugees will end anytime soon (Gedan, 2017). Bull and Rosales (2020) stated that it is easier to describe and analyze recent Venezuelan political and economic transitions than to prescribe a route to a transition out of the economic abyss and democratic backsliding.

Migration to Trinidad and Tobago

Venezuelans are not only emigrating in search of work or academic opportunities but looking to satisfy basic needs like food, a place to live, security, and healthcare. Trinidad and Tobago have received the largest numbers of Venezuelan migrants in the Southern Caribbean, with conflicting 2019 statistics showing approximately 40,000 to 60,000 Venezuelan immigrants residing in the twin-island nation (Mohan, 2019). Mohan stated that on 31 May 2019, the Trinidad and Tobago government undertook a two-week registration of Venezuelans, called the ‘Migrant Registration Framework,’ through which 16,523 Venezuelans were registered. This exercise marked a shift in government policy toward Venezuelans domestically, allowing them to legally reside and work temporarily until the Government of Trinidad and Tobago decides to end this permit. The Government has yet to indicate any expiry date to the permit, and thousands of Venezuelan migrants are still working in Trinidad and Tobago today (Parsanlal, 2020). Due to many migrant Venezuelan workers in Trinidad and Tobago, cultural diversity and cultural mixing in the workplace have increased. These terminologies are explained in the next section.

Cultural Diversity

Culture represents a system of knowledge, meanings, and practices shared and transmitted across groups of interconnected individuals (Cheon, 2019). Based on this conceptualization of culture, Cheon continued that cultural diversity reflects the tendency for a plurality of systems of knowledge, meanings, and practices that vary in content and structure to coexist across human populations and within societies and organizations. To thoroughly understand cultural diversity in an environment, researchers need to

understand the history of the ethnicities, genders, religions, and other demographic factors that constitute the environment. The approach researchers use to understand these constructs are also crucial in understanding cultural diversity. For example, Pieniz (2020) used a feminist approach to understand racialized minority immigrant women in a Canadian environment because postcolonial feminist approaches look at women from particular regions of the world in the context of their history and past and what happened in that location.

The role of cultural mixing of different groups is also essential in understanding cultural diversity. Cheon (2019) explained that cultural mixing would refer to a pattern of intercultural contact resulting in representations and elements of distinct cultures occupying the same space at the same time and can involve the synthesis of any dimension or representation of a culture, and is not limited to core values or norms that are perceived as profoundly defining or embraced by a particular culture. As a result, cultural mixing manifestations may be more pronounced in languages, practices, foods, fashion, icons, and symbols.

Shi et al. (2016) found that intrusive cultural mixing exaggerates implicit derogation toward the intruding culture group, provoking behavioral intentions to boycott such a foreign cultural group. This research offered evidence that that local people tend to exhibit more negative reactions toward a foreign culture or cultural group when (a) the foreign stimulus is perceived to be symbolic or representative of a foreign culture, (b) the spread of the foreign culture in the local cultural space is perceived to be a threat to the integrity or vitality of the local culture, (c) local people have high personal motivation to preserve the integrity or vitality of the local culture, and (d) local people are not open to

change with the influx of a foreign culture. These are new challenges for both the local and foreign cultural groups, and this study focused on the challenges of Venezuelan migrants entering the Trinidad and Tobago cultural working environment.

The concern for cultural diversity in the workplace has been widely accepted as a significant business issue, and it sets a new framework for people management practices in the 21st century (Mousa & Alas, 2016). Mousa and Alas added that globalization has led to a development in cultural competencies in an increasingly diverse world in addition to political, social, educational, and economic challenges. This development includes interacting effectively with people from different cultures, knowing other cultural practices and worldviews, tolerant attitudes towards cultural differences, and cross-cultural communication skills. Consequently, cultural diversity has broadly expanded to include gender, race, religion, ethnicity, sexual orientation, physical ability, income, work experience, marital status, educational background, and other differences that may affect the workplace (Pieniz, 2020). Mousa and Alas added that responding to cultural diversity is one of the main challenges facing any organization, and it entails absorbing differences and creating a productive environment in which employees feel valued. At the same time, their talents are utilized for the attainment of organizational goals. In their study of a multicultural teaching environment, Mousa and Alas found that managing teachers' cultural diversity allows schools to adjust to the socio-cultural shifts in the societies where they work and constitute policies, courses, initiatives, and practices that disseminate the soul of equality and tolerance. Accordingly, any poor planning or execution for cultural diversity may yield many struggles that hinder individuals' organizational commitment.

Cheon (2019) mentioned that distinct cultures may coexist within society yet be segregated and have limited contact. Cheon added that different cultural knowledge systems might also exist within individuals who may rely on different cultural frames of cognition and behavior based on situational demands. Alternatively, different cultures may be found together within the same context or situation while maintaining their distinguishing features and identities. These scenarios would influence cultural diversity and cultural mixing within a specific environment (Shi et al., 2016). The following section explains cultural adaptation when cultural diversity leads to cultural mixing and the need for individuals to change their behaviors in the new cultural environment. The link between cultural adaptation and job satisfaction is also examined in the next section.

Cultural Adaptation and Job Satisfaction

Cultural adaptation refers to the behavioral abilities needed to cope with social life in a new cultural context without difficulty (Stanciu & Vauclair, 2018). It can also relate to a person's psychological comfort concerning being in the new cultural environment (Neto et al., 2018). Neto et al. stated that a cultural group could be defined in language, country or region, religion, or other socio-demographic characteristics. Stanciu & Vauclair continued that migration is another important aspect, as, with time, immigrants start adopting the cultural values and norms of the host country, which may be relevant for cultural adaptation of psychological interventions. Leaders need to understand the psychological factors that affect migrants and guide their workplace leadership style. Even medical leaders need to understand cultural adaptation in medical and psychological disorders, especially with minority migrant groups (Heim & Kohrt, 2019). Although this study did not examine any psychological factors, it examined the

relationship between leaders' cultural intelligence and servant leadership behavior in a workplace setting.

People migrate in search of a better life, but the experience of leaving a familiar environment and adjusting to a new one is often stressful (Fogarty & Kandler, 2020). Individuals who migrate to other countries experience a process of acculturation, wherein they learn about the host country's culture (Stanciu & Vauclair, 2018). Stanciu and Vauclair stated that migrants would experience cultural adaptation challenges when they are not satisfied psychologically, socially, and in new job environments. Stanciu and Vauclair introduced the concept of stereotype accommodation as a cognitive process whereby migrants incorporate the stereotype-relevant information that they learn in their host cultures into their preexisting set of beliefs. They mentioned that the length of stay in the host culture could also allow learning about stereotype-inconsistent/novel information. This research proposed that a more extended stay in the host culture provides migrants with more opportunities to learn about inconsistent/novel information with their existing stereotypes. Cultural adaptation follows a pattern wherein, during its initial phases, migrants experience a so-called culture shock and gradually, after which they adapt both psychologically and socio-culturally.

Neto et al. (2018) also presented a new perspective regarding job-related well-being and job satisfaction as immigrants' cultural adaptation indicators. An investigation was conducted into the work-related well-being of Portuguese immigrants in Switzerland. The results show that, on the whole, Portuguese migrants working in Switzerland are satisfied with their jobs. Longer residential length was associated with higher workplace well-being. Job affective well-being and job satisfaction were predicted by sociocultural

adaptation and satisfaction with migration life. Neto et al. emphasize that migrants have more psychological factors influencing how they adapt to new cultural environments. This adaptation rate will influence how they function in work environments and ultimately how satisfied they are in their jobs.

Based on Neto et al. (2018) findings, the psychological factors that affect the Venezuelan migrants will also introduce new challenges for these migrants who now live and work in Trinidad and Tobago. The cultural adaptation of the Venezuelan migrants in the Trinidad and Tobago working environment would be a factor to consider in this current research. Trinidad and Tobago's leaders need to understand the challenges facing the Venezuelan migrants and consider how these challenges impact their cultural adaptation in the workplace. Leaders' cultural intelligence of the migrant group is another factor that needs to be considered in this study. R uth and Netzer (2020) stated that cultural intelligence, or CQ, is a powerful business tool for predicting managerial success in an intercultural work environment. The following section introduced the concept of CQ and its fundamentals that would be applied in this proposed study.

Cultural Intelligence (CQ)

Pioneer researchers of cultural intelligence Earley and Ang (2003) defined cultural intelligence (CQ) as an individual's capability to function and manage effectively in culturally diverse settings. Herrmann et al. (2007) added that CQ recognizes a person's capability to function effectively in interactions across cultural groups. CQ is driven by globalization's practical reality in the workplace (Earley & Ang, 2003). Ang and Inkpen (2008) added that just as emotional intelligence (EQ) complements cognitive intelligence (IQ), in that both are important for an individual to find success at work and in personal

relationships in an increasingly interdependent world, cultural intelligence (CQ) is another complementary form of intelligence that can explain variability in coping with diversity and functioning in new cultural settings. CQ followed this development of EQ by being a developmental set of capacities, but rather than focusing on emotions, it concerns one's capacity for engaging in cross-cultural scenarios (Whitaker & Greenleaf, 2017).

CQ and Emotional Intelligence

CQ shares similarities with social and emotional intelligence in that CQ includes the ability to understand and manage others and deal with their emotions (Ang et al., 2015). Ang et al. added that cultural intelligence explicitly considers the intercultural context, unlike social and emotional intelligence. In another study, Crowne (2009) stated that CQ, EQ, and social intelligence are different interpersonal bits of intelligence. Crowne added that CQ and EQ are subsets of social intelligence and that CQ directly correlates to cultural diversity. Van Dyne et al. (2012) mentioned that this cultural diversity includes diversity in nationality or cultural values and diversity based on subcultures, such as profession, age, gender, and religion. According to Van Dyne et al., CQ can refer to an individual, team, or firm's capabilities and corresponds to the capability to detect, assimilate, reason, and act on cultural cues appropriately in situations characterized by cultural diversity. CQ is domain-specific and relevant to multicultural settings and global contexts (Earley & Ang, 2003). CQ represents a capability that can be enhanced by active engagement in education, travel, international assignments, and other intercultural experiences (Ang & Van Dyne, 2008) and complements other forms of intelligence, such as IQ and EQ (Ang & Inkpen, 2008).

In a more recent study, Sharma and Hussain (2016) mentioned that while culture determines emotional experience and expression rules, CQ facilitates understanding of culture's norms and practices, including culture-specific rules of emotions. Sharma and Hussain added that CQ helps with appropriate emotional expression and awareness of culturally different others' emotions, which helps adjust one's behavior according to its rules and effectively adapt to it. The first years of CQ focused on defining the concept; empirical research increased around 2008, focusing first on antecedents and effects and, more recently, on indirect effects and methods for developing CQ (Fang et al., 2018).

Cultural intelligence builds on insights from foundational intelligence research, suggesting multifaceted intelligence (Ang et al., 2015). Integrating diverse views on intelligence, Sternberg and Detterman (1986) proposed that intelligence resides in different loci within an individual: biology, cognition, motivation, and behaviors. Early research on human behavioral patterns by Sternberg and Detterman also concluded that intelligence exists in places other than the classroom. Based on these contemporary theories of intelligence, which included the framework of multiple loci of intelligence, Earley and Ang (2003) conceptualized CQ as an individual capability that enables people to function effectively in culturally diverse situations. Earley and Ang recognized cultural intelligence as a vital aptitude and skill that enables outsiders to interpret unfamiliar gestures and actions as though they were insiders. This research related CQ to emotional intelligence, allowing individuals to appreciate what makes individuals similar to and different.

CQ Conceptual frameworks

Earley and Ang (2003) also emphasized that an emotionally intelligent person is not necessarily culturally intelligent. Earley and Ang added that these dimensions are qualitatively different facets of the ability to function effectively in culturally diverse settings. Earley and Ang also concluded that CQ dimensions do not necessarily correlate, but their combination defined the overall CQ as a culture-free construct not linked with academic intelligence. Using the basis of the multi loci framework of intelligence, Earley and Ang delineated three CQ factors: cognitive, motivational, and behavioral. Cognitive CQ refers to the knowledge structures individuals have about ways in which cultures are similar and different; behavioral CQ is the capability to exhibit flexibility in overt actions, and motivational CQ is the capability to direct and sustain personal energy and resources to cope with cross-cultural demands (Ang & Van Dyne, 2008; Ang et al., 2007). This framework was a crucial milestone in developing a conceptual framework for CQ as it introduced useful dimensions of CQ that can generate additional research on the topic. These three factors were also incorporated into the development of the Cultural Intelligence Survey measurement instrument.

In a follow-up study, Ang et al. (2007) defined CQ as an individual's capability to function and manage effectively in culturally diverse settings. CQ is a multidimensional construct targeted at situations involving cross-cultural interactions from race, ethnicity, and nationality differences. Ang et al. used this definition to have CQ operationalized as an expanded four-factor model that now included metacognitive, cognitive, motivational, and behavioral dimensions. Ang et al. defined metacognitive CQ as the mental regulation of cognitive processes to acquire knowledge. Ang and Van Dyne (2008) also theorized

that the four CQ factors are qualitatively different in the overall capability to effectively function and manage culturally diverse settings. Metacognitive and cognitive CQ represent CQ's intellectual component and help develop perspectives from varied cultural experiences, while motivational and behavioral CQ represents the action imperative (Solomon & Steyn, 2017).

Van Dyne et al. (2012) provided definitions for these four dimensions.

Metacognitive CQ was defined as the mental capability to acquire and understand cultural knowledge. Cognitive CQ was defined as the knowledge about cultures, their similarities, and their differences. Motivational CQ was defined as interest and confidence in functioning effectively in intercultural contexts, and behavioral CQ was defined as the capability to flex behaviors in intercultural interactions. Through both early research (Sternberg & Detterman, 1986), and further studies on CQ (Ang & Inkpen, 2008; Ang & Van Dyne, 2008), cultural intelligence (CQ) defines an individual's ability to effectively function in culturally diverse environments and situations. As part of this definition, CQ consist of four distinct factors: CQ-strategy, CQ-knowledge, CQ-motivation, and CQ-behavior (Ang et al., 2019). These four dimensions remain a popular reference point for many CQ studies, and other researchers confirmed its credibility and validity (Ang et al., 2015; Schlägel & Sarstedt, 2016; Schwarzenthal et al., 2019; Sharma & Hussain, 2016; Solomon & Steyn, 2017; Van Dyne et al., 2012; Whitaker & Greenleaf, 2017). While this initial conceptualization of cultural intelligence did not include biological aspects of intelligence, other researchers established biological foundations of cultural intelligence (Rockstuhl et al., 2011).

Sharma and Hussain (2016) explained that CQ is of paramount importance in developing culturally intelligent citizens for any globalized nation's development and suggested that integration of CQ in the school curriculum may serve as an imperative approach to developing a sense of global citizenship students at an impressionable age. CQ has emerged as an imperious skill to prosper in the emerging cosmopolitan cities and multicultural nations and remains a crucial capability for all populations experiencing cultural contact and intercultural communication (Whitaker & Greenleaf, 2017). Although these researchers have established the positive link between CQ and positive intercultural communication in various settings, there is still a need to further examine the type of leadership that stimulates positive CQ in the workplace. There is a research gap in the relationship between CQ and servant leadership. This study adds to the literature on organizational CQ and globalized CQ integration by testing the argument that servant leadership tendencies may be related to leaders' CQ in a workplace setting in Trinidad and Tobago. The following section examines the literature related to CQ's effectiveness in different organizations and its impact in various organizational and global settings. The use of CQ as a management tool utilized by leaders in different workplace settings is also discussed.

Effectiveness and Impact of CQ

The effectiveness and impact of CQ can be measured by three intercultural effectiveness outcomes, which are cultural judgment and decision making, cultural adaptation, and task performance in culturally diverse settings (Ang et al., 2007). In a study to explore the relationships between the CQ dimensions and these intercultural effectiveness outcomes, Ang et al. demonstrated a consistent pattern of relationships

where metacognitive CQ and cognitive CQ predicted cultural judgment and decision making; motivational CQ and behavioral CQ predicted cultural adaptation, and metacognitive CQ and behavioral CQ predicted task performance. In a more recent study, Ang et al. (2015) pointed out that CQ is the capability to “grasp, reason and behave effectively in situations characterized by cultural diversity” (p. 337) and assists in overcoming cultural dissimilarities within diverse organizations.

The cultural intelligence construct has received worldwide interest, and empirical studies on cultural intelligence occurred in North America, South America, Europe, the Middle East, Asia, Australia, and New Zealand (Ang et al., 2015). Studies include expatriates, international business travelers, foreign laborers, global domestics, and international students. One of the first studies of CQ’s effectiveness in workplace organizations was conducted by Ang and Inkpen (2008) in an offshore type firm where collaborations among internationally diverse team members were high. Ang and Inkpen developed a firm-level cultural intelligence framework focused on three dimensions of the firm's intercultural capabilities: managerial, competitive, and structural. This study emphasized the importance of the cultural intelligence of top management teams and middle-level managers directly responsible for teams to success team projects. The Ang and Inkpen study linked CQ with the firm’s capability to identify, calibrate, and manage competitive risks, and in the structural dimension of firm-level cultural intelligence, concluded the importance of developing culturally intelligent structural norms. Ang and Inkpen argued that firm-level CQ is critical for successful international business ventures beyond factors such as legal contract conditions or customer-supplier relationships.

Peng et al. (2014) examined the influence of motivational CQ on developing cultural effectiveness among a group of university students who were participants in a study-abroad business program. Peng et al. conceptualized cultural effectiveness as the degree of psychological comfort and success in managing intercultural demands, and the results of this study demonstrated that initial levels of motivational CQ were positively associated with increases in (a) cultural well-being reported by participants and (b) peer perceptions of suitability for overseas work. This study extended CQ research into a global student population and established the link between CQ and cultural effectiveness in the research environment. Another notable study by Caputo et al. (2019) examined the influence of cultural intelligence on the relationship between cultural values and individual preferences for a given negotiation style. The authors concluded that cultural values such as power distance, uncertainty avoidance, collectivism, and masculinity directly influence negotiation styles and are indirectly mediated through cultural intelligence. Caputo et al. highlighted the importance of cultural values and cultural intelligence on negotiation styles.

In another study, Chao et al. (2016) found that implicit cultural beliefs influenced intercultural rejection sensitivity, which impacted students' cross-cultural adjustment and subsequent CQ. Chao et al. found that cross-cultural adjustment experiences, particularly in the social domain, play an essential role in influencing CQ. Subsequent studies focused on the four primary factors of CQ defined by Ang et al. (2007). There is evidence that CQ predicts various essential outcomes in intercultural contexts, such as cultural adaptation, expatriate performance, global leadership, intercultural negotiation, and multicultural team processes (Schlängel & Sarstedt, 2016; Schwarzenthal et al., 2019;

Whitaker & Greenleaf, 2017). The literature suggested that people with better cultural intelligence skills can handle conflicts in a diverse workplace more efficiently due to navigating, detecting, and reasoning with employees.

As companies embrace the opportunity to internationalize their business through globalization, leaders must be aware of the cultural factors affecting customers, clients, and employees (Rüth & Netzer, 2020). Rüth and Netzer stated that as communication across borders and interaction between members and customers from different cultural background happens in real-time, it is vital to understand and interpret behavior correctly and communicate or act with a high and flexible cultural awareness. Rüth and Netzer (2020) determined that CQ has become an essential tool for leadership success in a digital world and added that knowledge, motivation, and behavioral control are the critical elements of CQ with the strongest influence on leadership. CQ is vital for planning, communicating, understanding, and leading across cultural boundaries. These factors are essential to this current study, examining the CQ of Trinidadian leaders over Venezuelan workers in a workplace environment that utilizes digital operational functions in workers' daily activities. The next section of the paper explains the topic of CQ and the relation to migrant scenarios.

CQ and Migrants

Earlier in this chapter, I noted the growing presence of Venezuelan migrants in Trinidad and Tobago. Migration has become a worldwide phenomenon and reshapes the world socioeconomically, culturally, and politically (Jiang et al., 2017). This change has affected workforces across the globe, and this also affects the Trinidad and Tobago workplace setting examined in this study. Jiang et al. added that while globalization has

driven the workforce to move across national boundaries, urbanization and economic development have also facilitated workers' intranational movement. The main reason to migrate is to improve one's quality of life. However, migration appears to be a complicated and stressful process, making the pursuit of improving the quality of life more complicated than what migrants would have expected (Ng et al., 2015).

A recent study by Huong et al. (2016) positioned that since CQ assists people in adjusting to new intercultural settings, overcoming cultural barriers, reducing stress, and mitigating difficulties in communication and interactions with culturally dissimilar others, CQ is likely to contribute to the life satisfaction of migrants working and living in cross-cultural settings. Huong et al. explained that migrants with high CQ are better able to attune to the nuances and changes in cultural systems and thus adjust quickly and behave appropriately to avoid or reduce cross-cultural conflicts/misunderstandings and facilitate the development of positive relationships with others. Prior research suggested that individuals with a high level of CQ tend to have the ability to adapt to new cultural settings, communicating and interacting effectively with culturally dissimilar others (Earley & Ang, 2003). Earley and Ang defined cognitive CQ as a dimension that reflects people's knowledge of cultural values, norms, and practices. Le et al. (2016) revealed an important role of cognitive CQ in migrants' career engagement and life satisfaction.

Managers may provide cross-cultural training and create various opportunities for migrant workers to develop and enhance their cultural competence (i.e., cognitive CQ) in the workplace. Le et al. added that such cross-cultural training could be part of formal human resource programs for employees of any cultural background, such as formal induction and development programs and informal events such as work or non-work-

related social functions. For new migrant workers, managers could also work in a multicultural team setting with existing migrant workers to ease their cultural adjustment processes. These strategies might help strengthen individuals' cognitive CQ, leading to better engagement in work collaborations and positive relationships with culturally dissimilar colleagues, benefiting migrants' career engagement and life satisfaction (Jiang & Hu, 2016). These studies add to the literature highlighting that these cognitive CQ enhancement strategies might be fundamental for those who experience higher social injustice levels. In another study examining the link between CQ and social injustice, Pawlicka et al. (2019) concluded that empathy and the motivational CQ dimension predicted higher social closeness and warmer feelings toward refugees from Syria. The researchers found that motivational CQ consistently served as the mediator of the relationship between empathy dimensions and social closeness toward Syrian refugees and revealed new correlations between empathy dimensions and cultural intelligence factors.

The role of organizational leaders towards migrants is of equal importance to migrants' CQ's effectiveness. Jiang et al. (2017) suggested that it is essential for leaders to cultivate CQ among migrants for its positive impact on shaping their career development and quality of life. The researchers also highlighted that CQ is particularly crucial in protecting migrants when they perceive discrimination and injustice in the new country so that the trust and respect for the leader increases. As outline earlier, this study examined the relationship between the leaders' CQ and their servant leadership tendencies in a Trinidad and Tobago setting. There is evidence from prior research on the positive influence of leaders' CQ relative to cross-cultural adjustments and cross-cultural

relationship building. A recent study by Guang and Charoensukmongkol (2020) determined that Chinese expatriates with higher CQ are more likely to achieve a favorable perception by their Thai subordinates in terms of leadership effectiveness, supervisor support, and obtain a more outstanding outcome commitment from their Thai subordinates. Findings from a similar study by Pandey and Charoensukmongkol (2019) revealed that cross-cultural salespersons with high CQ seriously consider foreign customers' cultural perspectives and are willing to adapt their selling methods to satisfy the expectations of foreign customers. In the context of Filipino migrant workers in Taiwan, Yang (2017) showed that high CQ supervisors often demonstrate more excellent caring toward their migrant employees' wellbeing. My study adds to this literature group that highlights any correlation between the CQ and leadership variables in a different geographic environment with two other demographic groups.

Leaders worldwide are increasingly required to engage with staff members whose cultures differ from their own (Livermore & Ang, 2015). Organizational leaders in Trinidad and Tobago must be capable of engaging with staff members of varying cultures. However, there has been a rising number of instances where leaders find it very difficult to manage and retain staff members of different ethnicities and cultural backgrounds (Stephenson, 2019). The literature supports a clear relationship between high-CQ leaders and their demonstration of a supportive leadership style (Solomon & Steyn, 2017). Ramsey et al. (2017) stated that leader CQ is also a strong predictor of transformational leadership, partly reflected by a strong sense of caring and support toward subordinates. It is also evident from these studies that people from different cultures often have different perceptions of an effective leader's characteristics. On this

basis, leaders must also recognize and develop their CQ skills about the culture of the migrant workers that they lead in a specific environment. For example, Australia has advanced the development of diversity leadership programs that aim to attract and recruit different cultural and ethnic peoples into various leadership positions and develop their leadership skills to lead over different ethnicities and cultures, especially migrant cultures (He, 2019). Such diversity leadership development programs offer a fresh approach or strategy to dealing with both human and national security through defending the equality and rights of minorities and migrants. He (2019) added that these policies and practices are the best means to win over migrants' hearts and minds and are a genuine way to serve the interests of migrant communities.

A recent study by Zargar et al. (2019) also established a relationship between servant leadership and positive trust in a leader, thereby supporting previous literature that suggested that the characteristics of a servant leader will affect followers trust to a great extent (Barbuto & Wheeler, 2006; Linuesa-Langreo et al., 2018). Zargar et al. added that while servant leadership is positively related to leaders' trust, it positively relates to employees' job satisfaction and organizational success. Servant leaders cultivate a culture of growth in their organizations and emphasize positive moral, emotional, and relational dimensions of leadership practice (Liu, 2017). This chapter's next section will discuss and justify servant leadership literature as a positive leadership style.

Servant Leadership

Robert Greenleaf coined the term servant leadership in 1970 and explained the modern servant leadership philosophy as one with a natural desire to serve first, followed

by the aspiration to lead (Greenleaf, 1970). He added that the servant leader first approaches situations and organizations from a servant's perspective, looking to lend their presence to answer the organization's needs and others. Greenleaf found servant leadership as the most moral of charismatic effects with salient characteristics as humility, relational power, autonomy, moral development of followers, and emulation of leaders' service orientation. In the early stage of servant leadership research, Spears (2002) built on Greenleaf's foundational principles and defined 10 characteristics of servant leadership—listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and community building. Greenleaf adds that servant leaders begin with the natural feeling of serving first to ensure that others' highest priority needs are served first.

In more recent literature, Johnson (2018) said that a simple yet profound philosophy guides servant leaders to put followers' needs before their own needs. Johnson adds that serving is the first aspect of a servant leader that will differentiate from other practices and where acts of love, humility, and service, drive servant leadership. Servant leadership recognizes a holistic leadership approach that engages followers in multiple dimensions (e.g., relational, ethical, emotional, spiritual), such that they grow into what they are capable of becoming (Eva et al., 2019). Recently, Zargar et al. (2019) established a relationship between servant leadership and positive trust in leaders, thereby supporting previous literature that suggested that the characteristics of a servant leader will affect followers' trust to a great extent (Barbutto & Wheeler, 2006; Linuesa-Langreo et al., 2018). Zargar et al. added that while servant leadership is positively related to leaders' trust, it positively relates to employees' job satisfaction and organizational

success. Zargar et al. also explained a direct relationship between the servant leadership style and organizational success.

Another characteristic of servant-leaders is a primary reliance on persuasion, rather than using one's positional authority, in making decisions within an organization (Tran & Spears, 2020). Tran and Spears added that the servant-leader seeks to convince others rather than coerce compliance, and this particular element offers one of the most apparent distinctions between the traditional authoritarian model and servant-leadership. The servant-leader is effective at building consensus within groups (Hidayati & Zainurossalamia, 2020). Servant leadership, spiritual leadership, and ethical leadership have been some of the latest leadership styles that have focused on the inner world, values, and needs of employees, implying "a leader for followers" instead of the traditional lens of "followers for a leader" (Gocen & Sen, 2020, p. 2). In this respect, servant leadership focuses on leaders who serve their followers, which produces a shared spirit in purpose, trust, commitment, desire for wisdom, and effort in the organization. The next section of the paper examines the literature on factors influencing overall servant leadership behavior among leaders in different environments.

Servant Leadership Factors

Liu (2017) stated that servant leadership offers a compelling ideal of self-sacrificing individuals who put others' needs before their own and cultivate a growth culture in their organizations. Although Liu's statement emphasizes that leadership's moral, emotional, and relational dimensions are laudable, it has primarily assumed a decontextualized view of leadership untouched by power. In one of the first influential studies on servant leadership, Barbuto and Wheeler (2006) produced five servant

leadership factors—altruistic calling, emotional healing, persuasive mapping, wisdom, and organizational stewardship— and established significant positive relations of these factors to transformational leadership, leader-member exchange, extra effort, satisfaction, and organizational effectiveness.

Fostering Trust

Servant leadership stands for leaders' general tendencies to engage in behaviors that inspire their followers' trust (Schaubroeck et al., 2011). Fostering trust through servant leadership directly influences organizational behavior, follower motivation, and overall team performance. Linuesa-Langreo et al. (2018) found that servant leaders promoted a sense of community by emphasizing strong interpersonal relationships and bonding among staff.

Stewards of the Organization

Servant leaders see themselves as stewards of the organizations who seek to grow the resources, financial and otherwise, entrusted to them (van Dierendonck & Nuijten, 2010). Van Dierendonck and Nuijten added that servant leadership contrasts significantly with traditional, top-down leadership approaches such as transactional leadership and directive leadership. It even contrasts with transformational leadership, not only in the style's substance but in viewing followers as ends in themselves and not primarily as a means to organizational ends (Giambatista et al., 2020).

Authentic Leaders

In another recent study (Eva et al., 2019), the researchers established that servant leadership is similar to authentic leadership, emphasizing being authentic and genuine in interacting with others. The authors mentioned a difference in that for servant leaders, the

propensity to operate with a profound clarity of self-awareness and self-regulation might spring from a spiritual or altruistic motive to serve others, both absent in the authentic leadership framework. Eva et al. concluded that servant leaders are authentic not for the sake of being authentic but because they are driven either by a sense of higher calling or inner conviction to serve and make a positive difference for others. Ortiz-Gómez et al. (2020) supported that a servant leader characterizes by authenticity, integrity, courage, objectivity, and humility. This study adds that being authentic means acting per one's values and beliefs, and servant leaders live their lives according to the values to which they have adhered.

Empathy

The servant-leader strives to understand and empathize with others (Tran & Spears, 2020). Followers need to be accepted and recognized for their outstanding and unique spirits. One assumes co-workers' good intentions and does not reject them as people, even while refusing to accept their behavior or performance. Tran and Spears stated that the most successful servant-leaders are those who have become skilled, empathetic listeners.

Comparison to other leadership approaches

Whereas other leadership approaches, such as ethical and transformational leadership, include the notion of follower imitation of leader behavior, the cultivation of servant leadership among followers is central to servant leadership (Greenleaf, 1970). Servant leaders may consciously or unconsciously encourage follower behaviors through role modeling (Liden et al., 2014). These studies suggest that transformational leaders empower their employees towards organizational goals based on idealized influence,

inspirational motivation, intellectual stimulation, and individualized consideration (Bass & Bass, 2008). Servant leadership understands the principal leader's motivation as serving followers towards their own needs and goals (Stone et al., 2004), leading from an ethical base which does not exist in transformational leadership (Hoch et al., 2016), and having a primary and robust emphasis on employees' strengths, needs, and goals instead of a primary focus on corporate profits.

Giambatista et al. (2020) found organizational differences in servant leadership levels, suggesting a cultural explanation. This study recognized that individual (i.e., supervisor) and organizational (i.e., cultural) servant leadership have different effects on employee outcomes, suggesting a unique asset attributable to a culture of servant leadership. Giambatista et al. added that to build a culture of servant leadership in organizations (where members have creative opportunities to grow and open up their potential to become servant leaders altogether), institutions need to eliminate coercive power. A recent meta-analysis of 130 independent studies (Lee et al., 2019) provided evidence that servant leadership has incremental predictive validity over transformational, authentic, and ethical leadership. Lee et al. found that the link between servant leadership and a range of behavioral outcomes can be partially explained by trust in the leader, procedural justice, and leader-member exchange. The literature suggests that servant leadership is related positively to various individual and organizational performance-related outcomes.

In recent years, empirical studies of servant leadership have revealed some insights that complicate its practice. In one of the most in-depth studies to date, Palumbo (2016) conducted a month-long participant observation of a work team within a

charitable organization in Tanzania. Although Palumbo found the leader's practice of servant leadership elicited the team's trust, loyalty, and cohesion as anticipated in the literature, the leader's servant leadership practice also unexpectedly strengthened the followers' dependency on the leader. Rather than being empowered, the team members struggled to make decisions and take action in their leader's absence. Palumbo's findings revealed the alienation and helplessness experienced by the followers of charismatic and transformational leaders. This hints at a possible "dark side" of servant leadership and emphasizes critical empirical investigation into servant leadership practice (Liu, 2017). Measurement of servant leadership has been an essential aspect of research in different organizations, industries, countries, and cultural environments. However, more research needs to be done, and the next section outlines future studies that can be explored on servant leadership. My study tested the relationship between leaders' cultural intelligence (CQ) and servant leadership, as perceived by organizational subordinates in one workplace setting in Trinidad and Tobago.

Future Studies and Addressing the Gap in the Literature

Many notable scholars have explored servant leadership (Barbuto & Wheeler, 2006; Liden et al., 2008; Spears, 2002; Stone et al., 2004; van Dierendonck & Nuijten, 2010). To date, there is no consensus among scholars on an exact and universally accepted definition of servant leadership (Barbuto & Wheeler, 2006; Liden et al., 2008). These researchers' different definitions stem from Greenleaf's (1970) description and the principle of serving first. People from different cultures often have different perceptions of an effective leader (Guang & Charoensukmongkol, 2020). Future research can explore

leaders' characteristics that generate positive perceptions from migrant workers in different geographic regions.

As globalization has been expanding across the nations, researchers have increasingly recognized the importance of the cultural impact in leadership because cultural characteristics such as language, beliefs, values, and religion affect people's behavioral and attitudinal preferences (Hwang et al., 2015). There is also an opportunity for future research on the relations between cultural intelligence and servant leadership in different global and cultural settings. This hypothesis draws from the literature that cultural intelligence drives positive leadership behavior in the workplace environment. This hypothesis is also drawn from the notion that servant leaders are driven by a priority desire to serve others and support individuals with a minority social or cultural identity (Bauer et al., 2019). Future research should also advance the current inquiry by categorizing vocational experiences, uniquely operationalizing quality of life in migration contexts, taking a more culturally sensitive perspective, incorporating leadership approaches, and broadening methodological approaches.

Summary

As explained in this chapter, the Venezuelan crisis has caused an increase of Venezuelan migrants fleeing economic crisis and poverty in their country over the past ten years. Many are entering Trinidad and Tobago, where they face new working environments and challenges. The cultural intelligence (CQ) of leaders and their servant leadership traits are important factors in leading this new cultural group at their organizations. CQ is a concept that helps discover and subsequently employees' needs across cultural boundaries in a world that never sleeps and where constant

communication and dialogue with stakeholders from diverse cultural backgrounds is mandatory to succeed (Rüth & Netzer, 2020). This chapter provided a historical overview of both countries and the theoretical concepts of CQ and servant leadership.

The influx of Venezuelan migrants into Trinidad and Tobago is an example of globalization driven by social, economic, and political challenges (Mousa and Alas, 2016). The literature suggests a major point that these migrant workers would experience cultural adaptation challenges when they are not satisfied psychologically, socially, and in new job environments (Stanciu & Vauclair, 2018). As a follow-up point of significance, Sharma and Hussain (2016) explained that CQ is of paramount importance in developing culturally intelligent citizens for any globalized nation's development. This is an important consideration in this study, as the cultural intelligence of Trinidad and Tobago leaders over the Venezuelan migrants is expected to yield positive outcomes, similar to findings of other similar studies that were discussed in this chapter. The theories suggested that while migrants are likely to experience more challenges in their new work environment, leaders are likely to be the key concerned citizens to positively influence these challenges through stronger cultural intelligence of the migrant group's norms, values, and practices.

The starting point in this study is to understand the status of the cultural intelligence of the Trinidad and Tobago leaders towards the Venezuelan migrant workers. As the first measurement criteria, this study will record the migrants' observer perceptions of the cultural intelligence of the leaders using the Cultural Intelligence Scale or CQS (Ang et al., 2007). As the second measurement criteria, this study will record the migrants' observer perceptions of the leaders' servant leadership behaviors and practices

using the Servant Leadership Survey, or SLS (van Dierendonck & Nuijten, 2010). In this study, we established the direct link between positive leadership outcomes and servant leadership since servant leadership is positively related to leaders' trust, employees' job satisfaction, and organizational success (Zargar et al., 2019).

Liu (2017) defined servant leadership as one which offers a compelling ideal of self-sacrificing individuals who put others' needs before their own and cultivate a growth culture in their organizations. This chapter outlined the servant leadership factors and leadership traits that are synonymous with the servant leader. This chapter emphasized that while new research on CQ and servant leadership is still being conducted in different global and cultural settings to determine variations and consistencies with the established theories, both concepts are well established and have both led to the development of credible and reliable measurement instruments in the CQS and the SLS. These instruments would be combined to design the survey used to capture the Venezuelan migrants' perceptions of their leaders at an organization in Trinidad and Tobago. The next chapter focuses on the broader quantitative research methodology that would be applied throughout this study.

CHAPTER THREE: METHODOLOGY

The purpose of this quantitative study was to explore the relationship between the cultural intelligence (CQ) of leaders and servant leadership, as perceived by Venezuelan migrant workers in one workplace setting in Trinidad and Tobago. This study tested the argument that servant leadership tendencies may be related to leaders' CQ. This chapter sets out relevant methodological details as a basis for contextualizing the research that was executed. This chapter outlines the method I followed to gather and analyze the data collected to test the research question and hypothesis. It reviews the research question and hypothesis, the research design, research participants, and data collection methods. The chapter covers the data collection tools and procedures in detail. I discuss the data analysis plan that entails descriptive statistics and the specific statistical tool used to determine the correlation between the variables and test the research hypothesis. The chapter concludes with discussing the ethical considerations that need to be factored in this study and explains how they will be addressed throughout various research study stages.

Research Question and Hypothesis

The following research question guided this cross-sectional quantitative study:

Research Question: What is the relationship between the cultural intelligence (CQ) of leaders and servant leadership, as perceived by Venezuelan migrant workers in one workplace setting in Trinidad and Tobago?

This study tested the following hypothesis:

Research Hypothesis: There is a statistically significant positive correlation between the cultural intelligence (CQ) of leaders and servant leadership, as perceived by Venezuelan migrant workers in one workplace setting in Trinidad and Tobago.

Method

Creswell and Creswell (2018) outlined three components that comprise a research approach: the world view, design, and research method. I conducted this study from a postpositivist worldview as it was a non-experimental quantitative analysis that sought to determine a relationship between concepts by reducing the idea into a testable hypothesis comprised of discrete variables. The research method was conducted using an online questionnaire using Qualtrics online software. I collected the data and conducted the data analysis using academic and statistical tools to reduce personal opinions, ethical concerns, and biases that can influence the analysis or interpretation of the data and results.

Research Design Overview

The research design was a quantitative cross-sectional survey that gathered data from a defined population. An experimental or quasi-experimental design was not adopted because it would have been challenging to capture the participants' perceptions of their direct reports' leadership and cultural intelligence in an experimental or controlled setting. The causal-comparative was also eliminated because this research did not seek to explain the difference between two or more groups (Creswell & Creswell, 2018). This research needed to capture the perceptions of a single group of participants at a single point in time. One of the main reasons that the use of surveys as a data collection tool in leadership studies is widespread is the availability of established instruments

designed as surveys. This study utilized two established instruments, Cultural Intelligence Scale or CQS (Ang et al., 2007) and the Servant Leadership Survey or SLS (van Dierendonck & Nuijten, 2010). These instruments were designed in the survey format, which added to their effectiveness in this study. The SLS was published and made available for future academic research by van Dierendonck & Nuijten, (2010), so no additional permissions were required, and I received the authors' permission for the CQS (See Appendix A).

Cross-sectional surveys are well suited for descriptive research, and those studies aim to explore relationships between variables (Shaughnessy et al., 2015). Unlike longitudinal surveys, cross-sectional surveys collect the sample data at a single point in time (Creswell & Creswell, 2018). This research was a predetermined quantitative study using established academic measurement instruments to collect data analyzed on statistical software to interpret the relationship within the captured data. The participants' sample was issued a questionnaire to collect statistically analyzed data to test the research hypothesis. The following two conceptual frameworks were applied in this research and were both influential in the selection of the measurement instruments that continue the final questionnaire:

Cultural intelligence (CQ): an individual's capability to function and manage effectively in a multi-cultural situation. CQ guides one's ability to understand cultural differences better and adapt them to "fit in" with these different values, norms, and beliefs. (Caputo et al., 2019).

Servant leadership: This leadership style refers to followers being served by their leaders who care and nurture them in work and life. Servant leadership is built of the

philosophy as one with a natural desire to serve first, followed by the aspiration to lead (Zargar et al., 2019)

This research design collected responses that categorized cultural intelligence attributes and other responses categorized as servant leadership attributes. These attributes were analyzed to determine the leader's degrees of cultural intelligence and servant leadership, as perceived by the survey participants. The degree of cultural intelligence and the degree of servant leadership were the two variables in this research design. The presence and strength of the correlation between these two variables were tested in this study. Similar tests were performed on three subgroups of the data collected based on gender, age bracket, and the number of years the participants lived in Trinidad and Tobago. These tests were applied to determine if the presence and strength of the correlation between these two variables varied based on demographic subgroups.

Participants

The general population was all Venezuelan migrant workers that work and reside in Trinidad and Tobago. The target population was all legal Venezuelan migrant workers at one workplace entity in Trinidad and Tobago. The sample was 139 participants from the target population who agreed to participate in the study. This company has just over 200 legal Venezuelan migrant workers, so I required a minimum of 132 responses to achieve a 95% confidence level with an error rate of 5% (Qualtrics, 2020). This sample size ensures population representativeness and adequate statistical power (Babbie, 2017).

Many migrants working at the selected organization have completed secondary education in Venezuela, with most learning English either at those institutions or during their stay in Trinidad and Tobago. The migrant workers at this selected organization were

considered by management to read, write thoroughly, and comprehend English. As such, the survey and all instructions were delivered using the English language. The human resources manager was asked to send a survey recruitment email to the company employees' target population. The email indicated that an academic doctoral student is researching to improve leader-worker relationships between Trinidad and Tobago leaders and Venezuelan migrant workers. Each sample member received an electronic link to the survey's electronic form via email correspondence (See Appendix B). I used the entire target population as the sample since this increased the chances of obtaining 132 respondents, which was the minimum requirement to ensure population representativeness and adequate statistical power (Babbie, 2017).

Data Collection

Participants responded to a survey administered electronically using Qualtrics, an online survey application available for free for this university-based research. Researchers use surveys to describe a population's attitudes and associations among variables (Creswell & Creswell, 2018). The participants were located in different geographically distributed districts in Trinidad and Tobago, and in consideration of the COVID-19 health risks and office restrictions, the electronic surveying method was preferred. I obtained permission from an authorized executive at the organization to solicit survey responses from employees. Each participant was sent an email that included an electronic hyperlink that redirects to the online survey platform. Responses to the survey questions were stored on the database of Qualtrics, and this data was extracted for analysis in the research.

Data Collection Procedures

The survey contained an introductory section on the participants' rights in this survey (See Appendix C) and required informed consent via an electronic agreement to the terms before progressing to the questionnaire segment. These participant rights include informed consent before participation, the voluntary nature of the response, the right to withdraw, and the procedures to keep the information confidential and anonymous to each participant (Belmont Report: Ethical principles and guidelines for protecting human subjects of research, 2010). Basic demographic data were collected from each participant. This included gender, age category, and the number of years that the participant has lived in Trinidad and Tobago. The questionnaire segment contained an introductory section that collected the demographic data and two subsequent sections based on the two established measurement instruments: The Cultural Intelligence Scale and the Servant Leadership Survey. The survey was distributed electronically to participants, with a timeline of two weeks given to complete. A weekly incentive of a grocery voucher worth 50 Trinidad and Tobago dollars was offered to encourage participation. This took the form of a random draw among those who completed the survey each week. The survey was designed to protect the respondents' identity, and there was no way to determine who had responded and who had not. At the end of the first week, a generic email reminder was sent, thanking those who had participated and extending the deadline by one additional week for those who had not responded. I requested that the human resource department send another email at the end of the second week thanking everyone for their responses and reminding those who had not responded at the end of the second week to respond by the deadline date. Two days before the

deadline date, I requested that the human resource department send a final reminder notifying everyone that the survey would close in two days, thanking everyone who had responded, and encouraging those who had not responded to do so by the deadline. At that point, I received adequate responses to proceed with the data analysis phase of the research. Upon completing this stage, I exported the raw survey data from Qualtrics into the statistical software IBM SPSS Version 26 for statistical data analysis.

Data Collection Tools

Two instruments were included in the survey questionnaire in order to measure the research variables. The Cultural Intelligence Scale or CQS (Ang et al., 2007) and the Servant Leadership Survey or SLS (van Dierendonck & Nuijten, 2010) were the two measurement instruments in this study. These two instruments are described in the following sections. Both instruments would be used in the questionnaire's original format of questions using a 7-point Likert scale (*1= strongly disagree, 7-strongly agree*).

Cultural Intelligence Scale (CQS). The Cultural Intelligence Scale (CQS) developed by Ang et al. in 2007 is the most used tool for measuring CQ. A study by Fang et al. in 2018 revealed that more than 90% of the quantitative articles examined as part of the study on CQ adopted the CQS or the revised version (Ang & Van Dyne, 2008) as a measurement tool. Fang et al. also mentioned that the researchers translated the CQS scale from English to several other languages, including Chinese, French, German, Korean, Portuguese, Spanish, Turkish, and Vietnamese. The scale originated in the US and Singapore (Ang et al., 2007; Van Dyne et al., 2012) but was applied to compare CQ's effects across countries, cultures, and pooled samples of individuals with different cultural backgrounds (Gozzoli & Gazzaroli, 2018; Schlägel & Sarstedt, 2016;

Schwarzenthal et al., 2019; Solomon & Steyn, 2017). Schwarzenthal et al. (2019) argued that the CQS employs abstract language and assesses intercultural competence aspects that may not be relevant for adolescents. They suggested CQS as a valuable foundation but needs conceptual adjustment for adolescents in culturally diverse societies.

Since the introduction of the construct and the establishment of the predictive validity of the Cultural Intelligence Scale, or CQS, (Ang et al., 2007), empirical research on CQ has proliferated in multiple disciplines, including anthropology, business, and management, education, nursing, political science, psychology and sociology (Ott & Michailova, 2016). Research by Van Dyne et al. (2012) concluded the value and predictive validity of self-report and observer-report versions of the scale. The observer-report version of the CQS has been a useful tool in examining team members' perceptions of their organizational leaders, resulting in blending CQ and leadership research topics (Gozzoli & Gazzaroli, 2018; Solomon & Steyn, 2017). The relationship between CQ and the servant leadership style formed the focus of this research paper, and the observer report format of the CQS was the measurement instrument for CQ.

The CQS measurement instrument remains the most popular tool to satisfy this research need (Schlängel & Sarstedt, 2016). Van Dyne et al. emphasized that the CQS model has a precise, robust, and meaningful four-factor structure (based on the four-factor CQ dimensions) and is stable across samples, time, and countries. Research by Van Dyne et al. (2012) concluded the value and predictive validity of self-report and observer-report versions of the scale. The observer-report version of the CQS was applied in this study, where the subordinate staff members were asked to respond to their leader's cultural intelligence attributes. CQ theory and empirical research have focused on CQ's

four factors that have relied on the 20-item construct of the Cultural Intelligence Scale, or CQS (Van Dyne et al., 2012). The metacognitive dimension was also incorporated into the Cultural Intelligence Survey measurement instrument used to collect data in this study. Figure 1 illustrates this 20-item construct of the Cultural Intelligence Scale used in this study. CQS Cronbach alpha reliability values were found to be 0.78 for the “Meta Cognitive Cultural Intelligence” factor, 0.81 for the “Cognitive Cultural Intelligence” factor, 0.78 for the “Motivational Cultural Intelligence” factor, and 0.82 for the “Behavioral-Cultural Intelligence” factor (Göksoy, 2017).

Figure 1

The Twenty Item Cultural Intelligence Scale (CQS)

Dimension	Question (1-strongly disagree, 7-strongly agree)
Cognitive 1	I know the rules (e.g., grammar) of other languages.
Cognitive 2	I know the religious beliefs of other cultures.
Cognitive 3	I know the marriage systems of other cultures.
Cognitive 4	I know the rules for expressing non-verbal behaviors in other cultures.
Cognitive 5	I know the legal and economic systems of other cultures.
Cognitive 6	I know the arts and crafts of other cultures.
Metacognition 1	I am conscious of the cultural knowledge I apply to cross-cultural interactions.
Metacognition 2	I check the accuracy of my cultural knowledge as I interact with people from different cultures.
Metacognition 3	I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.
Metacognition 4	I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.
Behavioral 1	I alter my facial expressions when a cross-cultural interaction requires it.
Behavioral 2	I change my verbal behavior when a cross-cultural interaction requires it.
Behavioral 3	I change my non-verbal behavior when a cross-cultural situation requires it.
Behavioral 4	I use pause and silence differently to suit different cross-cultural situations.
Behavioral 5	I vary the rate of my speaking when a cross-cultural situation requires it.
Motivational 1	I enjoy living in cultures that are unfamiliar to me.
Motivational 2	I am confident that I can socialize with locals in a culture that is unfamiliar to me.
Motivational 3	I am confident that I can get accustomed to the life style in a different culture.
Motivational 4	I enjoy interacting with people from different cultures.
Motivational 5	I am sure I can deal with the stresses of adjusting to a culture that is new to me.

Note. The Cultural Intelligence Scale (CQS), reproduced from Van Dyne et al. (2012).

Servant Leadership Survey (SLS). The Servant Leadership Survey (or SLS), developed by van Dierendonck and Nuijten in 2010, offers a valid, reliable, empirically proven instrument that accurately measures servant leadership at both the individual and organizational levels. These researchers introduced an integrative servant leadership model and developed the SLS, representing a psychometrically sound measure covering servant leadership's critical aspects. Van Dierendonck and Nuijten suggested that earlier instruments suffered a lack of dimensional validity and focused heavily on servant leadership's servant leadership to the detriment of the leader aspect of servant leadership. As a consequence, the Servant Leadership Survey (SLS) is the latest instrument that was developed and takes into consideration the previous models of servant leadership while validating the interdependent dimensions of servant leadership and focusing equally on the servant aspect and the leader aspect of servant leadership (van Dierendonck & Nuijten, 2010). The SLS is the first measure where the underlying factor structure was developed and confirmed across several field studies in two countries (The Netherlands and the UK); and provides a clear picture of the vital servant leadership qualities and shows where improvements are possible on the individual and organizational level (van Dierendonck & Nuijten, 2010).

The SLS demonstrates servant leadership's service and leadership dimensions using eight factors: accountability, authenticity, courage, empowerment, forgiveness, humility, standing back, and stewardship (van Dierendonck & Nuijten, 2010). Van Dierendonck and Nuijten confirmed the SLS has convergent validity with other leadership measures, and evidence for criterion-related validity came from studies relating the eight dimensions to well-being and performance. The SLS is a valid and

credible survey instrument that comprehensively captured the aspects of service and leadership initially described by Greenleaf (1970). Van Dierendonck and Nuijten confirmed the SLS has convergent validity with other leadership measures, and evidence for criterion-related validity came from studies relating the eight dimensions to well-being and performance. The SLS questionnaire's reliability coefficients were all over 0.7 ($\alpha=.896-.938$), thus demonstrating reliability (Lee et al., 2018).

As a means of establishing convergent validity, van Dierendonck and Nuijten (2010) found that seven of the eight scales from the Servant Leadership Survey were correlated in the range of .47 to .85. The Servant Leadership Survey (SLS) is the latest instrument developed and considers the previous servant leadership models while validating servant leadership's interdependent dimensions, focusing equally on servant leadership and servant leadership (van Dierendonck & Nuijten, 2010).

The SLS is the first measure where the underlying factor structure was developed and confirmed across several field studies in two countries (The Netherlands and the UK); and provides a clear picture of the vital servant leadership qualities and shows where improvements are possible on the individual and organizational level (van Dierendonck & Nuijten, 2010). The SLS demonstrates servant leadership's service and leadership dimensions using eight factors: accountability, authenticity, courage, empowerment, forgiveness, humility, standing back, and stewardship (van Dierendonck & Nuijten, 2010). Thirty items are linked to these eight dimensions within the SLS. Figure 2 illustrates an example of the SLS in its original format.

Figure 2*Servant Leadership Survey (SLS)*

1-strongly disagree, 7-strongly agree

Empowerment

1. My manager gives me the information I need to do my work well.
2. My manager encourages me to use my talents.
3. My manager helps me to further develop myself.
4. My manager encourages his/her staff to come up with new ideas.
12. My manager gives me the authority to take decisions which make work easier for me.
20. My manager enables me to solve problems myself instead of just telling me what to do.
27. My manager offers me abundant opportunities to learn new skills.

Standing back

5. My manager keeps himself/herself in the background and gives credits to others.
13. My manager is not chasing recognition or rewards for the things he/she does for others.
21. My manager appears to enjoy his/her colleagues' success more than his/her own.

Accountability

6. My manager holds me responsible for the work I carry out.
14. I am held accountable for my performance by my manager.
22. My manager holds me and my colleagues responsible for the way we handle a job.

Forgiveness

7. My manager keeps criticizing people for the mistakes they have made in their work (r).
15. My manager maintains a hard attitude towards people who have offended him/her at work (r).
23. My manager finds it difficult to forget things that went wrong in the past (r).

Courage

8. My manager takes risks even when he/she is not certain of the support from his/her own manager.
16. My manager takes risks and does what needs to be done in his/her view.

Authenticity

9. My manager is open about his/her limitations and weaknesses.
17. My manager is often touched by the things he/she sees happening around him/her.
24. My manager is prepared to express his/her feelings even if this might have undesirable consequences.
28. My manager shows his/her true feelings to his/her staff.

Humility

10. My manager learns from criticism.
18. My manager tries to learn from the criticism he/she gets from his/her superior.
25. My manager admits his/her mistakes to his/her superior.
29. My manager learns from the different views and opinions of others.
30. If people express criticism, my manager tries to learn from it.

Stewardship

11. My manager emphasizes the importance of focusing on the good of the whole.
19. My manager has a long-term vision.
26. My manager emphasizes the societal responsibility of our work.

© Copyright 2010 by Van Dierendonck and Nuijten. The Servant Leadership Survey may freely be used for scientific purposes. Item numbers in the table refer to the items place in the survey

Note. Servant Leadership Survey, as extracted from van Dierendonck and Nuijten (2010).

Data Analysis

For statistical analysis, IBM SPSS Version 26 was used in this study. Before any analysis was conducted, Microsoft Excel was used to calculate the CQS and SLS rating for each of the 141 respondents in the study based on the individual scores of each question in the second and third sections of the survey. This constituted the coded data for the study. IBM SPSS Version 26 was used to screen and clean the coded data collected, which resulted in data from two participants being excluded from analysis because of missing fields. As such, data from 139 participants was used in the analysis phase of the study. The data analysis included four stages as follows: (1) generated descriptive statistics, (2) conducted the Kolmogorov–Smirnov test for normality, (3) completed assumption tests for Spearman’s rank-order correlation test, and (4) tested the hypothesis using Spearman’s test to identify statistical relationships between the variables presented in this study, as well conducted the same correlational test to demographic subgroups within the data to determine the influence of demographics on the hypothesis. These four stages are described in the following sub-sections.

Stage 1: Generate descriptive statistics

I conducted a statistical evaluation using IBM SPSS Version 26 on data gathered from the electronic survey, which captured the coded data related to the CQS and SLS recorded observations of the sample. To analyze the data for this study, I used the IBM SPSS Version 26 software to generate descriptive statistics highlighting the mean, minimum value, maximum value, and standard deviation within the data. Since these statistics were indicative of the coded data, a customized table was also generated to illustrate the distribution of the variables in a format that could be easily understood.

Stage 2: Perform test for normality

I used the IBM SPSS Version 26 software to perform the Kolmogorov–Smirnov test for normality. This test rejected normality within the data, which was expected since the data were ordinal with boundaries for the collected values.

Stage 3: Conduct assumption tests for Spearman’s test

I completed the five assumption tests to confirm Spearman’s rank-order correlation test was suitable for this dataset. These assumption tests were:

Assumption #1: The two variables were measured on an ordinal, interval, or ratio scale. Examples of ordinal variables include Likert scales, which were used in this research (e.g., a 7-point scale from "strongly agree" through to "strongly disagree").

Assumption #2: The two variables represent paired observations. With a final quota of 139 participants in the analysis, this means that there were 139 paired observations.

Assumption #3: There was a monotonic relationship between the two variables. A monotonic relationship exists when either the variables increase in value or as one variable value increases, the other variable value decreases. This was checked using a scatterplot using IBM SPSS Version 26, where I plotted one variable against the other and then visually inspect the scatterplot to check for monotonicity.

Assumption #4: The data is not normally distributed, confirmed from Kolmogorov–Smirnov test for normality.

Assumption #5: There are outliers in the dataset, which was confirmed in the dataset's measurement of kurtosis.

Stage 4: Hypothesis testing

Field (2013) mentioned the Spearman's rank-order correlation test could be used to statistically measure the relationship and the strength of the relationship between variables when the data is ordinal. I tested the hypothesis by calculating Spearman's rank correlation coefficient between the two variables measured using the seven scales within the two instruments of the CQS and the SLS. This test measured the relationship and strength of the relationship between CQS scores and the SLS scores and conducted the same correlational test to demographic subgroups within the data to determine if the influence of demographics on the hypothesis.

Ethical Considerations

I collected the data and conducted the data analysis using academic and statistical tools to reduce personal opinions and biases that can influence the analysis or interpretation of the data and results (Creswell & Creswell, 2018). This study also employed regular review and coaching from the dissertation committee to identify potential biases and mitigation strategies throughout the data collection, analysis, and writing processes. The survey used in this study was the consolidation of two known instruments (the CQS and SLS) tested as reliable and valid, limiting bias in the analysis (van Dierendonck & Nuijten, 2010; Van Dyne et al., 2012). Since this study examined the cultural factors such as ethnicity, religion, and other beliefs that contribute to leadership styles, it did not use discriminatory language or terms in the survey briefs and questionnaires that infers inferior status to any social, racial, or ethnic group. This approach also minimized the risk of any biases that I may be inclined to have as an East Indian resident of Trinidad and Tobago being injected into the data analysis stages. I was

also mindful that previous personal experiences, beliefs, and judgments did not influence the conclusions I drew from the data analysis.

Before the data collection began, I obtained Creighton University's Institutional Review Board (IRB) Exempt Approval on Submission No. 2002056-01 (See Appendix D) for this study as human subjects were involved. I shared the IRB approval with the workplace firm that I used in the research. I explained the study, purpose, research methods, findings, details on how results would be shared, and an example of the survey itself. Once written approval and associated engagement instructions from the company's relevant executive were received, I then commenced the employees' engagement as participants in the survey.

To commence the survey participant process, I sent a cover email to each sample member that explained the study, the purpose, the research methods, the findings' use, and how the study results would be shared. Target members were also be informed of methods to minimize risk and harm to each participant and each participant's bill of rights in this research. These rights include informed consent before participation, the voluntary nature of the response, the right to withdraw, and the procedures to keep the information confidential and anonymous to each participant (Belmont Report: Ethical principles and guidelines for protecting human subjects of research, 2010). Target participants also received an electronic link to the survey for participation.

The surveyed data was collected and stored on the Qualtrics online application only, which provided anonymity for the individual respondent and was deleted permanently when the study was completed (Qualtrics, 2020). The coded data was loaded onto IBM SPSS Version 26 for screening and data analysis. Only the researcher had

access to the Qualtrics user account and IBM SPSS Version 26 computer files. Upon completing the research program, the Qualtrics user account was disabled, and the associated computer-generated files used on IBM SPSS Version 26 were permanently destroyed.

Ethics and Protection of Participants

Before data collection began, I obtained Creighton University's Institutional Review Board (IRB) Exempt Approval on Submission No. 2002056-01 (See Appendix D) for this study as human subjects were involved. As a non-executive Director at the selected organization, I recognize that steps need to be taken to ensure participants' anonymity in the survey. Notifications of the survey were sent via email to the target population from a Human Resource department representative. The email included a link that redirects to the Qualtrics software used to conduct the survey. The email also explained that no employee data file is used to ensure that the participants' anonymity is used, meaning survey responses are not tied back to an employee record. The email also highlighted that participation is voluntary, that all rights of the participants would be explained in an introductory segment within the external Qualtrics software, and that electronic agreement is required before progressing to the survey questions. Participants were reminded in this email that they have the right to withdraw from the survey at any point. Anonymity, informed consent, and the right to withdraw from the survey at any point are the three measures that would be used to ensure that the participants are protected from emotional, physical, or economic harm from the leaders at the company.

Summary

In this chapter, I started with a review of the research question and the research hypothesis. I also discussed the research design that guided this study, using a quantitative method via a cross-sectional survey. I explained how the data was collected using two known instruments for the two primary variables under review: perceptions of cultural intelligence via the CQS and servant leadership via the SLS. The 20-item Cultural Intelligence Scale (CQS) developed by Ang et al. in 2007 is a commonly used tool for measuring CQ and was utilized in this study. Measurement of servant leadership has been an essential aspect of research in different organizations, industries, countries, and cultural environments. The Servant Leadership Survey (or SLS), developed by van Dierendonck and Nuijten in 2010, offers a valid, reliable, empirically proven instrument that accurately measures servant leadership at both the individual and organizational levels.

Both instruments provided a way to create a numerical score, and I described how each instrument was structured. I explained the method used to distribute the survey and collect respondent data. The method included the communications I sent to the participants to achieve the number of required responses. I explained how I used descriptive statistics and performed Spearman's rank-order correlation test to explore the relationship and strength between the variables and further tested this relationship within demographic subgroups within the data. I closed the chapter describing the ethical considerations that were addressed throughout various research study stages. The next chapter outlines the findings of this quantitative survey-based study that explored the relationship between cultural intelligence and servant leadership traits.

CHAPTER FOUR: RESULTS AND FINDINGS

The purpose of this quantitative study was to explore the relationship between the cultural intelligence (CQ) of leaders and servant leadership, as perceived by Venezuelan migrant workers in one workplace setting in Trinidad and Tobago. This study tested the hypothesis that servant leadership tendencies may be related to leaders' CQ. This chapter details my analysis to support the research question and hypothesis proposed following the data analysis method outlined in Chapter Three. The data analysis included four stages as follows: (1) generated descriptive statistics, (2) conducted the Kolmogorov–Smirnov test for normality, (3) completed assumption tests for Spearman's rank-order correlation test, and (4) tested the hypothesis using Spearman's rank-order correlation test to identify statistical relationships between the variables presented in this study, as well as conducted the same correlational test to demographic subgroups within the data to determine if the influence of demographics on the hypothesis.

Research Question and Hypothesis

The following research question guided this cross-sectional quantitative study:

Research Question: What is the relationship between the cultural intelligence (CQ) of leaders and servant leadership, as perceived by Venezuelan migrant workers in one workplace setting in Trinidad and Tobago?

This study tested the following hypothesis:

Research Hypothesis: There is a statistically significant positive correlation between the cultural intelligence (CQ) of leaders and servant leadership, as perceived by Venezuelan migrant workers in one workplace setting in Trinidad and Tobago.

Presentation of the Findings

In total, 204 participants received the survey, which comprised the entire target population of all legal Venezuelan migrant workers at one workplace entity in Trinidad and Tobago. The survey was an online survey distributed via Qualtrics. Upon completing the survey data collection, I exported the raw data into Microsoft Excel, sorted, coded, and evaluated the data for completeness. There were 141 responses gathered, which indicated that a response rate of 69% was achieved. I removed two responses from the data before coding due to incomplete responses, which I identified by searching for any null values in the data. The remaining 139 survey responses had all cells filled out entirely and comprised the dataset used for further analysis.

I coded the responses to convert the item responses to numerical values. The demographic variables and the Likert-type scale responses were converted to numerical values. Microsoft Excel was also used to calculate the weighted CQS and SLS ratings for each participant, based on their responses to all questions of the survey. After calculation, these two calculated variables (the weighted CQS and weighted SLS ratings) were placed into the first two columns of the final dataset spreadsheet. The other three variables inputted into the final dataset were gender, age group, and length of time living in Trinidad and Tobago. These three variables were placed into the other three columns of the final dataset spreadsheet. I imported the resulting dataset into IBM SPSS 26 for further analysis. The following sections illustrate the statistical findings of the four-stage data analysis process outlined earlier.

Stage 1: Generation of Descriptive Statistics

Table 1 shows the descriptive statistics for the data. An observation of this table was that there was a slightly wider range of CQS ratings compared to SLS ratings from the survey participants, with a slightly higher mean CQS rating compared to the mean of the SLS rating.

Table 1

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
CQS Rating	139	1.9	6.65	4.927	1.072
SLS Rating	139	2.25	6.36	4.759	1.093
Age Bracket	139	1	5	2.223	0.948
Gender	139	1	2	1.418	0.495
Time in T&T	139	1	3	1.4	0.573
Valid N (listwise)	139				

Since these statistics were indicative of the coded data, a customized table was generated to illustrate the distribution of the variables in a format that could be easily understood. This custom table is illustrated in Table 2. This table illustrated more useful observations for the analysis. As such, it was observed that there were 18% more male respondents in this survey compared to females, and that almost 70% of respondents can be considered middle-aged with ages between 25 and 44 years. A significant 64% of respondents have lived in Trinidad and Tobago between 1 to 3 years, which is in line with the establishment of the Migrant Registration Framework established in Trinidad and Tobago in 2019 (Mohan, 2019).

Table 2*Custom Table for Data Subgroups*

		Count	Column N %	Mean	Standard Deviation	Minimum	Maximum
Gender	Male	82	59.00%				
	Female	57	41.00%				
Age Bracket	18 to 24	32	23.00%				
	25 to 34	58	41.70%				
	35 to 44	39	28.10%				
	45 to 54	6	4.30%				
	55 or older	4	2.90%				
Time in T&T	1-3 years	89	64.00%				
	4-6 years	44	31.70%				
	7 or more years	6	4.30%				
CQS Rating			4.95	1.08	1.9	6.65	
SLS Rating			4.79	1.09	2.25	6.36	

Stage 2: Tests for normality

Field (2013) discusses the one-sample Kolmogorov-Smirnov Normal Test as a non-parametric test for normality in single sample data. This was the first statistical test applied. Table 3 shows the results of the Kolmogorov-Smirnov test for normality. The null hypothesis of this test was that the population is normally distributed. Thus, if the p-value is less than the chosen alpha level of 0.05, then the null hypothesis is rejected, and there is evidence that the data tested are not normally distributed. The Sig. values of the Kolmogorov-Smirnov Test was less than 0.05 for both the CQS rating and the SLS rating, so the null hypothesis is rejected, and there is evidence that the data tested are not

normally distributed. The absence of normality was expected since the data was ordinal with boundaries for the collected values. This confirmation meant that Spearman’s rank-order test was a suitable test for examining correlation upon satisfaction of the required statistic assumptions. These assumptions would be examined in Stage 3 of the process.

Table 3

K-S Test of Normality

Kolmogorov-Smirnova			
	Statistic	df	Sig.
CQS Rating	0.09	139	0.007
SLS Rating	0.145	139	0

The histogram with the frequency distribution of CQS ratings also visually displayed that the distribution of this variable was not normal, with one outlier observed.

This is illustrated in Figure 3.

Figure 3

Frequency Distribution of CQS ratings

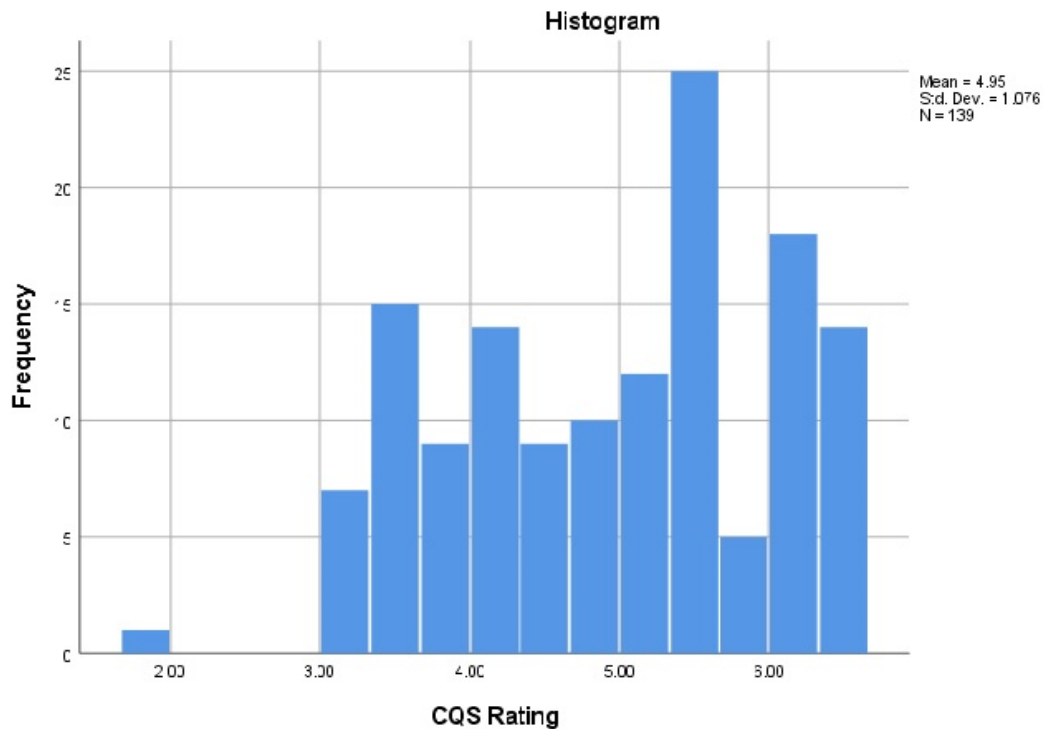


Figure 4 illustrates the e histogram with the frequency distribution of SLS ratings. This illustration visually displayed that the distribution of this variable was not normal.

Figure 4

Frequency Distribution of SLS ratings

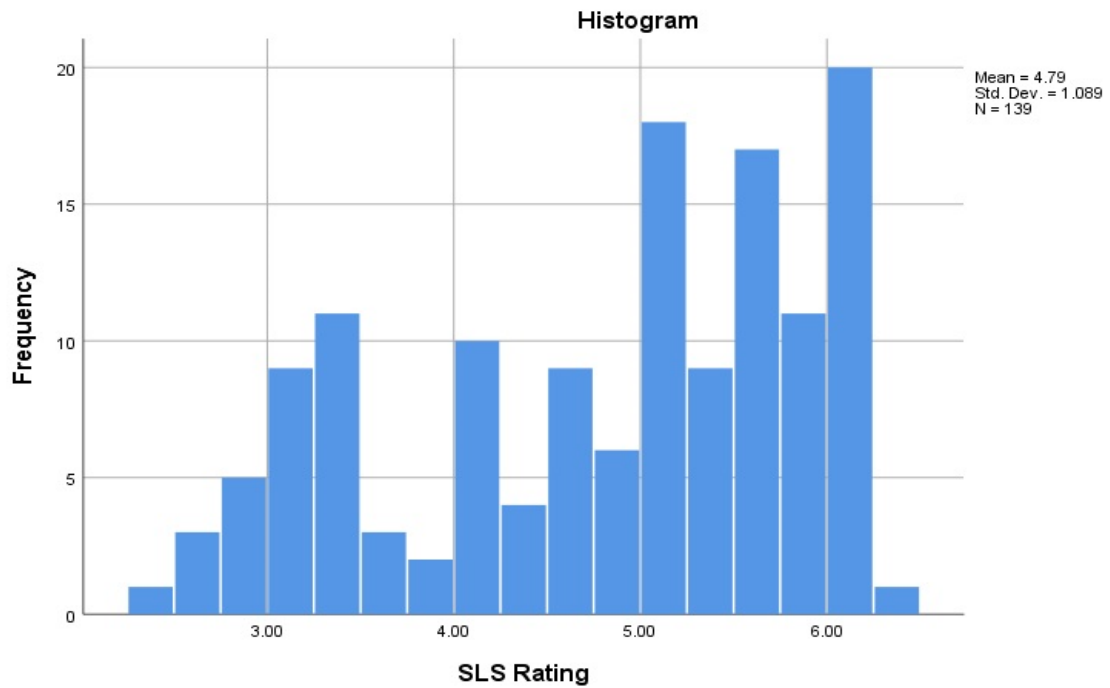


Figure 5 illustrates as Q-Q scatterplot for CQS ratings which graphically confirmed non-normally distributed data for CQS ratings.

Figure 5

Scatterplot of CQS ratings

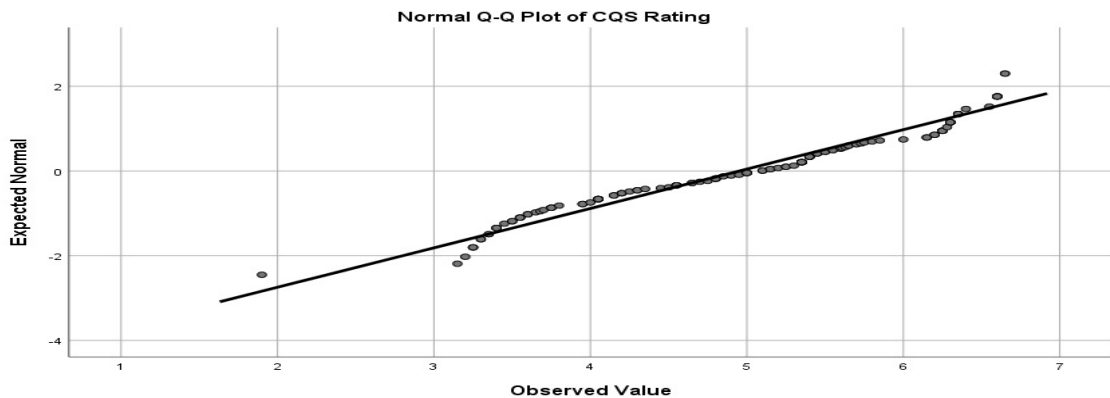
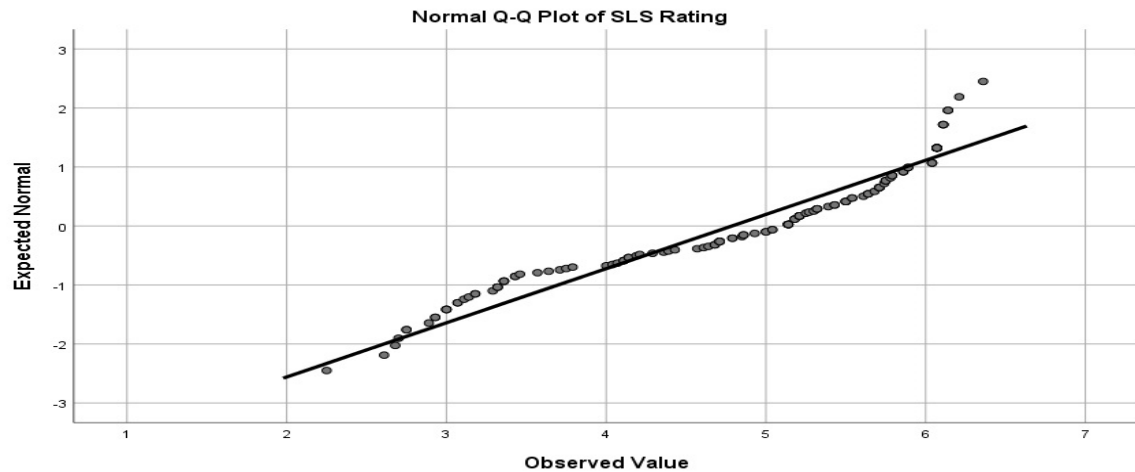


Figure 6 illustrates as Q-Q scatterplot for SLS ratings which graphically confirmed non-normally distributed data for SLS ratings.

Figure 6

Scatterplot of SLS ratings



Stage 3: Satisfaction of Assumptions for Spearman's test

I completed the four assumption tests to confirm that Spearman's rank-order correlation test was suitable for this dataset. These assumptions that were satisfied were:

Assumption #1: The two variables CQS and SLS, were measured on an ordinal scale since the Likert scales, was used in this research.

Assumption #2: The two variables represent paired observations. With a final quota of 139 participants in the analysis, this means that there were 139 paired observations.

Assumption #3: There was a monotonic relationship between the two variables. A monotonic relationship exists when either the variables increase in value or as one variable value increases, the other variable value decreases. I visually inspected the scatterplots illustrated in Figure 5 to confirm monotonicity for CQS and SLS ratings.

Assumption #4: The data is not normally distributed, which was confirmed from Kolmogorov–Smirnov test for normality and the visual inspection of the histograms illustrated in both Figure 3 and Figure 4 earlier.

Since these four assumptions were satisfied, Spearman’s rank-order correlation test was then used to explore the relationship between the CQS and SLS ratings for the entire dataset and within the demographic subgroups of the sample. The findings of these tests are outlined in the following section.

Stage 4: Testing of Hypothesis using Spearman’s tests

Correlation tests were performed for the data with a Spearman’s rho correlation indicated for the non-parametric comparisons (Field, 2013). In evaluating correlation tests for the non-parametric correlation coefficients (signified by r for Spearman’s rho), an absolute value between 0.50 and 1.0 is high, an absolute value between 0.30 and 0.50 is medium, and an absolute value at or below 0.29 is considered low (Field, 2013). Table 4 shows the correlation coefficients and p -values for relationships between CQS ratings and SLS ratings. As part of the data analysis, the responses from 139 participants were used. The null hypothesis was that there is no correlation between CQS ratings and SLS ratings within the sample. Spearman’s rank-order correlation revealed a statistically significant, strong positive correlation between CQS ratings and SLS rating, $r_s = .823, p < .05$. Because the p -value is less than the alpha level (.05), we can reject the null hypothesis and accept that the alternative hypothesis is supported. The alternative hypothesis accepted was that there is a significant positive relationship between cultural intelligence and servant leadership as perceived by respondents within the sample.

Table 4

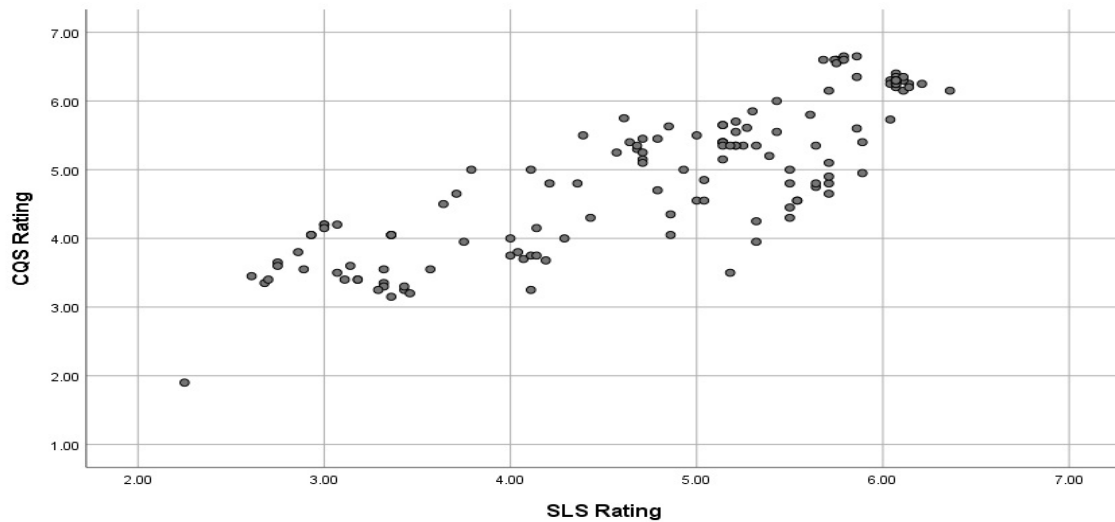
Correlation of CQS and SLS ratings

		CQS Rating		SLS Rating	
Spearman's rho	CQS Rating	Coefficient	1	.823	
		Sig.	.	.000	
		N	139	139	
	SLS Rating	Coefficient	.823	1	
		Sig.	.000	.	
		N	139	139	

Visual inspection of a scatterplot illustrated in Figure 7 showed the positive correlation relationship to be monotonic, meaning that when the SLS ratings increased, the CQS ratings increased as well. The one outlier with low CQS and SLS ratings was left in the analysis to indicate the presence of extremely unhappy or disgruntled workers in this organization, who would respond as negative outliers.

Figure 7

Scatterplot of CQS paired with SLS ratings



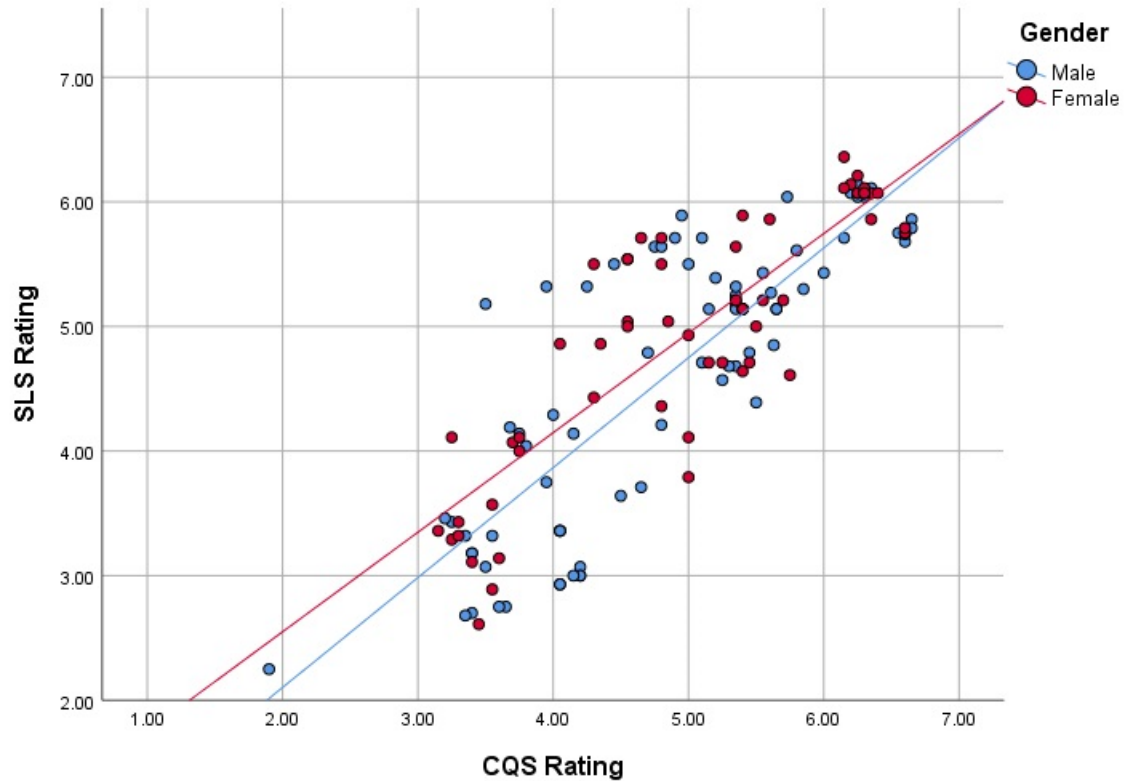
Separate Spearman's rank-order correlation tests were conducted to assess the relationship between CQS ratings and SLS ratings based on gender. In total, 82 male participants and 57 female participants were recruited. The null hypothesis was no correlation between CQS ratings and SLS ratings within the gender-based subset sample for each of the two tests. For the male subset of the sample, Spearman's rank-order correlation revealed that was a statistically significant, strong positive correlation between CQS ratings and SLS rating, $r_s = .816, p < .05$. Because the p -value is less than the alpha level (.05), we can reject the null hypothesis and accept that the alternative hypothesis is supported.

The alternative hypothesis accepted was that there is a significant positive relationship between cultural intelligence and servant leadership perceived by male respondents within the sample. For the female subset of the sample, Spearman's rank-order correlation also revealed that was a statistically significant, strong positive correlation between CQS ratings and SLS rating, $r_s = .816, p < .05$. Because the p -value is less than the alpha level (.05), we can reject the null hypothesis and accept that the alternative hypothesis is supported. The alternative hypothesis accepted was that there is a significant positive relationship between cultural intelligence and servant leadership perceived by female respondents within the sample. These results of Spearman's rank-order correlation tests between CQS ratings and SLS ratings based on gender are displayed in Table 5.

Table 5*Correlation of CQS and SLS ratings based on Gender*

		Gende		CQS Rating	SLS Rating
		r			
Spearman' s rho	Male	CQS Rating	Coefficient	1	.811
			Sig.)	.	.000
		N	82	82	
	Female	CQS Rating	Coefficient	1	.823
			Sig.)	.	.000
		N	57	57	
Male	SLS Rating	Coefficient	.811	1	
		Sig.)	.000	.	
	N	82	82		
Female	SLS Rating	Coefficient	.823	1	
		Sig.)	.000	.	
	N	57	57		

There was no statistical difference between the correlation between CQS and SLS based on gender. A visual inspection of the scatterplot of data with best-fit linear lines revealed that is while the correlation appeared the same for both subgroups, females reported slightly higher SLS ratings. The Fit Lines of CQS paired with SLS ratings based on Gender is illustrated in Figure 8.

Figure 8*Fit Lines of CQS paired with SLS ratings based on Gender*

Separate Spearman's rank-order correlation tests were conducted to assess the relationship between CQS ratings and SLS ratings, based on five different age brackets within the group. The null hypothesis was no correlation between CQS ratings and SLS ratings within the age bracket subsets for each of the five tests. For the 18-24 years bracket subset of the sample, Spearman's rank-order correlation revealed a statistically significant, strong positive correlation between CQS ratings and SLS rating, $r_s = .808, p < .05$. For the 25-34 years bracket subset of the sample, Spearman's rank-order correlation revealed a statistically significant, strong positive correlation between CQS ratings and SLS rating, $r_s = .804, p < .05$.

For the 35-44 years bracket subset of the sample, Spearman's rank-order correlation revealed a statistically significant, strong positive correlation between CQS ratings and SLS rating, $r_s = .803, p < .05$. Finally, for the 55 or older age bracket subset of the sample, Spearman's rank-order correlation revealed a statistically significant, strong positive correlation between CQS ratings and SLS rating, $r_s = .8, p < .05$. For each of these four age brackets, because the p -value is less than the alpha level (.05), we can reject the null hypothesis and accept that the alternative hypothesis is supported. The alternative hypothesis supported was there is a significant positive relationship between cultural intelligence and servant leadership as perceived by each of these age brackets within the sample.

For the 45-54 years bracket subset of the sample, Spearman's rank-order correlation revealed no statistically significant correlation between CQS ratings and SLS rating, $r_s = .771, p > .05$. For this age bracket, because the p -value is more than the alpha level (.05), we can accept the null hypothesis. The null hypothesis accepted was that there is no significant positive relationship between cultural intelligence and servant leadership as perceived by 45-54 years of age brackets within the sample. It should be mentioned that the sample size for this subgroup ($N=6$) was too small to be conclusive in this study. Future studies can zoom into this age group with a larger sample size. These results are displayed in Table 6.

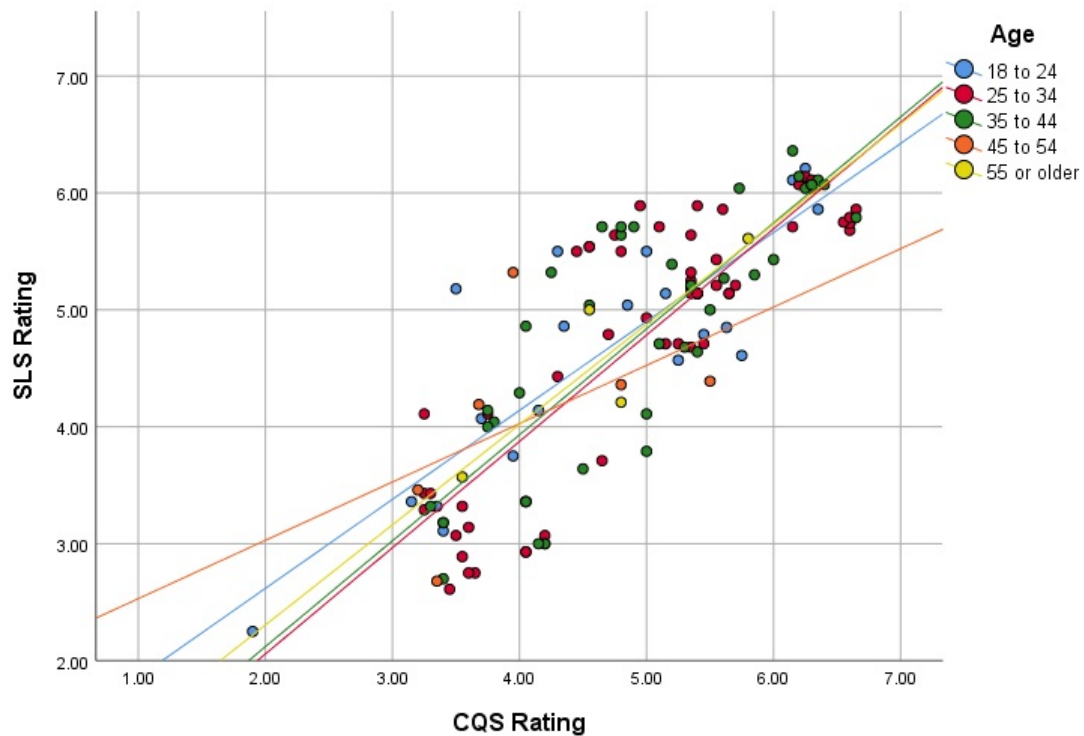
Table 6*Correlation of CQS and SLS ratings based on Age Group*

Age Bracket				CQS Rating	SLS Rating
18 to 24	Spearman's rho	CQS Rating	Coefficient	1	.808
			Sig.	.	.000
		SLS Rating	N	32	32
			Coefficient	.808	1
25 to 34	Spearman's rho	CQS Rating	Sig.	.000	.
			N	32	32
		SLS Rating	Coefficient	.804	1
			Sig.	.000	.
35 to 44	Spearman's rho	CQS Rating	N	58	58
			Coefficient	1	.803
		SLS Rating	Sig.	.	.000
			N	39	39
45 to 54	Spearman's rho	CQS Rating	Coefficient	.803	1
			Sig.	.000	.
		SLS Rating	N	39	39
			Coefficient	0.771	1
55 or older	Spearman's rho	CQS Rating	Sig.	0.072	.
			N	6	6
		SLS Rating	Coefficient	0.771	1
			Sig.	0.072	.
55 or older	Spearman's rho	CQS Rating	N	6	6
			Coefficient	1	0.800
		SLS Rating	Sig.	.	0.200
			N	4	4
55 or older	Spearman's rho	CQS Rating	Coefficient	0.800	1
			Sig.	0.200	.
		SLS Rating	N	4	4
			Coefficient	0.800	1

A visual inspection of the scatterplot of data with best-fit linear lines revealed that the correlation appeared almost identical for all age bracket subgroups, barring the 45-54 years age group as discussed earlier. The small number of observations for 45-54 and 55 + age groups is likely to have influenced the non-significant result. CQS ratings paired with SLS ratings with fit lines, based on age group, is illustrated in Figure 9.

Figure 9

Fit lines of CQS paired with SLS ratings based on Age Group



Separate Spearman's rank-order correlation tests were conducted to assess the relationship between CQS ratings and SLS ratings, based on length of time living in Trinidad and Tobago. For each of the three tests, the null hypothesis was no correlation between CQS ratings and SLS ratings based on this categorical variable. For the 1-3 years age subset of the sample, Spearman's rank-order correlation revealed a statistically

significant, strong positive correlation between CQS ratings and SLS rating, $r_s = .788, p < .05$. This largest number of respondents belonged to this subset as expected since the legalization of migrant Venezuelan workers only occurred in Trinidad and Tobago in 2019.

For the 4-6 years subset of the sample, Spearman's rank-order correlation revealed a statistically significant, strong positive correlation between CQS ratings and SLS rating, $r_s = .884, p < .05$. Finally, for the seven or more years of the age bracket subset of the sample, Spearman's rank-order correlation revealed a statistically perfect positive correlation between CQS ratings and SLS rating ($r_s = 1.0, p < .05$). This represents a positive linear relationship between CQS and SLS for that subgroup within the data. However, caution must again be applied since the sample size for this subgroup ($N=6$) was too small to be conclusive in this study.

Future studies can zoom into this subgroup with a larger sample size. For each of these three subgroups based on time living in Trinidad and Tobago, the p -value was less than the alpha level (.05). Hence, we can reject the null hypothesis in each instance and accept that the alternative hypothesis is supported. The alternative hypothesis supported was there is a significant positive relationship between cultural intelligence and servant leadership as each subgroup perceives within the sample. These results of the correlation tests of CQS and SLS ratings based on Time in Trinidad and Tobago are displayed in Table 7.

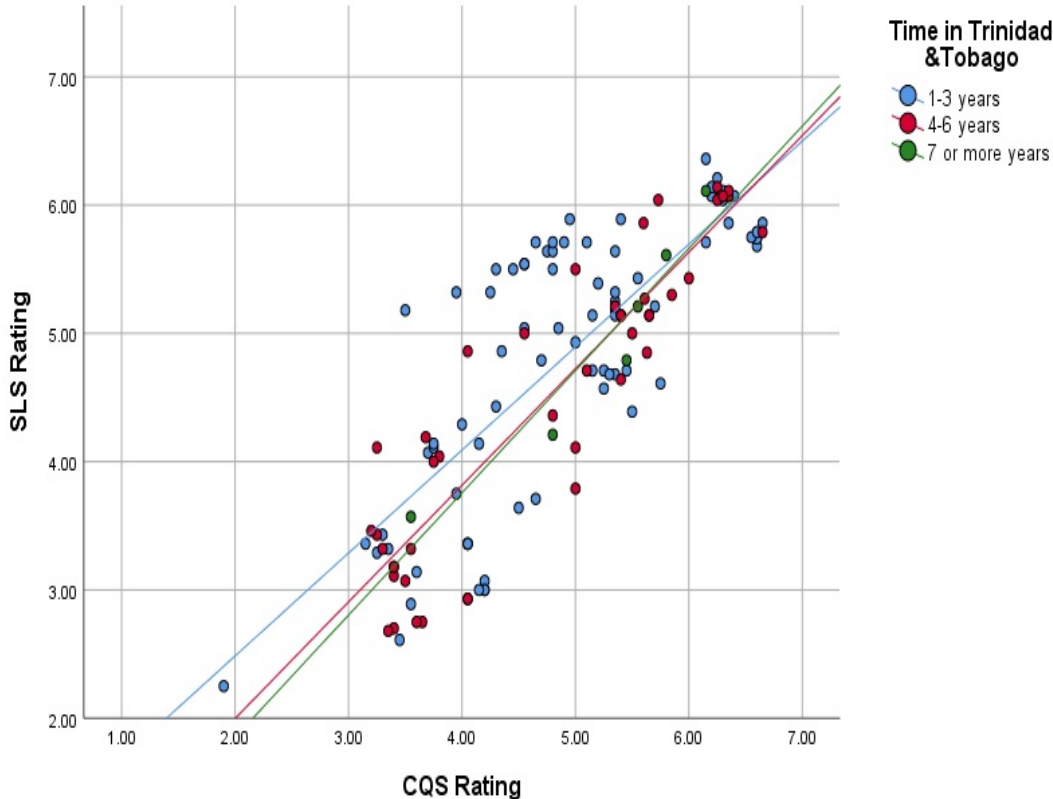
Table 7*Correlation of CQS and SLS ratings based on Time in T&T*

Time in T&T				CQS Rating	SLS Rating
1-3 years	Spearman's rho	CQS Rating	Coefficient	1	.788
			Sig.	.	.000
	SLS Rating	CQS Rating	Coefficient	.788	1
			Sig.	.000	.
	SLS Rating	CQS Rating	N	89	89
			N	89	89
4-6 years	Spearman's rho	CQS Rating	Coefficient	1	.884
			Sig.	.	.000
	SLS Rating	CQS Rating	N	44	44
			N	44	44
	SLS Rating	CQS Rating	Coefficient	.884	1
			Sig.	.000	.
SLS Rating	CQS Rating	N	44	44	
		N	44	44	
7 or more years	Spearman's rho	CQS Rating	Coefficient	1	1.000
			Sig.	.	.
	SLS Rating	CQS Rating	N	6	6
			N	6	6
	SLS Rating	CQS Rating	Coefficient	1.000	1
			Sig.	.	.
SLS Rating	CQS Rating	N	6	6	
		N	6	6	

A visual inspection of the scatterplot of data with best-fit linear lines revealed that is the correlation generally appeared similar among three subgroups, with slightly higher CQS ratings for persons who have lived in Trinidad and Tobago over more extended periods. The Fit lines of CQS paired with SLS ratings based on Time in Trinidad and Tobago are illustrated in Figure 10.

Figure 10

Fit lines of CQS paired with SLS ratings based on Time in T&T



Discussion of Results

A single hypothesis was evaluated related to the relationship between perceptions of cultural intelligence and servant leadership by Venezuelan migrant employees working at a single organization in Trinidad and Tobago. The hypothesis was confirmed in that there is a positive relationship between cultural intelligence and servant leadership. The findings suggested that leaders who manage immigrant workers are likely to have stronger cultural intelligence of the minority group if they apply more servant leadership practices to their leadership styles. This study suggested that this would consequently result in higher worker satisfaction, improved morale, increased productivity, and generally happier leaders and workers. Leaders in these environments need to be sensitive of the unique challenges that immigrant workers face in new countries and the importance of job satisfaction to both physical and psychological aspects of their lives.

The study was expanded to determine whether gender, age, and time living in Trinidad and Tobago influenced the relationship between cultural intelligence and servant leadership. The results also revealed a similarly strong correlation between cultural intelligence and servant leadership across all demographic groups based on gender, age, and time living in Trinidad and Tobago. As such, leaders that manage immigrant workers must be aware that the effects of practicing stronger servant leadership and cultural intelligence strategies can have the same positive individual and organizational regardless of the gender, ages and tenure compositions that constitute the migrant workforce. The visual scatterplots and fit lines presented in this study illustrated that there was over 40 respondents who consistently reported lower CQS and SLS ratings that were related to negative perceptions of the questions in the survey. This may also suggest that

Venezuelan migrant workers at this organization will have a general belief that Trinidad and Tobago leaders are exhibiting poor leadership behaviors because they lack in their understanding of Venezuelan cultural norms and practices. These workers have established a strong linkage between cultural intelligence and positive leadership at the workplace. There was no moderating variable that can be determined from the data collected in this study and represents an area to expand the research in the future. The relationship between cultural intelligence and servant leadership is independent and stable across various demographic variables, with slightly higher levels of cultural intelligence being perceived by persons who have lived in the country longer. This represented a statistical finding in this research since the values are all very similar.

It was observed in this study was that 64% of the sample lived in Trinidad and Tobago between 1 to 3 years, which is considered a young migrant group. This is a significant segment of the sample that is relatively new to the work environment and would be still adapting to the new cultural environment as well as still experiencing the initial challenges associated with migration away from their homeland. This would also suggest that migrant sensitivity to the leaders' cultural intelligence would likely be higher than those who would have lived in Trinidad and Tobago longer and have understood, as well as adapted to the social norms, practices, and behaviors of Trinidad and Tobago leaders in the workplace. Young migrant groups are also likely to perceive more negative cultural intelligence behaviors and immediately relate these to negative leadership behavior when compared against migrant groups that are settled and adapted to the Trinidad and Tobago workplace environment.

Although this is not a statistical finding in this study, real-world behavioral observations would suggest that higher negative cultural intelligence perception would be mirrored with higher negative perceptions of servant leadership. As such, the larger presence of a younger migrant group within the sample would therefore influence a larger presence of lower CQS and SLS values within the sampled dataset. The statistical tests revealed a high correlation between CQS and SLS within the two younger migrant groups in the dataset. This lends credit to the assumption that as migrants live in the new country longer, they are likely to separate their perceptions of cultural intelligence and leadership behaviors of their leaders. Migrants who have lived in the country longer would have overcome the challenges associated with recent migration from Venezuela and are likely to be realizing the social and economic benefits of living in Trinidad and Tobago over a longer period. They are likely to be more receptive to the leadership styles of the leaders and also likely believe that the Trinidad and Tobago leaders have a stronger understanding and more positive attitude towards the culture of Venezuelans in the country. This was also observed in the statistical analyses that were conducted using the length of time living in Trinidad and Tobago. This is in line with the findings of Neto et al. (2018) that longer residential length was associated with higher workplace well-being and overall employee satisfaction. Stanciu and Vauclair (2018) also proposed that a more extended stay in the host culture provides migrants with more opportunities to learn about inconsistent/novel information with their existing stereotypes. Stanciu and Vauclair added that this cultural adaptation follows a pattern of initial culture shock, after which they gradually adapt both psychologically and socio-culturally. This study concludes that while residential tenure may positively influence workers' perceptions of leaders' cultural

intelligence and leadership behavior, all Venezuelans that have recently migrated to Trinidad and Tobago face similar cultural adaptation challenges and are likely to have similar perceptions about leader's CQ and leaders' servant leadership traits, regardless of their gender and age. Further discussions of these results would be presented in chapter five.

Summary

I extracted data from the survey and evaluated it for consistency to achieve a final usable sample of 139 survey responses which exceeded the minimum required. I conducted the data analysis, which included four stages as follows: (1) generated descriptive statistics, (2) conducted the Kolmogorov–Smirnov test for normality, (3) completed assumption tests for Spearman's rank-order correlation test, and (4) tested the hypothesis using Spearman's rank-order correlation test to identify statistical relationships between the variables presented in this study, as well conducted the same correlational test to demographic subgroups within the data to determine if the influence of demographics on the hypothesis. The Kolmogorov–Smirnov test and scatterplot graphs concluded that the distribution of data was not normal. All assumptions were satisfied to proceed with Spearman's rank-order correlation, which concluded that a statistically significant positive correlation between cultural intelligence and servant leadership exists among the sampled population. The results also revealed a similarly strong correlation between cultural intelligence and servant leadership across all demographic groups based on gender, age, and time living in Trinidad and Tobago.

The relationship between cultural intelligence and servant leadership is independent and stable across various demographic variables, with slightly higher levels

of cultural intelligence being perceived by persons who have lived in the country longer. This represented a statistical finding in this research since the values are all very similar. The purpose of this quantitative study was to examine the relationship between the cultural intelligence (CQ) of leaders and servant leadership, as perceived by Venezuelan migrant workers in one workplace setting in Trinidad and Tobago. These statistical findings and their influence on this study's purpose are discussed in the next chapter.

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

Research has shown that CQ in the workplace positively correlates to positive outcomes such as a better adjustment in diverse cultural situations, which, in turn, increases the individual's effectiveness and loyalty at the workplace (Ang & Inkpen, 2008). Ang and Inkpen added that voluntary employee turnover is caused by the influence of leadership style on employee job satisfaction. Effective leaders ensure that organizational climate and employee satisfaction are continuously improving (Jiang et al., 2017). This study examined the perceptions of leadership relating to cultural intelligence and servant leadership from the perspective of the Venezuelan migrant workers in a workplace setting in Trinidad and Tobago. Since leadership style and CQ are two factors that can affect the organizational climate and staff retention, this study utilized the Cultural Intelligence Scale, or CQS (Ang et al., 2007), and the Servant Leadership Survey, or SLS (van Dierendonck & Nuijten, 2010), to explore the relationship between leaders' CQ and the servant leadership style, from the perspective of the Venezuelan migrant workers.

This quantitative study demonstrated the support that there is a positive correlational relationship between perceptions of cultural intelligence and servant leadership for Venezuelan migrant employees at this organization in Trinidad and Tobago. The results also support that the relationship remains consistent between age groups, differing lengths of tenure, and different genders. This chapter discusses how organizations can benefit from this information in a leadership training and development program, improving employee satisfaction and staff retention. The chapter also examines

the practical implications to leadership and discusses future research opportunities based on the study results.

Purpose of the Study

In this quantitative correlational study, I surveyed the Venezuelan migrant workers using valid and reliable instruments to seek their perceptions about their Trinidad and Tobago workplace leaders to explore the relationship between the cultural intelligence (CQ) and servant leadership of these leaders. This study tested the argument that servant leadership tendencies may be related to the leaders' cultural intelligence (CQ) at this selected organization.

Aim of the Study

This study aims to develop a leadership training program that would focus on the positive development of CQ and servant leadership qualities of leaders, resulting in improved working relationships between Trinidad and Tobago leaders and Venezuelan migrants working within their organizations.

Summary of the Findings

This study revealed a similarly strong correlation between cultural intelligence and servant leadership across all demographic groups based on gender, age, and time living in Trinidad and Tobago. The results suggest that leaders with stronger servant leadership qualities also have a stronger significant and positive correlation of cultural intelligence traits. This finding supports the existing literature that servant leaders are driven by a priority desire to serve others and support individuals with a minority social or cultural identity (Bauer et al., 2019). A key finding of this study was that the relationship between cultural intelligence and servant leadership is independent and

stable across gender, age group, and tenure, with slightly higher levels of cultural intelligence being perceived by persons who have lived in the country longer. However, this must be considered in the context of the data collected as there were only six respondents who lived in Trinidad & Tobago for more than seven years.

Van Dyne et al. (2012) stated that cognitive, cultural intelligence was defined as the knowledge about cultures, their similarities, and differences gained over time. Earley and Ang (2013) defined cognitive, cultural intelligence as a dimension that reflects people's knowledge of cultural values, norms, and practices. The literature suggests that Venezuelan migrants who have lived in Trinidad and Tobago over a longer period would have an increased presence of cognitive, cultural intelligence in the new living environment. Le et al. (2016) revealed an important role of cognitive, cultural intelligence in migrants' career engagement and life satisfaction. This literature suggests that Venezuelan migrants who lived in Trinidad and Tobago would have more positive experiences over longer periods and positively rate leaders. This is in line with this study's statistical finding, where there were slightly higher levels of CQ being perceived by persons who have lived in the country longer.

The CQS used in this survey was designed based on the four dimensions of cultural intelligence explained in the literature. Van Dyne et al. (2012) provided definitions for these four dimensions. Metacognitive CQ was defined as the mental capability to acquire and understand cultural knowledge. Cognitive CQ was defined as the knowledge about cultures, their similarities, and their differences. Motivational CQ was defined as interest and confidence in functioning effectively in intercultural contexts, and behavioral CQ was defined as the capability to flex behaviors in intercultural

interactions. These four CQ dimensions would be referred to as the leadership gaps within the leadership training and development solution explained in the following section of this chapter. The solution also addressed the cognitive CQ leadership gap with higher intensity for leaders managing Venezuelan migrants who have recently migrated to Trinidad and Tobago; since the findings revealed that tenure improved the CQS and SLS perceptions, the literature explained that cognitive CQ improved over time as well. Since there is a statistically positive correlation between CQ and servant leadership, development programs that address cultural intelligence gaps would positively correlate to improving the servant leadership traits of leaders.

Liu (2017) stated that servant leadership offers a compelling ideal of self-sacrificing individuals who put others' needs before their own and cultivate a growth culture in their organizations. Zargar et al. (2019) established a relationship between servant leadership and positive trust in a leader, employees' job satisfaction, and organizational success. Other literature stated that the characteristics of a servant leader would affect followers' trust to a great extent (Barbuto & Wheeler, 2006; Linuesa-Langreo et al., 2018). Liu added that servant leaders cultivate a culture of growth in their organizations and emphasize positive moral, emotional, and relational dimensions of leadership practice (Liu, 2017). The literature concluded that servant leadership is positive and has effective results for employee satisfaction and organizational success. The literature also highlighted that stronger servant leadership behavior could be achieved using four main approaches: (1) fostering trust, (2) being stewards of the organization, (3) being authentic leaders, and (4) showing empathy. These four approaches would be referred to as the *development approaches* within solution.

The study provided significant positive correlational evidence between cultural intelligence and servant leadership but should not be construed as inferring causality (Field, 2013). The number of participants responding to the survey and a convenience sample were limitations of this research. In addition, the Venezuelan migrant workers at this selected organization were considered by management to read, write, and comprehend the English language. This was another limitation as it may not reflect the capabilities of Venezuelan migrant populations at other organizations in Trinidad and Tobago or other jurisdictions. The exclusive use of observer-based perceptions was also one delimitation in this study. Findings provide validity for the population studied in this paper and may be valuable in understanding the working relationship between Venezuelan migrants and leaders in Trinidad and Tobago. However, application to other geographic locations and organizational capacities should be applied cautiously.

This study revealed a similarly strong correlation between cultural intelligence and servant leadership across all demographic groups based on gender, age, and time living in Trinidad and Tobago. Based on this finding, the *leadership gaps* defined in cultural intelligence literature and the development approaches examined in servant leadership literature are applied within the proposed solution to the business problem stated in this study. The study exhibited a correlation between perceptions of cultural intelligence and servant leadership. Hence, the solution adopts a leadership development plan focused on leadership attitudes and behaviors to foster a work environment that addresses the *leadership gaps* defined in cultural intelligence literature and uses the *development approaches* examined in servant leadership literature.

Proposed Solution

Figure 11 below depicts the proposed solution in the form of a 16-week leadership development program solution, with weekly course names.

Figure 11

Leadership Development Plan, as developed by Radge Coomar (2021)

Leadership Gap	Development Approach	Development Action	
		Timeline	Course Name
Cognitive Cultural Intelligence	Fostering Trust Being Stewards of the Organization Being Authentic Leaders Showing Empathy	Week 1	"Role of Trust in Leadership"
		Week 2	" Leadership through Stewardship"
		Week 3	"Authentic Leadership"
		Week 4	"Role of Empathy in Leadership"
Metacognitive Cultural Intelligence	Fostering Trust Being Stewards of the Organization Being Authentic Leaders Showing Empathy	Week 5	"Trust- Understanding your Blind Spots"
		Week 6	" Leadership through Stewardship- Avoiding Prejudice and Discrimination"
		Week 7	"Authentic Leadership within your Unique Personality"
		Week 8	"Empathy and Bias"
Motivational Cultural Intelligence	Fostering Trust Being Stewards of the Organization Being Authentic Leaders Showing Empathy	Week 9	"Understanding different cultures "
		Week 10	"Socializing with migrant groups"
		Week 11	"Enjoying cross cultural interactions"
		Week 12	"Stress among Migrant workers"
Behavioral Cultural Intelligence	Fostering Trust Being Stewards of the Organization Being Authentic Leaders Showing Empathy	Week 13	"Body Language and Trust"
		Week 14	"Behavior towards migrant groups"
		Week 15	"Verbal and non-verbal leadership behavior"
		Week 16	"Being a Servant Leader"

Figure 12 illustrates the objectives of each weekly courses contained within the program for the first eight weeks, and Figure 13 illustrates the same for the next eight weeks.

Figure 12

Course Objectives for Weeks 1-8, as developed by Radge Coomar (2021)

Course Name	Course Objectives
"Role of Trust in Leadership"	<ol style="list-style-type: none"> 1. Identify and define the concept of trust 2. Identify and model behaviors that solicit trust in others 3. Identify strategies to rebuild relationships when trust has been broken
" Leadership through Stewardship"	<ol style="list-style-type: none"> 1. Identify and define the concept of stewardship. 2. Identify behaviors that enhance leadership through stewardship. 3. Identify strategies to become one with followers.
"Authentic Leadership"	<ol style="list-style-type: none"> 1. Communicating purpose and vision. 2. Identify and model transparent and consistent behaviors. 3. Using an authentic voice in leadership.
"Role of Empathy in Leadership"	<ol style="list-style-type: none"> 1. Identify and define the concept of empathy in leadership. 2. Identify and model behaviors that encourage reflective listening. 3. Identify strategies to encourage empathy and concern as organizational core values.
"Trust- Understanding your Blind Spots"	<ol style="list-style-type: none"> 1. Understanding blind spots in leadership. 2. Review of global case studies. 3. Development of personal leadership plan to address blind spots.
" Leadership through Stewardship- Avoiding Prejudice and Discrimination"	<ol style="list-style-type: none"> 1. Effects of prejudice and discrimination in leadership. 2. Review of global case studies. 3. Development of personal leadership plan to avoid prejudice and discrimination.
"Authentic Leadership within your Unique Personality"	<ol style="list-style-type: none"> 1. Understanding personality mixtures in organizations. 2. Understanding the role of leader's unique personality within the personality mixture. 3. Development of personal leadership plan to encourage personality balancing.
"Empathy and Bias"	<ol style="list-style-type: none"> 1. Understanding the effects of empathy and bias in leadership. 2. Review of global case studies. 3. Development of personal leadership plan to encourage empathy and reduce bias.

Figure 13

Course Objectives for Weeks 9-16, as developed by Radge Coomar (2021)

Course Name	Course Objectives
"Understanding different cultures "	<ol style="list-style-type: none"> 1. Understanding key traits with new cultural groups. 2. Review of regional migrant cases and cultural traits. 3. Development of action plan to understand different cultural groups.
"Socializing with migrant groups"	<ol style="list-style-type: none"> 1. Understanding socialization techniques with new cultural groups. 2. Review of regional migrant cases and social norms. 3. Development of action plan to address socialization with different cultural groups.
"Enjoying cross cultural interactions"	<ol style="list-style-type: none"> 1. Understanding the challenges of cross-cultural interactions. 2. Role of religion in culture. 3. Developing strategies to enjoy differences among different cultural groups.
"Stress among Migrant workers"	<ol style="list-style-type: none"> 1. Understanding the unique challenges of migrant workers. 2. Review of regional migrant cases and effects of stress. 3. Development of personal leadership plan to help with reducing stress among migrant workers.
"Body Language and Trust"	<ol style="list-style-type: none"> 1. Understanding the role of body language in building trust. 2. Review of global case studies. 3. Development of personal leadership plan to address body language in building trust.
"Behavior towards migrant groups"	<ol style="list-style-type: none"> 1. Impact of leadership on migrant groups. 2. Review of global case studies with different leadership types. 3. Development of personal leadership plan with leadership behavior choices for migrant scenarios at chosen organization.
"Verbal and non-verbal leadership behavior"	<ol style="list-style-type: none"> 1. Understanding types of verbal and non-verbal behavior in leadership. 2. Choosing the effective type of communication in various scenarios. 3. Effective communication techniques when language barriers exist.
"Being a Servant Leader"	<ol style="list-style-type: none"> 1. Understanding servant leadership. 2. Review of servant leadership global case studies. 3. Development of personal leadership plan to encourage servant leadership with migrant groups.

Core Components of the 16- week Leadership Development Plan

This study revealed a similarly strong correlation between cultural intelligence and servant leadership across all demographic groups based on gender, age, and time living in Trinidad and Tobago. Since the results of this study also suggested that leaders with stronger servant leadership qualities also have a stronger significant and positive correlation of cultural intelligence traits, an effective leadership development plan was constructed factoring elements of the literature pertaining to both academic concepts. Sharma and Hussain (2016) explained the importance of CQ in developing culturally intelligent citizens for any globalized nation's development and suggested that integration of CQ in developing a sense of global awareness among both students and leaders.

To ensure that CQ development strategies were adequately incorporated into the development program, the leadership gaps were categorized using the four dimensions of cultural intelligence as defined by Van Dyne et al. (2012). A servant leadership-focused development approach was consistent used throughout the 16 weeks of the program to ensure that the cultural intelligence gaps were addressed using a blended approach to compliment the findings of this study. The servant leadership literature (Barbuto & Wheeler, 2006; Linuesa-Langreo et al., 2018; Liu, 2017; Zargar et al., 2019) highlighted that stronger servant leadership behavior could be achieved using four main developmental approaches: (1) fostering trust, (2) being stewards of the organization, (3) being authentic leaders, and (4) showing empathy.

The 16-week Leadership Development Program included a holistic objective to serve as an effective migrant worker leadership program for persons holding leadership positions in organizations where migrant workers coexist with the local staff. Van Dyne

et al. (2012) described cognitive CQ as the knowledge about cultures, their similarities, and their differences. The first four weeks would be focused on closing leadership gaps related to cognitive, cultural intelligence. The first week within this module would utilize a developmental approach targeted to foster trust; the second week would utilize a developmental approach that enhances being stewards of the organization; the third week would utilize a developmental approach that drives authentic leadership, and the fourth week would utilize a developmental approach that emphasizes the role of empathy in leadership.

Van Dyne et al. (2012) described metacognitive CQ as the mental capability to acquire and understand cultural knowledge. The second four weeks would be focused on closing leadership gaps related to metacognitive cultural intelligence. The first week within this module would utilize a developmental approach targeted to foster trust; the second week would utilize a developmental approach that enhances being stewards of the organization; the third week would utilize a developmental approach that drives authentic leadership, and the fourth week would utilize a developmental approach that emphasizes the role of empathy in leadership. Van Dyne et al. (2012) described motivational CQ as interest and confidence in functioning effectively in intercultural contexts. The third four weeks would be focused on closing leadership gaps related to motivational cultural intelligence. The first week within this module would utilize a developmental approach targeted to foster trust; the second week would utilize a developmental approach that enhances being stewards of the organization; the third week would utilize a developmental approach that drives authentic leadership, and the fourth week would utilize a developmental approach that emphasizes the role of empathy in leadership

Van Dyne et al. (2012) described behavioral CQ as capability to flex behaviors in intercultural interactions. The last four weeks would be focused on closing leadership gaps related to behavioral cultural intelligence. The first week within this module would utilize a developmental approach targeted to foster trust; the second week would utilize a developmental approach that enhances being stewards of the organization; the third week would utilize a developmental approach that drives authentic leadership, and the fourth week would utilize a developmental approach that emphasizes the role of empathy in leadership. The detailed course objectives and goals of each stage will help participating leaders understand the development milestones and path towards completing the program. As a final element to ensure adequate knowledge of the global scenarios, course content would include a mixture of theory, regional and global case studies, and development of action registers and personal leadership action plans related to chosen organizations.

Evidence that Supports the Solution

The solution in this study is designed to enable leaders to function with more positive leadership traits, specifically more servant leadership traits. The results of this study, particularly the statistically significant positive correlation between cultural intelligence and servant leadership, support the solutions and the development of the related model depicted in Figure 11. The problem identified in this study is specific to leadership over a new cultural group in Trinidad and Tobago. The proposed solution must enhance the traits that can positively influence leadership capabilities in this situation. The literature supported the claim that servant leadership promotes positive leadership behavior, especially over minority groups such as the Venezuelan migrants (Barbuto &

Wheeler, 2006; Linuesa-Langreo et al., 2018; Zargar et al., 2019.) The servant leadership developmental approaches used in the proposed solution are also supported by previous servant leadership literature, beginning with the servant leadership factors outlined by Barbuto and Wheeler (2006). Eva et al. (2019) and Ortiz-Gómez et al. (2020) also evidence that servant leader traits can be enhanced by the four servant leadership developmental approaches identified in the proposed solution.

Since the business problem was identified and related to a new cultural group that challenges the leadership, the solution must address cultural intelligence gaps. The solution is supported by the research of Earley and Ang (2003), who conceptualized cultural intelligence as an individual capability that enables people to function effectively in culturally diverse situations. The solution is built on strengthening leadership gaps identified by Ang et al. (2007), who expanded cultural intelligence into a four-factor model that included metacognitive, cognitive, motivational, and behavioral dimensions. These four dimensions are treated separately within the proposed solution to ensure sufficient development. Ang and Van Dyne (2008) study also provides academic evidence that the four CQ factors are qualitatively different factors of the overall capability to function and lead effectively in culturally diverse settings. Recent researchers (Solomon & Steyn, 2017; Whitaker & Greenleaf, 2017) have also established the strong link between these four CQ dimensions and effective leadership behavior. The application of servant leadership developmental approaches to addressing cultural intelligence conceptual gaps resulted in the 16-week module format. This 16-week modular approach ensures a high probability of success in solving the business problem since it is both realistic and practical for implementation.

Evidence that Challenges the Solution

Some factors may contradict the proposed solution. First is the assumption that servant leadership is the most suitable and effective leadership style for the organization. Eva et al. (2019) suggested that notwithstanding the proliferation of servant leadership studies in the last decade, a lack of coherence and clarity around the construct has impeded its theory development. Some researchers may argue that other leadership styles can be considered more effective in the environment. Afsar et al. (2019) suggested that transformational leadership has a mediating effect in the relationship between positive cultural intelligence and positive employee behavior. Gemeda and Lee (2020) concluded that transformational leadership style had a significant positive relationship with employees' work engagement and innovative work behavior, while transactional leadership style had a significant positive relationship with employees' task performance. My study suggests that although it is not exclusive, the servant leadership style promotes positive behavioral traits that are sufficient in dealing with the business problem identified. Others may argue that the data within this study was derived during a pandemic (COVID-19) environment. Due to the substantial related changes to the workforce and leadership interactions, the perception of positive leadership behavior in the environment may have been misinterpreted. Finally, some may also debate that the duration of the developmental program is too long and would lead to low-intensity application into the workplace. The willingness from the CEO to implement the proposed solution ensures that there is higher leadership and organizational commitment to the implementation of this solution at the organization.

Implementation of the Proposed Solution

Implementation of the proposed solutions through the development of the model depicted in Figure 11 and Figure 12 will require consensus and collaboration among key stakeholders. The CEO and Directors at the organization are critical to the implementation of the proposed solution. Because the potential changes for stakeholders may be significant, the change management may require the proposed solutions to be phased in and will require the planning to be integrated with other business planning and budgeting activities in order to ensure appropriate time planning and maximum value to be derived from the solution.

Factors and Stakeholders Related to Implementation

The initial stakeholders and implementers of the proposed solution are the leaders who participated in the study. These include the supervisors, mid-level managers, and executive directors at the organization where this research was conducted. They were all briefed on this research and its purpose, so they will likely embrace the proposed solution when it is put into practice. The entire developmental program needs to be delivered via online methods since the in-person activity is still restricted because of the ongoing COVID-19 pandemic. The program also needs to incorporate scheduled synchronous sessions since group discussions are essential to satisfying learning outcomes. The organization would need to approve weekly s three-hour periods to facilitate the proper course delivery. Development plans and other assignments would be submitted into the course portals by using an asynchronous methodology so that participants have more time to review the course content, conduct additional research, and apply it into practice.

Leader's Role in Implementing the Proposed Solution

The executive leadership at this chosen organization plays a critical role in successfully delivering this proposed solution. The CEO is likely to approve the rollout of this developmental program once the budget can be allocated within the approved company fiscal budget. My role as a Director at this organization is to ensure that the program is appropriately planned using reputable course instructors, budgeted relatively based on market rates, and determine how and when this cost can be incorporated into the approved fiscal budget. I would also need to ensure that the courses are designed to satisfy the learning objectives detailed in this study and that the attendance and participation of the leaders remain satisfactory throughout the program.

Timeline for Implementation of the Solution

This program needs to be conducted over a single 16-week period to ensure continuous learning and engagement. The timing depends on the availability and readiness of professional services firms and course instructors. Shortly after the beginning of a new fiscal year in January 2022, an approach to planning and funding this program within the next business operational cycle will need to be developed. It is expected that the program can commence within the second quarter of 2022 and be completed before the end of the third quarter of 2022.

Evaluating the Outcome of Implementing the Solution

Implementing the proposed solutions will consume time and effort on the part of stakeholders in applying the learning objectives into practice. As a result, there is a need to measure implementation outcomes at six-month intervals commencing at the end of the 16-week developmental program. Upon approval from the authors, the same survey used in this study which incorporated elements of the CQS and SLS measurement

instruments, will again be issued to all migrant workers at the organization. The results would be statistically analyzed to determine the impacts of the proposed solution. The continuous evaluation would continue at six-month intervals until the executive leadership is satisfied with the results consistency and determines further analysis of this nature is longer necessary at this organization.

Implications for Practice

The results of this study revealed a similarly strong correlation between cultural intelligence and servant leadership across all demographic groups based on gender, age, and time living in Trinidad and Tobago. The relationship between cultural intelligence and servant leadership is independent and stable across various demographic variables, with slightly higher levels of cultural intelligence being perceived by persons who have lived in the country longer. This represented a statistical finding in this research since the values are all very similar. Based on the statistically significant correlations produced by this study, organizations with migrant worker groups need to focus efforts on leadership development pertaining to cultural intelligence using a servant leadership approach. Leaders in other organizational settings that have migrant workers within their workforce can use the evidence from this study to influence leadership decisions that are related to diversity and inclusion. Leaders at such organizations are encouraged to use the findings and recommendations from this study to affect positive change in their organizations. The findings suggest that these other organizations do not need to design separate development programs targeted to different demographic segments within the migrant working group. Based on the outcomes of this study, I recommend that the *leadership gaps* defined in cultural intelligence literature, and the *development approaches*

examined in servant leadership literature, are both applied within the construct of the 16-week development program for the leaders at any organization with migrant working groups.

Implications for Future Research

The results of this study suggest future research topics in several areas. Firstly, this study revealed a similarly strong correlation between cultural intelligence and servant leadership across all demographic groups based on gender, age, and time living in Trinidad and Tobago. There was no moderating variable that can be determined from the data collected in this study and represents an area to expand the research in the future. Secondly, there was no significant positive relationship between cultural intelligence and servant leadership as the sample's 45-54 years age group perceived. It should be mentioned that the sample size for this subgroup ($N=6$) was too small to be conclusive in this study. Future studies can zoom into this age group with a larger sample size. There is also an opportunity for future research on the relations between cultural intelligence and servant leadership in different global and cultural settings. These studies can also explore leaders' characteristics that generate positive perceptions from migrant workers in different geographic regions. Apart from quantitative studies that address the gaps and findings of this particular study, there is an opportunity for future qualitative studies that evaluate the role of cultural intelligence in cross-cultural leadership effectiveness throughout the Caribbean region where Venezuelan migrants have settled. In such studies, it would also be beneficial to conduct more detailed interviews with Venezuelan migrants in different workplace settings throughout this region to understand how the

different cultures of leaders in different countries impact their leadership behavior and effectiveness towards the migrant workers.

Implications for Leadership Theory and Practice

The proposed solution concentrates on adopting a professional development program focused on leadership behaviors to foster a work environment that promotes employee job satisfaction and higher employee morale. Properly executed, implementing the proposed solution should lead to improved organizational leadership over migrant working groups, thereby allowing those firms to realize the value of cultural intelligence and servant leadership approaches. In addition, the proposed solution should support employee satisfaction, employee performance, workplace morale, improved organizational performance, and a resultant improvement in rewards for all stakeholders.

Summary of the Dissertation in Practice

This study concluded a significant positive relationship between cultural intelligence and servant leadership. In addition, this study revealed a similarly strong correlation between cultural intelligence and servant leadership across all demographic groups based on gender, age, and time living in Trinidad and Tobago. Based on this statistical finding, the *leadership gaps* defined in cultural intelligence literature and the development approaches examined in servant leadership literature are applied within the proposed solution to the business problem stated in this study. The proposed solution was designed in the form of a 16-week leadership development program that would focus on the positive development of CQ and servant leadership qualities of leaders, resulting in improved working relationships between Trinidad and Tobago leaders and Venezuelan migrants their organizations.

As the leader of the program delivery at this organization, I need to ensure that the courses are designed to satisfy the learning objectives detailed in this study. The attendance and participation of the leaders remain satisfactory throughout the 16- week program. It is expected that the program can commence within the second quarter of 2022 and be completed before the end of the third quarter of 2022. There will be a continuous evaluation model that would continue at six-month intervals after the end of the program to determine the effectiveness of the proposed solution at the selected organization. Based on this study, it is expected that the implementation of the proposed solution should lead to improved organizational leadership over migrant working groups, thereby allowing this organization to realize the value of cultural intelligence and servant leadership approaches. It is also desired that other similar organizations with similar migrant working groups will implement the proposed solution recommended in this study to achieve similar organizational goals.

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Appendix A

Permission for Use of CQS from Authors

From: [Linn Van Dyne](#)
Sent: Monday, 7 June 2021 9:08 am
To: [Radge Coomar, Vinood](#)
Cc: [Sara Beaty](#); [Viviane Vicente](#); [Diana Morales](#); [Ang Soon \(Prof\)](#)
Subject: RE: Request to use the CQS survey (Dissertation based research)

Hello Vinod,

Thank you for your interest in using CQ in your academic research. You have my permission to use the 20 item CQS in your research aimed at publication in scholarly journals.

You can create your own survey using the items in the attached file. If you do this, be sure to include the following copyright information on all electronic and paper copies of the survey:

© Cultural Intelligence Center 2005. Used by permission of Cultural Intelligence Center.

Note. Use of this scale granted to academic researchers for research purposes only.

For information on using the scale for purposes other than academic research (e.g., consultants and non-academic organizations), please send an email to info@culturalq.com

Please remember this is a copyrighted scale and I am making it available to you ONLY for scholarly research aimed at publication in academic journals. Please do not reproduce the scale in any research papers or conference presentations. Should you decide you want to use the scale for consulting or program evaluation in the future, please contact me to make the necessary arrangements.

In addition, please remember that you should use 1-7 Likert scale responses in research and research papers/presentations because the world-wide norms, definitions of low, moderate, and high scores, and the 1-100 scores are proprietary and should not be used in research.

You should average the items for each of the four dimensions and use these averages in your statistical analysis. If you need an overall CQ score, average the averages for the four dimensions to create one CQ score. Do not average the 20 items because this will be misleading given that there are a different number of items for some dimensions.

We wish you the best with your research. Please share your results with us so that we can learn from you

Sincerely,

Linn

Appendix B

Email sent to Survey Participants

To our Fijo staff member,

Our organization is assisting a doctoral candidate with academic research that is aimed to improve the working relationships between your leaders at the organization and our valued Venezuelan workers with us. We have placed his personal message to our workers below, which we have endorsed. We fully support this type of academic research and ask that you support this doctoral student with the academic research. We must also remind you that participation is voluntary, anonymous, you have the right to withdraw to any point in time, and that there is no risk or harm related to participation, or refusal to participate. We thank you for your support with this project,

HR Department.

Dear Employee at Fijo Recruitment Agency Limited,

My name is Vinood Radge Coomar, and I am a doctoral candidate at Creighton University, where I am pursuing a Doctoral Degree in Interdisciplinary Leadership. I am conducting research as part of my doctoral dissertation and am asking for your participation. This study will explore the relationship between the cultural intelligence of leaders and servant leadership, as perceived by Venezuelan migrant workers in one workplace setting in Trinidad and Tobago. The chosen organization is your organization, **Fijo Recruitment Agency Limited**, since it is recognized as the one of the leading employers of Venezuelan migrant workers in Trinidad and Tobago. This study aims to develop a leadership training program that would focus on the positive development of cultural intelligence and servant leadership qualities of leaders, resulting in improved working relationships between Trinidad and Tobago leaders and Venezuelan migrants working within their organizations. The survey is organized into three sections and should take you no longer than 20 minutes to complete the 53 questions. All are straightforward, short statements. The first section is 3 quick demographic items to gather information about your age, gender and length of time that you have resided in Trinidad and Tobago. I am gathering these items to determine if your view of leadership behaviors differs between

them. The second section is 30 items to evaluate your perceptions of your leader regarding their cultural intelligence of Venezuelan migrant workers in Trinidad and Tobago. For this section, it is important that you pick your leader and fill out the entire section based on your perspective of that leader. The leader can be anyone you choose, an executive team member, your office lead, project lead, operational manager, and so forth. It should be someone that you report to regularly so that you have a good perspective on their leadership behaviors. The last section is 20 items to gauge your perceptions of your leader regarding their leadership traits in your daily interactions

There is no risk in participating in this survey. The survey is 100% anonymous as I am not collecting your name, your IP addresses, nor the name of the individual that you are rating. The demographic data requested is minimal and was designed purposefully to restrict the ability to identify the participant. Lastly, the survey is being sent to the entire population of Venezuelan employees at this organization which is over 200 employees. Your participation is completely voluntary, and you can withdraw from the survey at any point without any risk whatsoever. There are no risks in participating and you may choose not to participate without fear of penalty or any negative consequences. If you have any questions about the research study, please contact me at 868-685-1042. If you have questions about research participants' rights, please contact the Institutional Review Board at 402-280-2126. If you have questions about your rights as a participant, you can review the Bill of Rights for Research Participants. If you wish, you may request a copy of the results of this research study by writing to the researcher, Vinood Radge Coomar, 94 Gopaul Gardens, Marabella, Trinidad & Tobago.

I have read and understand the information explaining the purpose of this research and my rights and responsibilities as a participant. Completion of the online survey defines my consent to participate in this research study, according to the terms outlined above.

www.surveylinkhere.com

Vinood Radge Coomar
Doctoral Candidate ID: VRA80565
Doctor of Education (Ed.D.) in Interdisciplinary Leadership,
Creighton University,
Omaha, Nebraska, USA

Appendix C

Bill of Rights for Research Participants

As a participant in a research study, you have the right:

1. To have enough time to decide whether or not to be in the research study, and to make that decision without any pressure from the people who are conducting the research.
2. To refuse to be in the study at all, or to stop participating at any time after you begin the study.
3. To be told what the study is trying to find out, what will happen to you, and what you will be asked to do if you are in the study.
4. To be told about the reasonably foreseeable risks of being in the study.
5. To be told about the possible benefits of being in the study.
6. To be told whether there are any costs associated with being in the study and whether you will be compensated for participating in the study.
7. To be told who will have access to information collected about you and how your confidentiality will be protected.
8. To be told whom to contact with questions about the research, about research-related injury, and about your rights as a research subject.
9. If the study involves treatment or therapy:
 - a. To be told about the other non-research treatment choices you have.
 - b. To be told where treatment is available should you have a research-related injury, and who will pay for research-related treatment.

Appendix D

IRB Exempt Approval Letter



Office of the Provost
Research Compliance

DETERMINATION DATE: March 30, 2021

TO: Vinood Radge Coomar
FROM: Social Behavioral

PROJECT TITLE: Cultural Intelligence and Servant Leadership among leaders within a Venezuelan migrant working community in Trinidad and Tobago: A Correlational Study

REVIEW CATEGORY: Exempt
RISK LEVEL: Minimal

SUBMISSION #: 2002056-01
SUBMISSION TYPE: Initial Application
REVIEW METHOD: Administrative
DETERMINATION: Approved
EXPIRATION DATE: None

Thank you for your Initial Application submission materials for this project. The following items were reviewed in this submission:

- Creighton University HS eForm
 - Letter of Introduction
 - Letter to Participants
 - Authorization Letter from Organization
 - Bill of Rights for Research Participants
 - Protocols of Research
 - Sample of Survey
 - Research Design & Methodology
 - Email Approval from Mentor dated March 30, 2021

This project has been determined to be exempt from Federal Policy for Protection of Human Subjects as per 45CFR46.101 (b) 2.

1. All protocol amendments and changes are to be submitted to the IRB and may not be implemented until approved by the IRB. Please use the modification form when submitting changes.

2. Continuing review of this project is not required; however please submit a termination report when the project is completed so the project can be closed in the InfoEd database.

If you have any questions, please contact the IRB Office at 402-280-2126 or irb@creighton.edu. Please include your project title and number in all correspondence with this Board.

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within Creighton University IRB records.