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Cultural Values and Anticipations of Female Leadership Styles A Study of Rotary Clubs in Taiwan and the United States

Chin-Chung Chao

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Although the status of women in general has gradually improved in education, employment and leadership over the years, the big picture for women is still disheartening, and female leadership in higher positions is disproportionately represented. To address this issue for more satisfactory gender equality, this study undertakes a comparative quantitative and qualitative study of female leadership in non-profit organizations in the East and the West by exploring the relationships between the Rotary Club members' cultural values and their anticipated female leadership styles in Taiwan and the United States. Specifically, this study will provide more academic perspectives on female leadership in cross-cultural studies, strive to overcome conceptual and methodological biases in current leadership research, contribute to research on leadership behaviors in non-profit organizations, apply academic knowledge to female leadership practices, and raise individual consciousness of the benefit of female leadership.

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Chin-Chung Chao

Cultural Values and Anticipations of Female Leadership Styles

A Study of Rotary Clubs in Taiwan and the United States

Cultural Values and Female Leadership



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This work is dedicated to the memory of my beloved father, Chang-Tai Chao, who inspired me to academic excellence and who will always stay in my mind. It is also dedicated to my mother, Chain-Mei Lee, and my daughter, Sharon Chao, as well as my friends in Taiwan, Tien-Hui Chen, Yi-Min Lin, Yu-Chan Su, to name a few, for their trust in my strength and support in my academic pursuits. This research is done for all the females throughout the world who aspire to become better leaders of tomorrow.

TABLE OF CONTENTS

CHAPTER I. OVERVIEW OF THE RESEARCH-----	1
Background of the Research-----	1
Purpose and Research Questions-----	8
Significance of the Research-----	11
Organization of the Work-----	16
Summary-----	17
CHAPTER II. LITERATURE REVIEW-----	19
Cultural Values and Studies-----	19
Leadership and Gender Roles-----	23
Evolution of Leadership Theory-----	24
Evolution of Leadership Styles-----	31
Leadership Styles and Gender Roles-----	40
Research on Female Leadership and Glass Ceiling Effects-----	51
Research on Chinese Female Leadership-----	55
Conflict Theories and Related Studies-----	57
Definition and Concept of Conflict-----	58
Evolution of Conflict Strategies-----	63
Influential Factors of Conflict Strategies-----	68
Prior Studies of Conflict Management-----	73
Summary-----	76
CHAPTER III. RESEARCH FRAMEWORK-----	78
Study Settings: Rotary Clubs-----	78

Identification of Population-----	83
Framework of Survey-----	83
Cultural Dimensions and Research Question 1-----	83
Rationale of Cultural Dimensions-----	85
Collectivism/Individualism-----	85
Masculinity/Femininity-----	87
Value Priorities and Customs-----	88
Relationships: Life-Long/Worked-Related-----	91
Full Range Leadership Framework and Research Question 2-----	94
Transformational Leadership-----	96
Transactional Leadership-----	96
Laissez-Faire Leadership-----	96
The Leadership & Cultural Interface and Research Question 3-----	97
Framework of Semi-Structured Interview-----	98
Research Question 4-7-----	98
Summary-----	100
CHAPTER IV. DATA AND METHODOLOGY-----	102
Survey-----	102
Participants-----	102
Instrumentation-----	103
Cultural Value Dimensions (Part A)-----	105
Multifactor Leadership Questionnaire (Part B)-----	106
Demographic Information (Part C)-----	107

Pilot Study-----	107
Procedures of the Formal Study-----	108
Study Operationalization-----	109
Dependent Variables-----	109
Independent Variables-----	110
Reliability and Validity-----	111
Internal Consistency-----	112
Revised Scales-----	113
Statistical Analysis-----	115
Semi-Structured Interview-----	118
Interview Subjects-----	121
Leadership Styles-----	121
Conflict Strategies-----	121
Interview Instrument Design-----	122
Theme Analysis-----	124
Summary-----	125
CHAPTER V. RESEARCH RESULTS-----	127
Survey-----	126
Respondent Profile-----	127
Data Analysis and Results-----	130
Research Question 1: Differences of Cultural Values-----	130
Research Question 2: Differences of Anticipated Female Leadership Styles----	131
Research Question 3: Culture Values and Female Leadership Styles-----	135

Semi-Structured Interview-----	152
Sampling and Participants-----	153
Rotary District 3510 (Taiwan)-----	153
Rotary District 6600 (USA)-----	155
Research Question 4: Leadership Style Practices-----	158
Common Female Leadership Qualities-----	158
Different Female Leadership Characteristics-----	172
Conflict Management Strategies-----	177
Research Question 5: Advanced Barriers-----	184
Family Role-----	186
Deep-Rooted Male Culture-----	187
Differences on Male and Female Evaluation-----	189
Glass-Ceiling Effects-----	191
Research Question 6: Gender Differences in Leadership Styles-----	192
Research Question 7: Effective Management Strategies-----	197
Managing Family Role-----	197
Managing Deep-Rooted Male Culture-----	198
Opinions on Class-Ceiling Effects-----	199
Summary-----	200
CHAPTER IV. DISCUSSION AND CONCLUSION-----	202
Findings and Discussion-----	202
Cultural Differences-----	202
Anticipated Female Leadership Styles-----	205

Interaction between Cultural Value and Anticipated Female Leadership Style	206
Female Leadership Practices	208
Advanced Barriers	216
Gender Differences in Leadership Behaviors	221
Management Strategies in Male-Dominated Settings	222
Limitations	224
Suggestions and Conclusion	225
Suggestions to Rotary	225
Suggestions to Female Leaders	226
Suggestions for the Future Research	227
Summary	230
REFERENCES	233

LIST OF TABLES

Table 2.1: The Development of Leadership Research-----27

Table 2.2: The Development of Leadership Styles and Concepts-----31

Table 3.1: The Definitions of Full Range Leadership Styles-----96

Table 4.1: Reliability for Sub-Scales Variables-----112

Table 5.1: Sample Demographic Information-----128

Table 5.2: T-Test Results of Cultural Values-----130

Table 5.3: T-Test Results of Anticipated Female Leadership Styles-----132

Table 5.4: Preference of Male Leaders-----133

Table 5.5: Anticipations of Female Leaders' Conflict Management Strategies-----134

Table 5.6: Preference of Having a Mediator to Solve Conflicts-----135

Table 5.7: Regression Models for Relationship between Cultural Dimensions and
Anticipations of Female Leaders to Use Transformational Leadership in Taiwan
and the US-----141

Table 5.8: Regression Models for Relationship between Cultural Dimensions and
Anticipations of Female Leaders to Use Transactional Leadership in Taiwan
and the US-----146

Table 5.9: Regression Models for Relationship between Cultural Dimensions and
Anticipations of Female Leaders to Use Laissez-Faire Leadership in Taiwan
and the US-----151

Table 5.10: In-Depth Interview Participant Demographics, Taiwan-----154

Table 5.11: In-Depth Interview Participant Demographics, the USA-----156

Table 5.12: Conflict Management Strategies of the Interviewees-----178

LIST OF FIGURES

Figure 2.1: Illustration of Bass and Avoilo's Model of Transformational and Transactional Leadership-----	37
Figure 2.4: Appropriate and Inappropriate Contingencies for Interpersonal Conflict Strategy --	72
Figure 3.1: Cultural Dimensions in Rotary Clubs in Taiwan and the United States-----	94
Figure 3.2: Cultural Factors Affecting Members' Anticipated Female Leadership Styles-----	98

CHAPTER I

OVERVIEW OF THE RESEARCH

Background

Since 1993, almost all of the annual “Words of the Year” as designated by the American Dialect Society have been related to computers. However, with the arrival of the new millennium, the word *she* was chosen as the *Word of the Millennium*. This selection illustrates the increasing significance of women in the next thousand years (American Dialect Society, 2000). For decades, international organizations have been making great efforts to elevate the status of women, and there has been concrete evidence showing the continuous improvement of women’s positions and dramatic achievements of women’s empowerment in all walks of life, not only in developed countries but also in developing countries.

The United Nations Development Program (UNDP), for example, has been issuing the Gender Empowerment Measure (GEM) annually since 1995. The GEM is intended to measure female economic and political power and to win gender equality, i.e., “equal opportunities, rights, and responsibilities for women and men” (United Nations, 2006, p. 1). From 1995 on, governments all over the world began recognizing the significance of providing and accepting statistics about women’s development. This UN plan was launched at the World Conference of the International Women’s Year in Mexico in 1975 and was reiterated, reinforced, and specified in the subsequent World Conferences on Women in Copenhagen in 1980, Nairobi in 1985, and Beijing in 1995. To facilitate activities for the advancement of women, the United Nations (UN) successively adopted the “Beijing Platform for Action,” issued a document entitled “Women 2000: Gender, Equality, Development, and Peace for the Twenty-first Century,” and established the Millennium Development Goals.

As a result of the UN's insightful guidance and the concerted efforts of countries and regions across the globe, the status of women in general has gradually improved over the years. According to Chen et al. (2005), since the Beijing Platform for Action in 1995, the number of the poverty-stricken population living under \$1 a day has fallen, the gender gap in primary and secondary education has been reduced, and the number of women entering the labor market and participating in elected assemblies and state institutions has increased. In the United States, the proportion of women in the labor force has increased from 43% to nearly 60% since 1970 (Mather, 2007). The rise in female labor participation "has been a key step toward gender equality both at home and in the workplace" (p. 2).

Similarly, women as a whole are also gaining greater influence in the job market in Taiwan. As Wu and Hsieh (2006) indicated, Taiwan's female labor force participation reached 47.7% in 2004, and the participation rate for young women between the ages of 25 and 29 rose to 77.7% in 2005, which "almost doubled the figure recorded in 1981" (p. 2). Another source revealed that in 1981, only 32.8% of women worked outside the home, but in 2001, the rate reached 41%. Among those women, there were 30% with an education at the college-graduate level, which was higher than the 27% college-graduate education level of males (Zhang, 2003). According to the 2003 *Human Development Report* released by the UNDP, Taiwan's GEM was 0.651, ranking 21st in the world. Although the figure is behind that of other developed Western countries, it is far ahead of that of Japan, Singapore, and South Korea, and ranks first among Asian countries. Equal rights in employment in Taiwan have allowed female incomes to increase. For instance, the average female income in 2001 reached NT\$0.385 million (US\$12,000). Even though this is only 70% of a Taiwanese male's average income, it has increased 1.6 times over the past decade. On the other hand, male income only increased 1.4 times over the same time

period (Wu & Hsieh, 2006). Thus, it is obvious that the income variation between men and women has gradually declined and women's economic independence is growing.

Great progress has been witnessed in the empowerment of women in the business world and in the political arena. In the business world, according to Wu and Hsieh (2006), Indian-born Indra Nooyi was promoted to chief executive officer (CEO) of PepsiCo in 2006, and Irene Rosenfeld became the CEO of Kraft Foods, the world's second largest food producer. The famous CEO of Hewlett-Packard (HP), Carly Fiorina, is one example of top female business executives. She was elected as the most powerful woman in business in 1998 and 1999 by *Fortune* magazine. Scot and Brown (2006) also revealed that in Europe women hold 30% of the managerial positions; in Canada, 36%; and the United States, 37%. Women in Taiwan own 33.87% of the enterprises and run 10% of the large-sized companies, and they "are as good as their counterparts in the developed societies such as the United States and Canada" (Wang, 2007, p. 1). According to Wu and Hsieh (2006), the number of female managers in companies or enterprises in Taiwan has increased eight times from 18 years ago. Taiwanese women are taking important positions in the offices of high-tech, foreign companies in Taiwan such as HP, Intel, and Microsoft. With each passing year, there are more and more well-known female representatives, not only in the fields of business, but politics as well.

As Brown (2006) noted, due to her key role in suppressing two disease outbreaks that had the potential to become global epidemics in the past 10 years, Margaret Chan, a 59-year-old Chinese physician from Hong Kong, was elected as the new head of the World Health Organization on November 10, 2006. Worldwide, there are six female Prime Ministers and nine female Presidents. Specifically, Germany elected its first female chancellor, Angela Merkel, in 2005; South Korea gained its first female Prime Minister, Han Myeong-sook, in 2006; and in the

same year the United States elected its first female speaker of the House, Nancy Pelosi. As for Taiwan, Lu Hsiu-lien was elected Vice President in 2000 and 2004, which “marked the beginning of a new era of party change, and rule shared by both men and women in Taiwan” (Government Information Office, 2007, p. 1). In terms of female parliamentarians, Taiwan's ratio was 22.2 % or 31st in the world. Taiwan’s Gender Related Development Index (GDI) in 2000 was 0.888, ranking 23rd in the world and at the top of Asia’s “four little dragons” (Taiwan, South Korea, Hong Kong, and Singapore) (Wu & Hsieh, 2006).

However, there is still a long way to go to achieve gender equality. Equality here does not mean that women and men are the same. What is emphasized is realization of the full potential of men and women, the interests, needs, and priorities of both should be taken into consideration. In other words, the opportunities, rights, and responsibilities of women and men do not depend on whether they are born female or male. In reality, the progress for women, “while steady, has been painfully slow” (Chen et al., 2005, p. 1). Women in many countries are still treated as the “second sex,” or inferior to men, and they receive unequal treatment at home and in society at large. According to Lopez-Claros and Zahidi (2005), in many parts of the world today, various types of crimes such as rape, violence against women, forced prostitution, and female sexual slavery still go unpunished as they are not considered crimes in those areas. Women still account for “more than two-thirds of the world’s illiterate adults” (p. 2). Even in many developed countries like the United States, “90% of AIDS cases under 20 years of age are girls,” and there exists “intangible discrimination against working women” (p. 2).

According to Appelbaum, Audet, and Miller (2003), women represent 51% of the world’s population and 46.5% of the labor force. Nevertheless, in most of the developing world, women’s access to paid employment is lower than men’s, and women are more likely to lose

their paid and regular jobs than men. Furthermore, women's representation "at more senior corporate levels is negligible by comparison" (p. 43). For instance, only 7.3% of *Fortune 500* corporate line officers are women, who hold just 5.1% of the highest ranking corporate officer positions and represent merely 4.1% of the top earners. In politics, women hold "only 15.6% of elected parliamentary seats globally" (Lopez-Claros & Zahidi, 2005, p. 2).

In the United States, according to Mather (2007), women are still underrepresented in higher-paying positions, especially in the natural and physical sciences, mathematics, and engineering. Although women currently account for nearly one-half of the total U.S. labor force, only one-fourth of them are in the science and engineering labor force. Pynes (2000) also noted that women made up just 16% of the chief executives in the nation, and their median salary was almost \$30,000 less than the average male executive in one survey of 188 of the U.S. largest non-profit organizations. The results of another study involving 100 non-profit organizations showed that female board members accounted for 23% of the board, and nine of the boards examined had no female members. Such low representation of women in managerial and executive positions is seconded by recent research results as well. According to Falk and Grizard (2005), in American *Fortune 500* companies, females occupied just 13.6% of managerial positions. In other corporations, only 16% of the managers were women, and they held just 4% of senior managerial positions. It is clear that, "men were disproportionately represented in upper-level management and earn higher salaries than women at all levels of the organization" (Pynes, 2000, p. 35).

In Taiwan, the rate of female participation in business and politics also lags behind that of men and behind that of other developed areas around the world. Within Taiwan proper, the number of females accounts for just 16% of managerial and administrative positions. The ratio of

female to male administrators and managers in Taiwan is relatively low, as well as the number of female specialists and technicians, ranking 63rd at 15% and 58th at 43% worldwide respectively (Wu & Hsieh, 2006). In sum, female political and economic status has been promoted because of equal rights efforts and education. However, only 20% of females are civil servants in the government, and only 10% serve as managers in companies. Female participation rates in public affairs and decision-making positions are still quite low.

Thus, we find that despite the intense efforts of international and domestic organizations and the numerous inspiring successes and encouraging achievements, the big picture for women in the present day world is still disheartening. There are still barriers such as the glass-ceiling phenomena to the advancement of women. The glass-ceiling phenomena in this context refer to the artificial barriers that block the advancement of women and minorities to upper-level managerial and executive positions within organizations. To improve the situation for women, more than simply changes in law or state policy are needed. Lopez-Claros and Zahidi (2005) stated, "Achieving gender equality, however, is a grindingly slow process, since it challenges one of the most deeply entrenched of all human attitudes" (p. 1). The Commission on the Status of Women reiterated that "Activities for the advancement of women have been limited by an insufficient understanding of gender equality" (UN, 2006, p. 1). To effectively address the constraints to women, international organizations, politicians, and scholars all need to focus their attention to the empowerment of women and improved understanding of female leadership.

One of the three interconnected tasks for advancing gender equality on the agenda of the UN and many other agencies is "promoting women's leadership and political participation" (Lopez-Claros & Zahidi, 2005, p. 2). Based on her 30-year political experience, Vice President Lu Hsiu-lien of Taiwan asserted, "If women are unable to enter decision-making circles, then

they are unable to determine the distribution of resources, and true equality between the sexes is impossible” (Wu & Hsieh, 2006, pp. 3-4). In addition, academic research results also indicated that today’s organizations need more talented employees and managers, and “these are increasingly found to be women” (Jogulu & Wood, 2006, p. 246). In particular, the styles of leadership that are required in most of the organizations today are “relational-oriented, nurturing, and caring, which are typically associated with women and are closely aligned with transformational leadership” (p. 246).

The researcher was the former president of a non-profit organization, the Rotary Club of District 3510 in Taiwan, and is still an active member of the Bowling Green Rotary Club of Ohio in the United States. She is deeply motivated to contribute to the study of female leadership for gender equality. Throughout the study, she is fully aware of Denmark’s (1993) caveat that “by ignoring gender as a variable in studying leadership, researchers created many blanks in theoretical and research design” (p. 345). In addition, Dorfman and House (2004) noted the importance of conducting leadership studies in different cultures. They proposed eight cross-cultural leadership research topics: origin of leaders, modernization, unique role demands of leaders, antecedents to preferred leader behaviors, leader prototypes, preferences for leadership styles, leadership behavior patterns, and the behavioral impact of leadership. Studies comparing female leadership in non-profit organizations in two or more countries, however, are still rare in communication studies. The researcher, therefore, plans to undertake a comparative quantitative and qualitative study specifically on female leadership in non-profit organizations in the East and the West. It explores the relationships between the Rotary Club members’ cultural values and their anticipated female leadership styles in Taiwan, a representative of Oriental culture, and the United States, a typical example of Western culture.

Purpose and Research Questions

Unlike traditional organizations, which were hierarchical in structure, most organizations now tend to be more web-like in their construction in order to deal with this time of rapid change and respond quickly to their constituency's needs. Therefore, teamwork, collaboration, or webs of inclusion are currently essential focuses of organizations (Helgesen, 1995). In these times, there must be leaders who can face adaptive challenges by having a vision of the whole picture. As Heifetz (1994) stated, the world is changing and leadership must change in this age of teamwork. Especially, there must be an exchange of power in today's leadership roles between leaders and followers, and both of them must build a shared vision together. Leadership, therefore, continues to be one of the most frequently examined topics in communication studies. According to Powell (1999), researchers have attempted to clarify the traits that effective leaders need to possess (Stogdill, 1948), the behavioral styles that assist leaders to coordinate the performance of their followers (Blake & Mouton, 1978), and the key variables that moderate leadership traits or styles as well as the performance outcomes (Fiedler, 1967). Despite the intense interest in leadership studies, few systematic research studies have emerged focusing on female leadership styles. Moreover, although female leadership is a global phenomenon, in the past few decades, leadership research has been primarily "western-dominated" (Dorfman & House, 2004, p. 56). Yukl (2002) also claimed that during the past few decades, most of the leadership studies were conducted in western countries, including the United States, Canada, and Western Europe. Accordingly, Hofstede (2001) stated, "In the past thirty years there has been altogether too much reliance on American-made management and theories for countries in which neither the social conditions nor the mental programming of the population were similar to the United States" (p. 462).

Recently, however, some researchers have started to discuss leadership in a cross-cultural context. Hofstede was one of the pioneers who introduced leadership as a cultural issue in organizations and proposed the idea that subordinates' task-related cultural values can affect their anticipated leadership styles. Based on his empirical study of more than 100,000 employees in over 40 countries, Hofstede (1984, 1994, 2001b) proposed five cultural dimensions to study organizational behaviors in a global context — uncertainty avoidance, power distance, masculinity, collectivism, and Confucian work dynamics. Nevertheless, few studies have compared female leadership in non-profit organizations in two or more countries.

Currently, more and more female members are becoming involved in non-profit organizations, and unique female leadership style characteristics help these organizations run smoothly. Hence, leadership styles are a worthy subject for study. The main purpose of the present study is to generate insights from female leaders in non-profit organizations and propose ways in which these insights can be directed to develop more critical rethinking to connect personal to social realities by identifying and revealing the relationships between the Rotary club members' cultural values and their anticipated female leadership styles in Taiwan and the United States. Meanwhile, the researcher wants to understand what leadership styles female leaders have espoused in Rotary Clubs, including communication styles in decision-making process and conflict management. The researcher also strives to investigate how female leaders have tried to break the glass ceiling and developed a suitable and effective strategy to deal with such male-dominated organizations. To this end, the following specific research questions are asked:

RQ1: How do cultural value dimensions differ between Taiwan and the United States as represented by Rotary Club members?

RQ2: What are the anticipated female leadership styles in Rotary Clubs in Taiwan and the

United States?

RQ3: What is the relationship between cultural values and anticipated female leadership styles in Taiwan and the United States, and what are the best predictors of leadership style anticipations?

RQ4: What kind of leadership styles do female leaders espouse in Rotary Clubs, including communication styles in decision-making processes and conflict management strategies?

RQ5: Why are the majority of female leaders not moving to top positions in Rotary Clubs?

RQ6: Do Rotarians perform different leadership styles according to gender?

RQ7: How can female leaders develop suitable and effective strategies for dealing with the male-dominated organizations in Taiwan and the United States?

To search for the answers to the above research questions, the researcher modifies Hofstede's cultural dimensions (1984, 1994, 2001b) and adopts Bass and Avolio's leadership notions (1997) as the theoretical frameworks, collect data through survey questionnaires and in-depth interviews, and analyze the quantitative data with the computer statistics program SPSS, or Statistical Package for the Social Sciences, and the qualitative data via thematic analysis. While the survey questionnaire is an appropriate way to generalize behaviors or ideas, the qualitative interviewing is instructive in providing insightful descriptions and explanations. This study takes place in Rotary Clubs and among Rotarians in Taiwan and the United States, where a growing number of female members have enthusiastically participated in the mixed gender, non-profit organizations. Hopefully, the results of the study will not only provide a better understanding of the styles of female leadership, but also contribute to the body of knowledge

with regard to the research on female leadership in cross-cultural studies and organizational communication. This knowledge can then be oriented toward raising the consciousness and initiating action plans pertaining to female leadership styles in non-profit organizations.

Significance

The significance of the present study lies in the following five contributions the researcher intends to make to the field of communication studies:

(1) Provide More Comprehensive Understanding on Female Leadership in Cross-Cultural Contexts

Although today's women have gained many legal rights, complete political, economic, and social equality with men remains to be achieved. Consequently, feminist activities have arisen. As Marshall and Stohl (1993) argued: "Unmasking and contradicting the male positive/female negative value of this world has been a major feminist endeavor" (p. 126). Eisenberg and Goodall (2001) also explained that, "Feminist theory focuses on the oppression and exploitation of women in the workplace and on giving women more power and voice in organizations" (p. 151). There are more and more female leaders, not only leading units or small groups, but also leading companies, transnational corporations, and even nations. Therefore, this study is important because it asserts that our society needs to understand that men are not necessarily more qualified to lead tasks simply based on their gender. Women possess equal and unique leadership skills, which give them some advantages. Since the purpose of this study is to conduct a cross-cultural study of the relationships between cultural values and female leadership styles and the obstacles and potentials related to female leadership in non-profit organizations in Taiwan and the United States, the study provides a comparative and cross-cultural perspective on the topic under study, and results of the study should provide a more comprehensive and

thorough understanding of the relationship between cultural values and female leadership styles.

(2) Strive to Overcome Conceptual and Methodological Biases in Current Leadership Research

According to Den Hartog and Dickson (2004), traditionally, many scholars have emphasized the behavioral sciences and paid less attention to the humanities in communication studies. In addition, as mentioned before, most Western leadership research, which suffers from an American bias, may not have much relevance to explain leadership in other cultures. In fact, the conceptions of management and leadership are different across cultures. For instance, the Asian ideas of leadership emphasize the *synthetic*, while Americans focus more on the *analytical* (Stewart & Bennett, 1991, pp. 43-44). Accordingly, Den Hartog and Dickson (2004) advocate that non-Western researchers should try to not only overcome the quantitative bias, but also be explicit about ethnocentric assumptions of the theoretical frameworks used. In addition, in conducting cross-cultural research, researchers should realize that they have to learn more about cultures and their frames of reference.

Since the structure of the study explicitly questions Western beliefs regarding female leadership styles, the researcher strives to overcome Western conceptualization-bias by providing alternative perspectives on female leadership. To do so, the researcher not only modifies some cultural dimensions proposed by Hofstede (1984, 1994, 2001b) in order to develop a new cultural specific perspective, but also applies both methods of survey and semi-structured interview to have a wider frame of knowledge. Using the methods of survey and interviewing, the researcher intends to reveal the relationship between Rotarians' cultural values and female leadership styles both quantitatively and qualitatively. The quantitative approach reflects primarily ontological and epistemological assumptions to determine the potential relationship

among organizational variables. This type of research usually categorizes the data systematically so that the data can be measured as indicators of the organization's members' behaviors and attitudes. However, although the quantitative approach can define the surface of the Rotarians' general cultural values and their anticipated female leadership styles in quantifiable scores to provide easily comparable data, it cannot reveal cultural nuances and is limited to predetermined dimensions (Keyton, 2005).

According to Keyton (2005), the qualitative approach is based on a subjective or emergent ontology which recognizes the human capacity to perceive and give meaning to the physical world through symbolic interaction. Social reality only resides in human perception, and it is not the truth that concerns researchers in this tradition. Seeking meaning and understanding truly demands the researchers' immersion in the research process. Since qualitative interviews provide richer descriptions of organizational life, they will often capture subtle points that are overlooked by quantitative research methods. In addition, the design of interview questions is not highly standardized or structured to encourage interviewees to tell their stories, which are "situated, improvisational, and collaborative enactment of cultural scripts" (Taylor & Trujillo, 2001, p. 177).

Therefore, besides employing the quantitative survey, the researcher also uses qualitative interviews in this study to understand the complex behavior of the female leaders without imposing any prior categorization that might limit the field of inquiry. Since both approaches have their own advantages and disadvantages, the researcher tries to bring the advantage of each methodological approach into full play so as to achieve triangulation in the research results. In other words, in this study, the researcher is concerned with not only comparing how cultural values and anticipation of female leadership in Taiwan differ from the United States by using the

survey method, but also finding out the underlying roots of why female leadership in Taiwan is different from the United States by applying the method of semi-structured interview. In this way, this study will enable future researchers to understand the explanatory power of comparative studies as well as their cultural groundings.

(3) Contribute to Research on Leadership Behaviors in Non-Profit Organizations

The global economy has been flourishing, information technology has kept pace with the world growth, and people around the world have gained more and more rights. Because of these factors, rapid changes are taking place in today's society and economy, as well as in people's social attitudes toward diverse needs. More and more non-profit organizations are developing to meet these social needs, which cannot be met by business organizations or governmental institutions. Non-profit organizations are sprouting up successfully just like bamboo shoots after a spring rain, many of which are organized by people with noble aspirations to fulfill lofty ideals and solve social problems. Indeed, at present, non-profit organizations are rapidly developing at an unprecedented speed, have won the world's admiration, and are collaborating with governments and business organizations to satisfy numerous social needs and accomplish a great number of needed tasks.

Although research on the topic of non-profit organizations is one of the newest and hottest research areas, many researchers have still applied the models and theories of for-profit business organizations when they are investigating the management of non-profit organizations (Solamon, 1987). The assumptions of such applications imply an unrevealed and disguised presupposition that the management and engagement of non-profit organizations is similar to that of business organizations, with only the content of their services being different. Solamon referenced non-profit organizations as using such factors as formal, private, self-governing, and

volunteer models. The present study not only adopts communication theories developed for studying non-profit organizations but also expands the research scope to include cross-cultural study of non-profit organizations so as to explore leadership styles of non-profit organizations. Since few studies of female leadership have focused on the specific volunteering characteristics of non-profit organizations from a cross-cultural perspective, this study of female leadership in Rotary Clubs settings in both Taiwan and the United States can fill this void of leadership behaviors in non-profit organizations.

(4) Apply Academic Knowledge to Female Leadership Practices

Due to the increasing demand for communication research to result in social action, this study attempts to respond by bringing knowledge into practices. For instance, Hartnett and Stengrim (2006) claimed that communication scholars should be committed “not only to critiquing the world but also to changing it” (p. 2). This study combines survey and interview methods as a way of generating knowledge for change; it reveals female leaders’ actions, such as change of gender roles, as a way to claim the social responsibilities of the academics. The purpose of using methods quantitatively and qualitatively is to address further how the new knowledge generated from the insights of the participants can be also critically shared among themselves. By providing a generalizable quantitative analysis and getting the insights of the participants of this research, the researcher achieves deeper cultural understandings from the perspectives of the locals. In other words, the researcher strives to bring knowledge learned from academic research back to Rotary Clubs by engaging in the activities of the Rotary Clubs and presenting the perspectives of the members.

(5) Raise Individual Consciousness of Female Leadership Benefits

As mentioned earlier, this study strives to gain a general picture of anticipated female

leadership styles and the insights of the participants. Because Rotary Clubs are international organizations and most Rotarians come from various management positions around the world, personal experiences are connected to larger contexts such as political-economic transnational systems. Both survey questionnaires and interviews open spaces for them to share and generate information that furthers the members' understanding of one another and of the nature of their clubs. As an active member of the Rotary Club in both Taiwan and the United States, the researcher will also present her research results in the form of a lecture or seminar. In short, this study intends to raise participants' consciousness, as well as the researcher's, and generate critical reflections upon our society's practices of female leadership through the researcher's presentation of the results to Rotarians in their meetings. The results of the study should not only build an understanding of the cultural values of Rotary Clubs and the Rotarians' anticipated styles of female leadership but also contribute to the body of knowledge related to the research on non-profit organizations and cross-cultural comparison of leadership styles. It is hoped that as a result of some heightened awareness, due to this study, the Rotary Clubs and other non-profit organizations may move toward more equality between men and women, especially with regard to leadership in senior or executive positions.

Organization of the Work

This study first examines the relationships between cultural values and anticipated female leadership styles, and then tries to reveal the female leadership styles and their strategies for solving conflict. Thus, Chapter I describes the study background, purpose, and research questions, as well as the significance of the present research. Chapter II analyzes the related literature: the first section introduces the cultural theory; the second section explains the leadership theory, leadership styles, gender roles, and the glass ceiling effect; and the third

section discusses conflict solving strategies, definitions and concepts, evolution of strategies for solving conflict, influential factors, and previous studies. Chapter III introduces the research frameworks and elaborates on the research questions. This chapter also explains the rationale for cultural values, full range framework leadership, and the interface of cultural values and leadership styles. Chapter IV describes the study methods, including the survey questionnaire and semi-structured interviews. Chapter V analyzes the data and examines the study's findings from the collected data and answers the research questions. Chapter VI provides the conclusion and suggestions for future research needs.

Summary

Although the status of women in general has gradually improved in education, employment, and leadership over the years, the big picture for women is still disheartening, and female leadership at all levels, especially in higher positions, is disproportionately represented. To address this issue for more satisfactory gender equality, the researcher intends to undertake a comparative quantitative and qualitative study of female leadership in non-profit organizations in the East and the West by exploring the relationships between the Rotary Club members' cultural values and their anticipated female leadership styles in Taiwan, a representative of the Oriental culture and the United States, a typical example of the Western culture. It is hoped that the results of the study will not only provide a better understanding of the styles of female leadership, but also contribute to the body of knowledge with regard to the research on cross-cultural leadership and organizational communication. This knowledge can then be oriented toward raising the consciousness and initiating action plans pertaining to female leadership styles in non-profit organizations. Specifically, this study will provide more academic perspectives on female leadership in cross-cultural studies, strive to overcome conceptual and

methodological biases in current leadership research, contribute to research on leadership behaviors in non-profit organizations, apply academic knowledge to female leadership practices, and raise individual consciousness of the benefit of female leadership.

CHAPTER II

LITERATURE REVIEW

There are three major categories of relevant literature on female leadership in non-profit organizations in general and the relationships between the Rotary Club members' cultural values and their anticipated female leadership styles in Taiwan and the United States in particular. Accordingly, the literature review in Chapter II comprises three main sections. Section I reviews literature on cultural values and introduces the cultural theory. Section II discusses literature on leadership in six sub-sections of 1) leadership theory, 2) leadership styles, 3) the relationship between leadership styles and gender roles, 4) female leadership and the glass-ceiling effects, and 5) Chinese female leadership. Section III introduces conflict theories and analyzes prior studies in four sub-sections of 1) the definitions of conflict, 2) strategies of conflict management, 3) influencers of conflict strategies, and 4) previous studies of conflicts.

Cultural Values and the Cultural Theory

Cultural Values and Studies

As the present study focuses on the relationships between the Rotary Club members' cultural values and their anticipated female leadership styles in Taiwan and the United States, it is essential to clarify the concepts of culture and cultural values. Briefly, culture refers to the ways of life of different groups of people. This study adopts Hofstede's (1980a) definition of culture as "the collective programming of the mind which distinguishes the members of one group or category of people from another" (p. 260). To Hofstede (1980b), cultural patterns of behavior within a group of people can serve as a cognitive guide or blueprint for future actions. Kluckhohn, et al. (1951) defined value as "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from

available modes, means, and ends of action” (p. 395). Smith and Schwartz (1997) also gave the definition of values as “...standards to guide the selection or evaluation of behavior, people, and events” (p. 80). Mayton et al. (1994) proposed that values serve as the central components that surround the self to maintain and enhance the self-esteem. Similarly, Hofstede (1980a) clarified that a value is “a broad tendency to prefer certain states of affairs over others (p. 19). In sum, all of the above scholars agreed that values form the core of culture and are among the first things children consciously and unconsciously learn.

According to Smith and Schwartz (1997), the building elements of culture are norms and value systems. Norms are rules that guide people to appropriate behavior in particular situations. Simply put, culture is always collective because it is shared with people who are living in the same social environment. Indeed, only little culture is open to our view, as we see how people act and we hear what people say. Values relate to all aspects of individual behavior, and people’s behaviors are mostly based on their cultural values that are invisible and different. Values are often applied to distinguish among individuals and cultures in cross-cultural studies (Ball-Rokeach & Loges, 1994; Mayton, Ball-Rokeach & Loges, 1994; Smith & Schwartz, 1997). In this study, cultural values refer to those conceptions of the desirable that are characteristic of a particular group of people.

Having clarified what culture is and what cultural values are, we can now discuss Hofstede’s cultural dimensions. This study adapts Hofstede’s cultural theory not only because he was one of the major researchers who studied over 100,000 employees in over 40 countries to increase intercultural understanding but also his cultural dimensions are still widely used for analyses of phenomena pertaining to different cultures and have been linked most clearly to communication behavior (Arrindell et al, 2003). In his early study of cultural dimensions,

Hofstede (1980a, 1984, 1991, 1998) first proposed four cultural dimensions for measuring and comparing different cultural values including power distance (PD), uncertainty avoidance (UA), individualism-collectivism (I-C), and masculinity-femininity (M-F). By putting different cultures into a continuum of the above four dichotomies, Hofstede used index scores to measure the investigated cultures, thus presenting high or low power distance index (PDI) or uncertainty avoidance index (UAI).

PD refers to power inequality in a culture, which a group of people considers as normal. In high PDI settings, hierarchies are exhibited, and employees are afraid of stating their opinions to their managers. In contrast, low PDI cultures tend to view subordinates and supervisors as closer relationships, with level hierarchies in organizations. UA, the second dimension, evaluates people's tolerance for ambiguity. Generally, people vary in the extent that they feel anxiety about uncertain or unknown matters. Especially in different cultures, people vary in their avoidance of uncertainty. Thus, there are more formal rules and regulations in high UAI settings. By contrast, low UAI cultures tend to be more informal and focus more on long-range strategic matters. Simply speaking, a high UAI culture prefers structured over unstructured situations. The third dimension, I-C, investigates how people value themselves and their groups/organizations. For instance, organizational goals are more important than individual goals in collectivistic cultures. The fourth dimension, MF, refers to the gender roles in cultures. In high feminine cultures, men and women are treated more equally; however, there may be a glass ceiling for females in highly masculine organizations. Hofstede (1984) focused on the traditional assignment of masculine roles to qualities such as assertiveness, competition, and toughness, and to feminine roles of orientation to home and children, people, and tenderness.

In order to represent the range of cultural characteristics that Asian cultural members possess, Hofstede and Bond (1988) later provided a fifth cultural dimension, long-term orientation (LTO) or Confucian work dynamics. LTO seems to play an important role in Asian countries. These countries are influenced by the Confucian philosophy for several thousands of years, representing essential Chinese traditional values such as hierarchical order of relationships, persistence, thrifty habits, and having a sense of shame. In contrast to LTO, short-term orientation people's actions are driven by short-term results and the needs for immediate gratification. Hofstede (2001b) found that countries with high LTO believe a stable society requires unequal relations, where the family is the prototype of all social organizations. With their experience, older people (parents) have more authority and higher status than younger people do. Men have more power than women do. Western countries, by contrast, are more likely to promote equal relationships, emphasize individualism, and find fulfillment through creativity and self-actualization.

According to Hofstede (2001b), the American business culture is characterized by low LTO (score: 29), moderate PDI (score: 40) and UAI (score: 46), and high masculine (MAS) (score: 62) and individualistic (IND) (score: 91). However, Taiwan has high PDI (score: 58), LTO (score: 87), and UAI (score: 69), moderate MAS (score: 45), and low IND (score: 17) (p. 500). Similarly, Elenkov (1998), in his comparative study utilizing Hofstede's dimensions, found that the U.S. managers are more individualistic than their Russian counterparts are, and the business culture in the United States is characterized by lower PDI and UAI than the Russian managerial culture.

Hofstede (1980b) suggested that leadership styles can be traced to differences in cultural programming. Thus, leadership styles will be influenced by cultural values. For instance,

Elenkov (1998) stated that since Russian managerial culture is identified by high PDI and a strong collectivism, Russian employees anticipate an autocratic leadership style. In addition, he also claimed that American concepts of leadership that support participation in leaders' decisions (low PDI) and that allow subordinates to negotiate with one's employer (high IND) are incompatible with the high PDI and low IND of Russian managerial culture.

Cultural Bias in Leadership Theory and Leadership Style

Research has shown that cultural values influence leadership behaviors (Booyesen, 1999, 2000; Hofstede, 1980a, 1991, 1998; House et al., 1997, 1999). However, as stated earlier, now the bulk of the leadership literature and theories mostly reflect Western industrialized culture; even Hofstede's study (1980a) used subjects from a large US multinational corporation with a strong American culture. Thus, it is likely that most leadership theories and literature are culture-bound, reflecting US values and beliefs. For example, both Leader-Member Exchange (LMX) theory and the original Path-Goal theory are based on an assumption that leadership consists of dyadic relationships between leaders and followers. This assumption is clearly a reflection of the individualistic orientation of the dominant mainstream US culture. In high PDI cultures, there may be no personal relationship between leaders and followers.

In the USA, superior-subordinate relationships that foster independence and allow subordinates to experience autonomy and openness are generally accepted and preferred because of egalitarian norms (Hofstede, 1980a). Accordingly, the LMX theory reflects this American cultural preference by stressing the reciprocal relationship between superiors and subordinates, as well as demonstrating a high degree of job autonomy for subordinates. However, in Asia, the relationships between superiors and subordinates are less open, and those fostering face saving are commonly preferred. In many countries, such as China, leaders are anticipated to be

paternalistic toward followers (Kim, 1994). Since paternalism involves dependence of followers on their leaders for satisfaction of many of their personal as well as task-related needs, job autonomy, as recommended by the LMX theory, may truly violate Chinese cultural norms and values of low IND.

In addition, according to one of the latest leadership theories – transformational leadership, effective leadership involves the exercise of individualized consideration toward followers. This Western leadership style may violate the cultural norms of highly collectivist cultures. The transformational theory also emphasizes the leadership style of intellectual stimulation, which encourages subordinates to be independent and to approach problems in new ways. This leadership behavior reflects the US culture but may violate norms of dependency and conformity that characterize many other cultures such as the Japanese and Chinese cultures (Yokochi, 1989).

Leadership and Gender Roles

Many studies on gender and leadership included various outcomes (Adler, 1997, 1999; Appelbaum, Audet & Miller, 2003; Cellar, Sidle, Goudy & O'Brien, 2001; Dreher, 2003; Eagly & Johnson, 1996; Oakly, 2000; Stanford, Oates & Flores, 1995; Yamarino, Dubinsky, Corner & Jolson, 1997). These examinations are related to whether the leadership approach differs between gender and the caused factors of the different leadership styles. An overview of these outcomes is presented in the following section.

Evolution of Leadership Theory

Definition of Leadership

According to Bass (1990a), leadership is often considered as one of the world's oldest preoccupations. However, the concept of what leadership truly is remains in vagueness because

different theorists have proposed various perspectives (Bass, 1990a; Dorfman, 1996). Burns (1978) concisely stated, "Leadership is one of the most observed and least understood phenomenon on earth" (p. 2). The researcher's recent search of the database of published academic research articles entering the term "leadership" returned hundreds of articles, which seemed like a large number of articles for a concept that lacks a definitive definition and centers primarily in organizational metaphors.

As the researcher pondered how she could provide the most useful concepts of leadership by choosing from the hundreds of articles or books, she reflected on the story of the blind men who were attempting to describe an elephant. Although every blind man provided some descriptions about his part, it is insufficient to understand the whole of the elephant. My challenge of conceptualizing leadership is like the challenge of each of the blind men in describing the elephant with the added difficulty that the elephant is walking. There are various perspectives of leadership among different fields from traditional societies to modern societies. Because it is better to build on the foundation of what is known, the researcher reviewed many relevant articles and books from the perspective of organizational communication and ended up with the following discription based on a review of theories.

As mentioned before, the definition of leadership is diverse due to different researchers' viewpoints and relevant context. Frequently, leadership is seen as a behavior; Hemphill and Coons (1957) stated that leadership is a behavior in which a leader conducts a group activity and achieves a common goal (cited in Yukl, 2002). Yukl (2002) thought of leadership as a behavior of leading a group activity; it has the function of conduct and persuasion. In the process of interaction, group members determine a goal as tool for the organization.

Leadership is also seen as a process. Greenberg and Baron (1999) believed that

leadership is a process in which a person influences others and this influence helps them to achieve a goal. Yukl (2002) considered leadership as a process of pursuing goals in which someone gives purposive influence on others; it is an activity of conducting group members to reach a goal. Nelson and Quick (2000) deemed that leadership is a process in which a leader influences an activity and leads a team in achieving the goal for an organization. Jacobs and Jaques (1990) argued that leadership is a process that has a meaningful purpose in which all members endeavor to achieve a goal (cited in Yukl, 2002). Consequently, leadership is not a single uninterrupted behavior, but a continuing process for reaching a goal.

Beyond the explanatory concepts of behavior and process, some scholars see leadership as a kind of developing influence. Katz and Kahn (1978) recognized that leadership is an influence based on routine obedience (cited in Yukl, 2002). House et al., (1999) argued that leadership is displayed by an individual who is capable of inspiring others to achieve their goal in an efficient manner. Burns (1978) thought of leadership as conducting local staff and encouraging them to reach a goal based on systemization and strategy (cited in Yukl, 2002). Therefore, leadership is a type of influence that helps a group reaching a goal. Without influence, there will be no leadership.

In conclusion, there are many definitions of leadership, but three factors cannot be neglected: influence, group, and goal (Bryman, 1996). Leadership is a process in which a leader influences others. Also, the process has to involve a group that is trying to achieve a goal. These factors are the spirit of leadership. Yet, the definitions are different, but its nature is the same. Scholars believe that leadership is exhibited by someone who interacts with team members in a way so that they reach their common goal and maintain or increase the function of an organization. Since the 1980s, a new concept of leadership has been examined. This new focus

has concerned the leaders' vision, and their charisma and ability to inspire their followers to be better people and easily reach an organization's goal. Thus, the definition of leadership has reached a wider scope.

Evolution of Leadership Theories

After the 20th century, psychologists and sociologists were interested in leadership theories and scientific experiments were used for studying these theories. Due to various perspectives, diverse schools had their own explanations. Bryman (1996) summarized that there were four approaches to discussing and developing the concept of leadership: trait, style (behavior), contingency (situation), and new leadership (see Table 2.1). The trait theory defines the common characteristics of the successful leader; style theory seeks the most effective leading behavior; contingency theory tries to find the most appropriate leading style in different contexts, and new trend leadership theory stresses the shared visions between leaders and members.

Table 2.1
The Development of Leadership Research

Period	Research Approach	Theme	Theories
Before 1940	Trait Approach	Certain people are born with special traits that make them great leaders.	Trait Theory
1940-1960	Style Approach	Leader's behaviors and leadership effectiveness are mutually related.	Not a refined theory, it only provides a framework for assessing leadership.
1960-1980	Contingency / Situational Approach	A leader's style needs to match the needs of a situation	Contingency Model Path-Goal Theory LMX Theory
	Service Approach	The role of leader as servant	Servant Theory
After 1980	New Approach	Leaders need to possess shared visions with their followers.	Transactional / Transformational Styles

Trait Theory

This theory, also known as the Great Man Theory, was the earliest one studied. Common in the 1930s and the 1940s, it posits that leadership is inherited and not learned. If the distinction between leaders and followers can be defined, effective, and ineffective leading traits can be analyzed. Stogdill (1948; 1974) summarized the literature and discovered that an effective leader always focuses on taking responsibility, achieving assignments, and is energetic, goal-orientated, adventurous, extroverted, confident, adaptable, emotionally stable and influential (cited in Bryman, 1996; Christ, 1999).

Due to the lack of contingency factor, the most important trait for leadership cannot be identified (Bryman, 1996). Generally speaking, the trait theory has not received much respect from academic communities. Gibson et al. (2000) indicated that there were four limitations in this theory: First, new traits will always be considered. Second, there is no cause and effect relationship between trait and effective leadership. Third, there is lack of contingency factor. Last, no suggestions were raised for effective leaders.

Style Theory

Between the late 1940s to mid 1960s, leaders' behavior styles were emphasized. Researchers believed that successful leaders used certain styles to supervise employees in order to achieve a goal. Famous studies were conducted by the Ohio State Group and the University of Michigan Group (Christ, 1999; Robbins, 2001). The Ohio State Group affirmed two dimensions of leadership: consideration behavior and initiating structure. Consideration behavior involves respect, trust, and understanding of the relation between leaders and followers. Initiating structure refers to leaders setting rules and processes regarding positions, roles, and working styles of the employees. Based on the two dimensions of consideration and initiation, leadership

is divided into four categories: high initiation and high consideration; high initiation and low consideration; high consideration and low initiation; and low initiation and high consideration. Among them, the leading style of high initiation and high consideration creates positive results.

The University of Michigan Group also applied two dimensions to leadership behavior: production-oriented and employee-oriented. The leaders with a production-oriented dimension emphasized technique and operation; they cared about reaching their goal. Conversely, leaders with employee-oriented dimension emphasized cultivation of interpersonal relations instead of focusing on their goals. The limitation of behavior theory is that it ignores the contingency approach; therefore, finding appropriate and effective leadership behaviors can be a challenge (Robbins, 2001).

Contingency Theory

From the late 1960s to the beginning of the 1980s, some scholars believed that leadership was a combination of all factors and efficient leading was influenced by the contingency theory (Christ, 1999; Robbins, 2001). Fielder's theory found that no particular leadership behavior was efficient in the contingency theory (1967). He used the Least Preferred Coworker Scale (LPC) to measure individual leadership styles that were either task-oriented or relation-oriented. The higher the LPC score, the higher the interpersonal relation (leaders having high consideration), and the lower the LPC score, the lower the rate of goal achievement (leaders having low structure). He believed that effective leading should start with changing contingency. For instance, leaders should change their relationship with their followers, develop routine work projects, or establish a system of rewards and punishments. This theory is also called organizational engineering (Robbins, 2001).

According to Robbins (2001) there are three factors of contingency: The first is the

leaders' relations with followers: reliability and loyalty from followers to leaders can be decreased or increased. The second is task structure: job description is either clearly or not clearly explained. The third is the stable positions of leaders: authorities of leaders in regards to their system of rewards and punishments and the support they receive from their superiors are evidently described or not. The level can be strong or weak. According to Chris (1999), the disadvantage of the contingency theory was its negligence of the motivation and satisfaction of followers, and a complete contingency standard has not yet been developed yet.

Moreover, according to Robbins (2001), there were also some other famous representatives and theories, including the path-goal theory from House (1971), which explains how leaders motivate their followers to be productive and satisfied with their work; situational theory from Hersey and Blanchard (1969), which focuses on the characteristics of the tasks and social context in which leadership is enacted; the normative contingency theory from Vroom and Yetton, which means that effectiveness is contingent upon the degree that the two factors match; and leader-member exchange (LMX) theory from Graen and Cashman (1975), which centers on the processes through which leader-follower dyads coordinate and integrate their actions toward achieving some goals.

New Leadership Theory

Leadership theories in the past emphasized relationships between leadership behavior and efficiency. The active roles played by the leaders were not studied. In principle, the theories only focused on leaders and followers. They did not address the self-esteem and demand of staff members (Christ, 1999). However, the recent new leadership theories have stressed the charisma of leaders and how they relay the concept of value to followers and the rest of the organization. They have encouraged the importance of innovation and vision for organizations (Schermerhorn,

2000). Two of the most well-known new leadership theories are transformational leadership from Bass (1985) and the charismatic leadership theory from Conger and Kanungo (1988) and Robbins (2001).

Theories of Leadership Styles

Leadership style addresses the leadership skills that leaders use in an organization (Robbins, 2001). Since the basic structure is different, the leadership style is also not the same. For instance, Chin (1997) divided leadership styles into six categories: autocracy, participation, and laissez-faire; norm, individual, flexibility; X theory and Y theory; leadership grid style; bureaucrat, associate, and politics; and transformation and transaction. Table 2.2 contains the development of diverse leadership styles. The traditional leadership styles are gradually moving out of fashion; research in recent years has focused on concepts of transformational and transactional leadership. The leadership styles form the theoretical foundation of the present study.

Table 2.2
The Development of Leadership Styles and Concepts

Leadership Styles	Proposed Scholars
Democratic, Authoritarian, and Laissez-Faire Styles	Lewin et al. (1939)
X and Y theories	MaGregor (1957)
Authority-Compliance, Impoverished, Task, Country-Club, Middle of the Road, Team Styles	Blake & Mouton (1964)
Exploitive-Authoritative, Benevolent-Authoritative, Consultative-Democratic, and Participative-Democratic Styles	Likert (1967)
Directive, Supportive, Participative, and Achievement Styles	House (1971)
Telling, Selling, Participating, and Delegating Style	Hersey & Blanchard (1974)
Transformational and Transactional Styles	Burns & Bass (1985)
Chinese Styles: Authoritarianism, Benevolence, and Moral	Chang & Holt (1996)

As early as the end of the 1930s, Lewin et al. had already identified the behavior characteristics of a leader that can be classified into three categories. The first type is the autocratic style, characterized by utilizing centralized authority, a detailed working approach, arbitrary decision-making, and limited employee participation with regards to managing employees. Secondly, the democratic style allows employee involvement in decision-making, empowers employees with authority, and motivates employee participation in setting goals. The last category is the laissez-faire style, which allows ample freedom to make decisions and execute them.

Then, in 1957, MaGregor proposed the X theory and Y theory in leadership styles. X theory indicates that human nature is evil, and leaders should supervise employees in order to effectively achieve organizational goal. Y theory, on the other hand, declares that human nature is good, and leaders should provide employees with adequate support and motivation to accomplish their tasks. Employees should strive to fulfill their potential (Harris, 2002).

Still then, Blake and Mouton (1964) were inspired by the concepts of employee-centered and production-centered leadership to categorize leadership styles into five types. First, the impoverished management style occurs when the manager contributes the least effort to complete tasks. Second, the task style involves concentrating on efficiency and rarely considers employee morale. Third, the country-club style is used by managers who care about employees' needs while creating a kind of comfortable and kind work procedures. Fourth, the middle of the road style denotes that on the one hand, adequate efficiency is maintained while on the other hand the employees' morale and needs are attended. Last, the team style incorporates compromising and consolidating work-related events, work efficiency and employee morale. In this style, effectiveness can be achieved by establishing trust and respect (Harris, 2002).

Accordingly, Likert (1961) also developed the theory of management system and described four types of management styles. First, the exploitive-authoritative style concerns managers who make decisions on their own with subordinates who only execute the decisions. Subordinate intervention is not allowed. Under necessary conditions, threats and forces are used for execution. Second, the benevolent-authoritative style is applied when the manager empowers the employees with limited authority. Third, the consultative-democratic style states that important decision making powers are still in the senior managers' hands, yet employees are empowered to make minor decisions. Fourth, the participative-democratic style takes place when the decision authority is decentralized with two-way communications as well as parallel integrations (Harris, 2002).

Also, House's (1971) path-goal theory was developed and consolidated by abstracting the initiating structure and consideration behaviors as well as the motivation anticipation theory of the Ohio State Leadership Studies. This theory describes four types of leadership styles: the directive style, the supportive style, the participative style, and the achievement style. The directive leader lets subordinates know what is anticipated of them, schedules work to be done, and gives specific guidance as to how to accomplish tasks. This type of style is similar to the initiating structure of the Ohio State Studies. The supportive leader is friendly and shows concern for the needs of subordinates. This type of style is similar to the consideration structure of the Ohio State Studies. The participative leader consults with subordinates and uses their suggestions before making a decision. The achievement leader sets challenging goals and anticipates subordinates to perform at their highest levels. The leader is very flexible and will adjust his/her leadership based on the situation (Harris, 2002).

Moreover, Hersey and Blanchard's (1974) Situational Theory states that a leader can

adjust his/her leadership behavior to fulfill subordinates' anticipations. Based on the two aspects of job maturity (individual's knowledge and skills) and psychological maturity (willingness and motivation to perform tasks), leadership practices can be categorized into four styles. The telling style refers to the leadership style with high task and low interpersonal relationship. The selling style features high task and high interpersonal relationships. The participating style features low task and high interpersonal relationships. The delegating style features low task and low interpersonal relationships (Harris, 2002).

After mentioning the development of the previous leadership theories from the 1930s to the 1980s, this section will discuss two newer theories, which are also the main points of this chapter: transformational and transactional leadership. Transformational and transactional leadership styles were first developed by Burns (1978) and expanded by Bass (Bass, 1985; Sadler, 2003). In Burns' book *Leadership* (1978), he argued that traditional leadership emphasizes transactions and is thus called transactional leadership. This type of leadership relationship is based on an exchange process; a leader offers a reward in exchange for the employees' efforts. Transactional leadership is represented by four behavioral elements: Contingent Rewards, Active Management by Exception, Passive Management by Exception and Laissez-Faire. In Contingent Rewards, leaders reinforce the loyalty of subordinates for accomplishing job goals by using contingent rewards. On the other hand, in Active Management by Exception, leaders are vigilant for any variations beyond regulations and standards and are ready to take action. In Passive Management by Exception, in contrast, leaders intervene only when standards are not fulfilled. Nevertheless, in Laissez-Faire style, leaders will give up their authority and avoid making decisions (Robbins, 2001; Yukl, 2002). Therefore, transactional leadership can be defined as a type of leadership that is based on role clarification, task demand,

and exchange. The leader will keep subordinates working hard by means of awards, penalties, negotiation, and mutual benefits (Robbins, 2001). In short, transactional leaders employ their authority to give awards when subordinates do something right and give punishments when they do something wrong.

Transformational leadership (TF) builds upon transactional leadership (TA) (Bass & Avolio, 1994). TF leadership can be considered as a process where leaders and followers influence each other to enhance morale and motivation. Leaders must keep improving themselves, so they can encourage followers to surpass themselves through a higher level of ideals and morality (Bass, 1995). Bass & Avolio (1994) believed that transformational leadership contains four types of characteristics, also known as the four I's, including charisma/idealized influence, inspirational motivation, intellectual stimulation and individualized consideration (Bass & Avolio, 1994).

“Charisma” refers to the quality of a leader who has vision and competence and who is worthy of being praised, respected, and trusted, thus creating a model for subordinates to admire and imitate. Subordinates are willing to follow his/her directions in order to accomplish tasks. “Inspirational Motivation” takes place when the transformational leader clearly delivers goals that subordinates can achieve, and encourages and inspires subordinates by giving challenging tasks. “Intellectual Stimulation” is a method to enhance subordinates’ problem solving abilities (Bass & Avolio, 1994). The leader will encourage subordinates to innovate and cultivate their creativity in order to help them to solve problems with new methods. “Individualized consideration” refers to the occasions on which the leader offers individualized attention to each staff based on their needs. This style gives the followers a feeling of being valued so that they are willing to work harder. Individualized consideration can be presented by different means. For

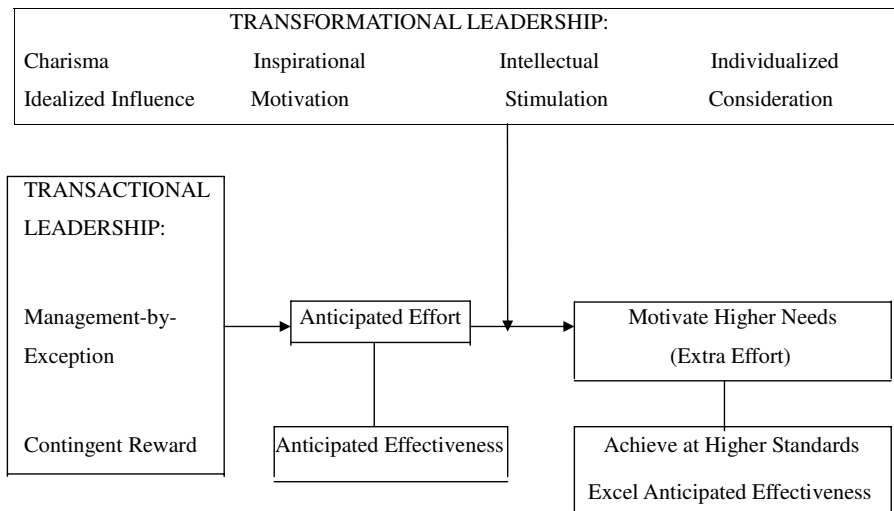
example, the leader can express his/her concern by assigning a task which will enhance subordinates' confidence or require their specialties, or even offering a special learning opportunity to them (Bass 1985).

Based on the above four characteristics, the researcher concludes that a transformational-type leader needs to develop his/her charisma so that followers can admire and learn from him/her. The leader also needs to utilize his/her specialty and ability to stimulate subordinates' intellect and help them understand a problem and determine a solution. Moreover, the transformational leader helps subordinates improve themselves by means of inspirational motivation and paying attention to any situations occurring within or beyond the scope of work and offer prompt "individualized consideration" to make subordinates feel like they are a part of the organization (Robbins, 2001).

Robbins (2001) believes that transformational leadership should not be considered as something opposed to transactional leadership. On the contrary, transformational leadership should build upon transactional leadership. Bass and Avolio (1992) used figure 2.1 to demonstrate the relationship between the two. The transformational leader (with charisma, inspirational motivation, intellectual stimulation and individualized consideration) contributes extra efforts to enhance subordinates' motivation so that they will perform better than what is anticipated. In transactional leadership (including management by exception and contingent rewards), subordinates' endeavors are anticipated and the organization's performance is merely equivalent to subordinates' endeavors. Anticipated performance will be surpassed when transformational and transactional leadership strategies are applied together (Bass, 1995).

Figure 2.1

Illustration of Bass and Avolio's Model of Transformational and Transactional Leadership



However, there are some substantial differences between transformational leadership and transactional leadership. In terms of leadership style, the transactional leader considers “contingent rewards” and “management by exception” as essential means. On the other hand, transformational leadership builds upon transactional leadership. This type of leader will use “contingent rewards” and “management by exception” only when necessary. In terms of setting the organization’s goal, only the transactional leader will assign the goal for subordinates to follow, while the transformational leader and his/her followers will work together to plan, execute, and achieve. In terms of leadership behavior, the transactional leader monitors and corrects followers’ behavior, while the transformational leader instructs and assists followers in solving problems. In terms of empowerment, the transactional leader considers empowerment and authorization as a behavior to shirk responsibilities, while the transformational leader

emphasizes the cultivation of specialty and enhancement of skills and knowledge of followers. The leader empowers the followers and gives them self-development opportunities. In terms of influence-power relationship, the transactional leader uses “reward power” and “coercive power” more often while the transformational leader uses “expert power” and “referent power” more often (Chen, 2002). In addition, Bass and Avolio (1994) depicted laissez-faire leadership, which has a negative perception, as the leader is not taking a stand.

In sum, the full range of leadership is contained in these two types of leadership. Transactional leadership includes a collection of contracts between the leader and followers in order to fulfill the leader’s anticipations, while followers may receive rewards or punishments depending on their performance. When a leader has a higher level of trust from the followers, he/she may develop transformational leadership that puts more effort on the followers’ motivation, satisfaction, and performance (Avolio et al., 1999). Although transformational leadership empowers the followers, both kinds of leadership are effective.

Several features are worth mentioning about the transformational and transactional leadership model, as measured by the Multifactor Leadership Questionnaire (MLQ) as well as possible interactions with some of Hofstede’s cultural dimensions. First, this framework is one of the latest and most encompassing approaches to leadership. Second, it emphasizes the importance of followers in the leadership process. Third, it goes beyond traditional models and broadens leadership to include the growth of followers and organizations, which is one of the global trends that has been observed so far. Fourth, this model also applies to non-profit organizations (Northouse, 2007). However, according to Klenke (1996), an overview of the theories seems to present oversimplified dichotomies, such as autocratic versus democratic or task-oriented versus relationship-oriented. Each theory relies on limited concepts, such as

leadership traits, behaviors, or situations, which usually apply to only one level of analysis and represent merely one focus.

Indeed, leadership is a dynamic process of mutual influence of leaders and followers. A leadership theory should explain the emergence of the leader in unstructured groups; explain the processes that maintain the leader's influence over others; illuminate the relation of the leader's personality, traits, and behaviors to group processes; and clarify the situations or social context. These are the criteria for a complete theory of leadership (Bass, 1990a). Thus, Helgesen (1995) stated that today's leader must be positioned in the center of a web of inclusion in order to deal with all his/her followers and needs to be able to voice the members' concerns. This style of leadership matches the description of transformational and transactional leadership.

Paternalistic Leadership Styles of Chinese Leaders

Finally, the researcher will discuss the last type of leadership – paternalistic leadership. This type of leadership indicates that an organization is affected not only by the internal circumstances, but also by the external environment (which includes enterprise systems, government policies, cultural background and global issues). Hence, the operation and management of an organization varies with different social and cultural backgrounds (Redding & Richardson, 1986). The study conducted by Chang and Holt (1992) explains the unique type of leadership in the Chinese society based on the concept of paternalistic leadership. In a Chinese enterprise, the boss is like a father, who is benevolent, dignified and with moral impartiality (cited in Ralston et al., 1993). Cheng, et al. (2002) also developed the Paternalistic Leadership Scale (PLS) and divided the Confucian type of paternalistic leadership into three types: authoritarianism, benevolence, and moral leaderships. Authoritarian leadership is further divided into four parts: autocratic style, debasing behavior, image management, and didactic behavior

(cited in Lee, 2002). The benevolent leadership exhibits individual care and reputation maintenance. The moral leadership contains two kinds of behavior: separates public from private interests and sets a good example with one's own conduct (Cheng et al., 2000).

In the past, many empirical studies on leadership theories and leadership styles were based on theories of initiating structure and consideration from the Ohio State University and the University of Michigan studies (Christ, 1999; Robbins, 2001). Recently, an increasing number of studies have turned to the transformational leadership as their theory basis and urge modern organizations to focus on transformational leadership. Therefore, by focusing on the leadership styles in non-profit organizations, this study will apply the full range framework of leadership as the research basis and further explore the leadership styles of female presidents in Rotary Clubs.

Leadership Styles and Gender Roles

Gender Roles

Extending from the discourse of leadership styles, it is necessary to understand the meaning of gender roles first before exploring the correlation between gender and leadership styles. Sex is a biological term that is defined by sexual characteristics, while gender is a psychological and cultural term (Schermerhorn et al., 2000). In other words, sexual role or gender role refers to an individual's position in a certain society or group and how their behavior is regulated by the society or group. There are male or female behavior modules which are recognized by Schaffer (1980, cited in Schermerhorn et al., 2000). Typical feminine behavior is considered to have expressive characteristics, such as dependence, passivity, grace, quietness, tenderness, and consideration. Typical masculine behavior is considered to have instrumental characteristics, such as independence, active, and aggressiveness (Schermerhorn et al., 2000). Generally speaking, during the process of socialization, people learn the male or female sexual

role from their parents, schools, and mass media.

Before the 1970's, scholars studying gender took polarized perspectives on male or female roles. They thought masculine and feminized personalities were the two extremes of one single matter. This viewpoint was also reflected in the methods of measurement. Later, Bem et al. (1974, cited in Ballard & Elton, 1992) doubted the polarized sexual roles and consequently, terms such as androgyny (with both masculine and feminized psychological properties), paraphilia (the individual's masculine and feminized psychological properties are opposite to his/her physiological sexes) and undifferentiated (ambiguous masculine and feminized psychological properties) are gradually being used.

Bem (1974) first proposed the perspective of the androgynous personality. He believed that a flexible male or female role would better fit the needs of modern society. Hence, he designed the Bem Sex-Role Inventory (BSRI) to measure masculinity, femininity, androgyny, and undifferentiated roles. Among them, androgyny is not sex neutral or without sex; it describes the flexibility of an individual's behavior based on the sexual role stereotype and how an individual adjusts his/her behavior as circumstances changes (cited in Ballard & Elton, 1992)

Hwang (1990, 1991) discovered that individuals with androgynous personalities present better conformity, benevolence, social adoption, and self-realization. They are more flexible and popular. Hu and Grove (1991) discovered that most females in management positions possess androgynous personalities that help them become successful supervisors. Hwang (1991) also found that most of the female supervisors in Taiwan possess androgynous personalities. They deny some traditional female images and recognize the modern female role. Hu and Grove (1991) further discovered that females with androgynous or masculine personalities can successfully serve as supervisors. Female supervisors with a masculine personality tend to use an

authoritative and arbitrary leadership style. Based on the above studies, the researcher assumes that modern female supervisors tend to possess androgynous or masculine personalities and both personalities help them successfully serve as supervisors.

The transformation of female roles will impact male roles. Therefore, in the future, we anticipate to see more males or females possessing androgynous personalities; that is, a type of personality, which is more flexible and mixes hardness with softness (Hwang, 1990). Hence, studies discussing sex-related issues should not only start from male or female perspectives, but also cover androgynous perspectives to a certain degree in order to attain more precise answers.

The Relationships between Gender Roles and Leadership Styles

In a study on organizational leadership behavior based on gender, Fagenson (1990) described four types of models. They are the gender-centered model (GC), situation or organizational structure model (OS), gender-organization model (GO) and gender-organization-system (GOS) (Fagenson, 1990; Lewis & Fagenson, 1998). These four models illustrate the factors affecting leadership style.

According to Lewis and Fagenson (1998), the gender-centered model (GC) believes that different genders generate different leadership behaviors. The most obvious evidence is that a male supervisor will generally adopt a task-oriented leadership style, while a female supervisor will adopt consideration-oriented leadership style. The organizational structure model (OS) objects to the concept of male or female leadership styles mentioned in the GC model. The OS model believes that male and female leadership behaviors result from different work situations or organizational structures. For example, different management positions will generate different leadership styles. A person in a high position may present masculine leadership behavior, while another may present feminine leadership behavior if he/she is in a low management position. The

gender-organization model (GO) combines the concepts of the above two models and believes both gender and position affect an individual's behavior. The impact is individualized and linear. This means that the two models mentioned above are not contrary to each other. Both of them may affect an individual's leadership behavior. For example, a female supervisor's consideration-oriented leadership behavior may result from her socialized gender role, or her job position may make her susceptible to this type of leadership behavior.

Finally, the gender-organization-system (GOS) states that gender and position not only contribute to individualized impact; they may also interact with each other to affect an individual's leadership behavior. Simply put, GOS combines both gender and situational approaches; that is, it affirms that a situation will affect an individual's behavior, and people will react differently according to their sex (Lewis & Fagenson, 1998). Under this model, it is assumed that a female supervisor in a high level position may present more masculine leadership behavior traits than her male colleagues at the same level. This is because very few females reach high level management positions. They have undergone many stereotyped female impressions, so they may unconsciously use stereotyped male behavior to over-compensate (reinforce) their leadership behavior (Fragenson, 1990; Lewis & Fagenson, 1998).

According to the studies on these models, Lewis and Fagenson (1998) identified both gender-centered model (GC) and situation or organizational structure model (OS) by determining that gender and position contribute to different leadership behaviors for females and males. Fagenson (1990) also discovered that the higher the position, the more the masculine personality will be exhibited. Based on the self-perception theory, people in high positions exhibit more masculine personalities such as confidence and arbitrariness. Moreover, the typical masculine personality conforms to management elements; people in higher position, therefore, exhibit a

very masculine personality. Accordingly, an individual's leadership behavior is closely related to his/her own recognition, gender, and position.

In addition to the gender-centered model mentioned above, many studies also indicated that there is a significant difference between male and female leadership styles. The International Women's Forum (IWF) conducted a survey in 1991 and discovered that male supervisors tend to adopt a transactional leadership style, which means the man would give nominal rewards when subordinates do something right and punish subordinates if they do something wrong. The leader also likes to use his formal authority as entitled by his organizational position. On the other hand, female supervisors tend to use a transformational leadership style, which means that the leader will let subordinates understand the company's major goal, actively interact with subordinates, encourage employee involvement in decision making, share authority and information, respect employee self-value and encourage employees to love their jobs. This type of leader likes to use power as it relates to her individual traits, such as her leadership style, interpersonal communication skills, and hard-working attitude. In addition, a transformational leader seldom puts her/himself in a top position and uses her/his authority to control people.

Accordingly, Chao and Ha (2007) conducted a qualitative study examining top female leaders in the U.S. cable industry and found that these female leaders demonstrated a common use of the transformational leadership style and integrating conflict management strategy. Crampton & Mishra (1999) added that females tend to exhibit a democratic leadership style; they respect the value of their employees, actively interact with them, and trust their abilities. Their leadership behavior focuses on consideration; they seldom use a reward and punishment system as a leadership tool. Utilizing their leadership traits and maintaining a good interpersonal atmosphere are their leadership skills.

Bass & Avolio (1997) indicated that the development tendency of American organizations may contribute to the exhibition and emphasis of female leadership styles. Female leaders may use more transformational leadership skills than male leaders, which make a positive impact on the performance of an individual, group, and organization. Similarly, Crampton and Mishra (1999) discovered that subordinates' satisfaction is obviously affected by the transactional or transformational leadership styles adopted by female leaders. When a female leader exhibits a more transformational leadership style, subordinate satisfaction is high. Therefore, the transformational leadership style adopted by female leaders will apparently benefit organizational performance.

Although both transformational and transactional leadership concepts emphasize that gender will affect a leader's leadership style, some studies indicated that there is no significant correlation between gender and leadership styles. Gibson (1995) conducted a research project to explore the correlation between leadership and gender in four countries and discovered that gender did not affect leadership behavior (cited in Thompson, 2000). Two studies conducted by Bolman and Deal (1991) also supported Gibson's conclusion.

As stated above, Fagenson discovered from a study of the situation or organizational structure model (OS) that variations in leadership styles result from different position levels. The higher the position, the more masculine characteristics will be revealed. On the contrary, the lower the position, the more feminine characteristics will be exhibited. Van Engen et al. (2001) also found that there is no difference in the leadership styles between male and female leaders. This conforms to the study conducted by Chen (2002). Chen discovered that gender will not affect female leader's gender role and leadership styles. Both FaVan Engen and Chen believed that a female leader's performances conform to male leaders'. Hence, female leaders can fulfill

their team members' anticipations. The study also pointed out that females have to possess masculine characteristics in order to be competent and to earn an opportunity to compete with their colleagues and get promoted to management. Moreover, Lee's (2002) study on female leaders discovered that decision-making style (management style) is significantly influenced by individual traits, and less influenced by gender. Many female leaders who have distinctive characteristics and emphasize efficiency are very confident about themselves. They believe that males' decision-making abilities are not necessarily superior to theirs.

Based on the above, it can be inferred that the issues concerning gender and leadership styles are very extensive; one single factor is not sufficient to make a thorough study. Besides gender, factors affecting leadership styles may include management level, organizational style, work ambiance (such as departmental heterogeneity and team members' gender), industrial type, size, and company policy (Van Engen et al., 2001). Organizational culture, personal background, and past experiences may also be considered as factors affecting leadership styles (Thompson, 2000).

Research on Female Leadership

Leadership and leaders have been studied and documented for centuries. Concepts of leadership have ranged from romantic, heroic notions to analytical and even mathematical calculations of the specific traits needed to become a leader. Much of the traditional literature on leadership, however, has ignored women or portrayed them as inappropriate leaders. For instance, Stogdill (1974) identified ten traits of leaders but excluded any reference to females or sex roles. Moreover, many studies have frequently reflected an underlying assumption that men are naturally suited for leadership while women and female traits are unsuitable for leadership roles (Carroll, 1984).

In fact, over the past three decades, as female leaders in the labor force has reached forty-two percent of the population, a body of literature has appeared regarding female leadership (Population Reference Bureau, Inc., 1993). The idea of women historically in leadership roles is new with much of the research taking place from the 1970's to the present. Furthermore, because more and more female leaders have emerged, a number of studies have investigated the role of gender in global perceptions of leadership styles. Among these studies, a major area of study has compared the different styles of female and male leaders. For example, Burns (1978) described male leadership as mere command or control, whereas he viewed female leadership as a process of leaders engaging and mobilizing the needs of their followers. However, Brown (1979) conducted various studies to compare male and female leaders. He concluded that women were viewed as less effective leaders than men, and workers mostly favored a stereotypical male manager. Daniels (1988) added that many people assumed that women's work was marginal, fitting around family responsibilities, while men's careers were central.

Morris et al. (1999) also agreed with Coleman who explained that men and women might both encounter gender stereotypes, with women often identified in a caring or pastoral role. They presented two gender paradigms: the nurturing-feminine paradigm including caring, creativity, intuition, awareness of individual differences, as well as non-competitive, tolerant, informal, and subjective traits; and the defensive/aggressive-masculine paradigm, which is highly regulated, conformist, normative, competitive, evaluative, disciplined, objective, and formal. Additionally, in a meta-analysis of 161 studies regarding leadership styles, Eagly and Johnson (1996) claimed that female leaders tended to lead with more democracy and participation. Male leaders, however, were more autocratic and directive in their styles. Thus, the fundamental assumption has been that female leaders are more human, egalitarian, collaborative, and participative and their work

and with members, while male leaders are more autocratic, competitive, aggressive, and decisive in their approaches.

“Female leadership” in fact is a leadership style developed from females’ leadership experiences. Gender difference, early socialized experience, and unique life experience have caused females to develop distinctive values, interest, and behavior, which are exhibited in their leadership behavior and create the unique female leadership style (Rosener, 1990). According to some studies, female leadership involves several distinctive traits, such as “interactive leadership style,” “inclusive organizational relationship network,” “comprehensive and diverse thinking,” “empowerment and team building,” and “focusing on employees’ education and growth” (Rosener, 1990; Helgesen, 1995).

The interactive leadership style is characterized by a female manager adopting a style of leadership that is different from the traditional “command-control” style in an attempt to create a “win-win” situation. This kind of leadership style includes four major elements: “encouraging participation,” “sharing power and information,” “reinforcing others’ self-value,” and “making others enjoy working” (Rosener, 1990). “Inclusive organizational relationship network” describes female leaders who are good at building an organizational structure network, and they position themselves as the center of the organization rather than at the top. Therefore, female leaders can create very close relationships with team members and break through the traditional pyramid-style authoritative leadership (Helgesen, 1995). Comprehensive and diverse thinking illustrates how female leaders like to conduct an in-depth talk with subordinates. In the past, talking points between supervisors and subordinates in a male-led work environment are limited to tasks or official businesses. However, female leaders interact with subordinates in a more diverse way and address subjects they care about such as the employees’ tasks and personal

issues. Empowerment and team building refer to the fact that females can achieve a high level of teamwork performance because they possess better language and oral skills; they are more tolerant of different views and opinions and like to use a cooperative strategy to confront conflict to create a beneficial situation. Finally, female leaders emphasize a common vision and like to use it to inspire team members' potential. Female leaders will also give team members space for development in order to help them advance themselves.

The above feminine traits may be some of the most original and comprehensive concepts for the preliminary studies on female leadership in the field of organizational communication. Since many research subjects have been widely distributed and not limited to certain organizations, the study results should be considered as a reliable reference. However, researchers still need to consider some other possible impact on leaders such as different organizational characteristics. Therefore, whether these traits are applicable to certain industries or organizations is still in question.

For instance, in a study on female supervisors in the broadcasting media industry, Phalen (2000) conducted in-depth interviews with 12 female supervisors from the industry and discovered that they put more emphasis on individual differences, egalitarian, casual and comfortable management styles. In terms of wording, they would prefer to use collaborative and mediating tones. Furthermore, female supervisors also stated that their management styles would be adjusted based primarily on organizational cultures. Therefore, different organizational cultures from various organizations may induce different leadership behaviors.

Helgesen (1995) observed and interviewed a few successful female leaders and identified some characteristics of female leaders. First, female leaders "worked at a steady pace, but with small breaks scheduled in throughout the day." Second, since female leaders are more willing to

help and take care of their members, they “did not view unscheduled tasks and encounters as interruptions.” They believed in, “caring, being involved, helping, and being responsible.” Third, female leaders “made time for activities not directly related to their work,” such as something connected to their family lives. Fourth, female leaders “preferred live action encounters, but scheduled time to attend to mail.” Fifth, female leaders “maintained a complex network of relationships with people outside their organizations.” They share information with their members not from “top to bottom,” but by networking. Finally, they said they “saw their own identities as complex and multifaceted, and they viewed their jobs as just one element of who they were” (pp. 19-26).

From the previous studies, the researcher discovers that female leaders share some common traits despite their different industries. They emphasize participation, communication, harmonic interaction and comfortable management. This exhibits that females are prudent, circumspect, and considerate. They have great compassion for their subordinates. However, some studies indicated that the difference between male and female leadership styles is not universal. In other words, an individual’s personality traits make a greater impact on their leadership style than does gender (Brown, 1979). The differences induced by personality traits are discussed in the aforementioned gender role section.

In addition, not taking risks has been studied as a trait of leadership, which distinguishes successful men and women from the unsuccessful ones. For instance, Heilman (1997) declared that male leaders viewed risk as an opportunity for success or failure whereas female leaders saw it as a losing proposition. Nevertheless, some studies also argue that an attribution of successful female leaders is a willingness to take risks and be persistent in overcoming difficulties (Astin & Leland, 1991).

In contrast, Kanter (1977) stated that actually there was no significant difference in the styles of female and male managers, but female leaders tended to imitate males in order to succeed. Kanter also discovered that workers were less inclined to report to a female manager since they were perceived as less powerful. Similarly, Brown (1979) reviewed 13 empirical studies investigating the styles of female and male leaders and found that only three studies indicated a significant difference.

Even though female leadership studies are developed from female experiences, it does not necessarily mean that they can be only applied to females and not males. Females do not have to adopt female leadership styles either. The so-called female leadership style refers to the essential leadership styles generated by the uniqueness of females. Actually, female leadership skills are applicable to both males and females. The prior studies also discovered that male leaders tended to be more efficient when they imitated female leadership traits (Hou, 1999).

Based on the female characteristics exhibited in various organizations, the researcher has discovered that some leadership traits are commonly found in female leaders. However, there have been few studies indicating the kind of leadership styles and behaviors that female leaders in non-profit organizations would adopt. Hence, based on the viewpoints of the above literature, this study aims to explore the leadership styles that the female leaders in Rotary Clubs utilize and how members' cultural values affect their anticipations of female leadership styles.

Female Leadership and the Glass Ceiling Effects

Research has provided various factors about why the glass ceiling phenomenon continues to exist in organizations, such as stereotypes, lack of efforts to recruit women, and lack of women in important pipeline positions (Falk & Grizard, 2005). Martell and Parker (1998) identified the biggest difficulty that female leaders have faced in their work environments is the

gender-role stereotype, which often influences people's perception about their leadership behavior. The term "gender-role stereotype" refers to the phenomenon of over-generalization for a specific group of people in a society (Northouse, 2007). Traditionally, people have over-generalized and stereotyped women who work. Some of the stereotypes include: women do not work as hard as men; women are not willing to work overtime or accept irregular working hours; women are too emotional, not aggressive enough or too aggressive; women always change their minds and are indecisive (Eagly et al., 2002; Gardiner & Tiggemann, 1999).

Such gender-role stereotypes result in a concept that promotes the male as a more effective leader. Previous studies discovered that most people thought a leader or manager should be someone with masculine or neutral-sex traits, even though most females think both feminine and masculine traits are essential to being a successful leader or manager. On the other hand, males still have negative impressions of female leaders (Deal & Stevenson, 1998; Everett et al., 1996; Gardiner & Tiggemann, 1999). This finding has two implications. First, management positions correspond more closely to the male role and are more distinct from the female role, so leadership is typically considered a men's specialty. Moreover, both females and males anticipate men to be a leader, and this directly causes men's sense of superiority in managerial positions. Second, females have to face even greater challenges when they devote themselves to male-dominated organizations.

Since the traditional male leader's authoritative image has been widely recognized by society, such social anticipations also generate obvious impacts on female leaders' communication styles (Deal & Stevenson, 1998). According to gender-role congruence, females are anticipated to exhibit feminine behaviors, so women working in organizations often have to bear great pressure due to the anticipation of feminine traits (Heilman, 1997). In addition,

females are taught to be obedient and not be too tough. Once a woman possesses authority and speaks with confidence, people immediately relate to her in terms such as “superwoman” or “tomboy.” People always anticipate that women should not stubbornly maintain in their opinions; they should look to others for suggestions. In order to fulfill such social anticipations, women would historically soften their opinions and authoritative image, so they could better satisfy the image of gender role congruence (Carless, 1998; Eagley et al., 2002; Vecchio, 2002).

The gender stereotype is that women are not qualified for middle to high-level managerial tasks. This concept causes many invisible obstacles for female supervisors in promotion. This “glass ceiling” refers to artificial barriers based on attitudinal or organizational bias that prevent qualified individuals from advancing upward in their organizations into management-level positions (Northouse, 2007). According to Deal et al. (1998), some studies on the glass ceiling discovered that women and minorities encounter invisible artificial barriers when they try to move upward in the organization.

The impact of the glass ceiling is most obvious in the promotion of women. Crampton and Mishra (1999) conducted a study on female supervisors working in American enterprises and discovered that 79% of female CEOs indicated that bias and stereotypes are the major obstacles restricting them from moving to the top positions in companies. Oakley (2000) generalized that the reasons for females not being able to get promoted to higher positions are due to their lack of management experiences and the fact that companies do not provide adequate work opportunities for women by having female behavior double bind, gender stereotypes, socialized impact, and the “good old boy” network.

Gender stereotypes always create a dilemma for women. Feminization equals incompetence. Women’s soft wording, voice, dress, and appearance are all considered to lack

authority and competence. Women are considered less qualified as leaders and cannot get promoted to higher levels of management. However, when they act as authoritatively and decisively as men, they disrupt social anticipations and may induce a negative evaluation (Northouse, 2007). Accordingly, Rosener's idea of gender paradox (1995) explained the dilemmas faced by female leaders. The sexual paradox is that gender is a key factor if the characteristics exhibited by a woman in her job are negative, but gender will suddenly become irrelevant if the characteristics exhibited by a woman in her job are positive and applicable. Female leaders will be given negative or nonverbal feedback even when their performances surpass male leaders' (Kanter, 1977).

Moreover, gender stereotypes may also affect people's views of female leaders. Empirical studies in the past discovered that both males and females gave negative evaluations to female supervisors. Also, most people do not anticipate to have a female boss. Female supervisors are considered to be too emotional, unfriendly, critical, strict, narrow-minded, demanding, and controlling (Gardiner & Tiggemann, 1999; Kanter, 1977). In terms of situational status, Richeson and Ambady (2001) discovered that situational status determines a man's attitude to a woman. When a man's situational status is lower than the woman's, he will generate a negative evaluation of his female supervisor. On the contrary, when a man's situational status is higher than a woman's; he will not generate any negative reactions towards his female colleagues or subordinates.

Gardiner and Tiggemann (1999) also discovered that a male would treat his female subordinates respectfully and give them positive evaluations as long as he is their supervisor. Based on Group-Position Theory, Bobo (1998) argued that the male group is always considered the high status group (cited in Richeson et al., 2001). Therefore, when women, who are in the

low-status group, take over men's high-status group advantage, men will have more negative evaluations toward these women (Richeson & Ambady, 2001). Hence, the perception of leadership behavior is not determined merely by the ratio of gender, it also depends upon the social status of the gender group (Crampton & Mishra, 1999).

Moreover, recent studies on female leadership have revealed that women have encountered the high costs of being managers: compared to their male counterparts, they tended to be single, separated or divorced, and if married, they were more likely to be childless or have fewer children (Wajcman, 1998). Also, some previous research on women's career development has implicitly indicated that female managers sometimes need to choose either home or career (Cleveland, Stockdale & Murphy, 2000).

Traditionally, people would think the status of a successful female supervisor is lower than a man's. Moreover, women are considered to possess less leadership capability than men do, so they need to work even harder to keep their positions (Deal & Stevenson, 1998; Richeson & Ambady, 2001). Since the female stereotype has long existed in society and has been strongly maintained by people, it seems a difficult and important task for a female leader to reverse others' gender stereotypes.

Research on Chinese Female Leadership

Since Western leadership theories may not fully describe, explain, or predict the Chinese leadership phenomenon, here, the researcher also describes the theories of Chinese leadership to provide a traditional Chinese theoretical background of leadership. First is the Confucian and Mencius's humanistic approach, which describes human nature as good. The belief is in line with Theory Y, which indicates that people like to work and treat working as a natural process. In this approach, leaders lead people by virtue rather than punishment (Lau, 1970). The second theory is

the legalistic approach, developed by Han Fei Tzu, which explains that human nature is naturally evil. Thus, strict rules and severe punishments control and circumscribe human behavior. This belief is in line with Theory X, which sees humans as lazy beings who dislike work and try to avoid it. There is a management saying in such conditions - punish one in order to warn the hundreds (Watson, 1964). The last approach is Taoism's naturalistic style. According to Lao Tzu, "Wu-Wei" means non-action or non-interference. The belief is similar to laissez-faire leadership style. That is, to lead the followers is not to govern them; rather leaders should play the role of a facilitator. In other words, the harder the leader pushes, the greater the system pushes back (Lee, 1987).

The research for this study revealed few published articles that have focused on the topic of Chinese female leadership. It seems that there is a gap in the field of female leadership in a cross-cultural context. Although Chinese women have had more opportunities for higher education and professional positions, they do not share the equivalent rewards of economic growth as men do, since men are more powerful in the field of economics than women as demonstrated by the inequity of wages, promotion opportunities, secondary employment, and distribution of household goods.

Moreover, in Chinese leadership, the basic rule of the "Five Cardinal Relations" permeates social life. Even in modernized societies like Singapore, Hong Kong, and Taiwan, the charity of elders is socially ingrained. In Asian collectivist systems, a leader has broad and unquestioned authority. To be effective, the Asian leader must be more skilled in the technical and performance aspects of the job than leaders in individualist cultures because no employee will compromise the leader by correcting him. Redding and Richardson (1986) proposed "paternalism" as a Chinese leadership style with the effective leadership model being the loving

father. Thus, indigenous leadership styles and work values in China are considerably different from Western concepts (Hofstede, 1980).

For instance, Hwang (1990, 1991) studied Chinese organizations and concluded that they become more effective only if they have moved away from structures reliant on traditional Confucian values such as paternalism and filial piety and move toward structures based on overt rationality. Hu and Grove (1991) claimed that the androgynous individual is best suited for leadership. Hwang (1991) also found that female managers in Taiwanese organizations primarily display androgynous characteristics, and these androgynous characteristics have a positive effect on their successful positions. Chow (1992) further indicated that both leaders with androgynous characteristics and female leaders with masculine characteristics can be effective leaders. In the more patriarchal Chinese society, some female leaders may need to adopt some male characteristics of leadership.

In sum, women in traditional Chinese societies existed mainly to supply male heirs. Though modern society has seen tremendous changes regarding women, social injustice or discrimination against women can still be located, and privileges are still given to males. Nowadays, more and more female leaders have emerged, but organizational, interpersonal, and personal barriers still hinder women in leadership roles. As a result, females in leadership positions are disproportionately low for women around the world. Awareness of the internal and external barriers that global women face today is the first step to break the glass ceiling and valuing diversity in leadership. Hopefully, more discussions and studies regarding female leadership in cross-cultural contexts can add acceptance and appreciation for women leaders in organizations.

Conflict Theories and Related Studies

The analysis of leadership theories in the above sections shows that the leadership style of female supervisors is turning to the trend of transformational leadership. The leadership styles of women also present some general characteristics, such as interpersonal communication, empathy, and self-improvement, and when facing a conflict, female leaders prefer to solve them with cooperative strategies.

Due to the development and the popularity of non-profit organizations, competition among similar organizations has become more severe, and the pressure resulting from such competition inevitably creates conflicts among members. Based on the fact that the number of females who are either involved or lead non-profit organizations is rapidly increasing, how females cope with conflicts, especially in male-dominated organizations is an issue worthy to be studied. Rahim (2001), in his *Managing Conflict in Organizations*, indicated that a transformational leader is apt to manage or solve conflicts. Therefore, under the influence of the members' cultural values, how female leaders face and cope with conflict will also be covered in this research.

In the following section, the researcher reviews the relevant documents on conflict theories. For clarity, the section is divided into four sub-sections: 1) definition of conflict and its relevant concepts; 2) historical review and the strategies of conflict management; 3) discussion of the influencing factors of conflict strategies; and 4) previous studies on conflict strategies.

Definition and Concept of Conflict

Defining Conflict

The definition of conflicts is a competitive or opposing action of incompatibles: antagonistic state or action (as of divergent ideas, interests, or persons) (Webster Dictionary). Among other definitions of the word, many scholars see conflict as a natural process of our lives.

Thomas (1992) believed that conflict is a process in which one notices that antagonistic sides are bringing bad influences upon him or a thing that he cares about (cited in Robbins, 2001). Therefore, conflict is a process of communication and interaction, and once dependent individuals realize that irreconcilability, inconsistency, and tension are beneficial, conflict usually erupts (Luthans, 2002).

In addition to the theory of process, some other scholars view conflict as a contingency or a situation. Nelson and Quick (2000) indicated that conflict represents any kind of contingency, in which irreconcilable aims, attitudes, emotions, or behaviors lead both sides to antagonism (Nelson & Quick, 2000). Robbins (2001) also clearly defined conflict as a discordant situation caused by the interaction of more than two related subjects.

Whether conflict is a process, a contingency, or a situation, several necessary elements are needed to make a conflict. First, in a conflict, there must be two subjects, an irreconcilable aim, and an interaction. The occurrence of conflict may result from a difference of opinions, different needs or profits, or different religious beliefs. In general, the rarity and inequality of social resources and power as well as structural differences in social status and values will inevitably bring a discordant and even antagonistic interaction, and thus conflict (Robbins, 2001).

Among the definitions of conflict previously mentioned, the one proposed by Thomas (1992) is one of the most often used: conflict is a type of process that occurs when one notices that the opposed side is a bad influence on him or the thing that he cares about. This is a broad definition, for it includes different kinds of conflicts that people may experience in organizations, such as inconsistent (or irreconcilable) aims, different interpretations of the facts, and different behavioral anticipations. This definition is flexible enough to cover every level of conflict—from

a violent behavior in public to any kind of private discord (Robbins, 2001).

This research aims to explore the conflict coping strategies of female leaders in non-profit organizations. From the definition of conflict in the news industry, when a female president coordinates, communicates with other people, and relays a difference in opinion about the goal of a project or view on service significance, a conflict is created. This interactive process is one of the main focuses of this research.

Development of Conflict Theory

The development of the conflict theory can be divided into three periods: the first period is the traditional view of conflict, from the early nineteenth century to the 1940s, which claims that conflict is harmful and must be prevented. The second period is the human relations view of conflict, from the 1940s to the 1970s, which claims that conflict in any group is natural and unavoidable. Therefore, the theory argues, it should be accepted. The third, from 1970s to present, is the interactionist view of conflict claiming that not only should conflict be accepted, but also that its existence should be encouraged, for conflict is not only a positive force in a group, but also a requisite for group efficiency (Robbins, 2001).

The Result of Conflict

A conflict may be either functional or dysfunctional. A functional conflict may reinforce the goal of a group and improve its efficiency, while a dysfunctional conflict may interfere with communication and lower group efficiency (Robbins, 2001). In the theory presented by Allen, Kenneth, Wayne, and Allison in 1986, functional conflict is referred to as a C-type conflict and the dysfunctional as an A-type conflict. The C-type conflict, or cognitive conflict, involves the members of a group rationally communicating with each other, and thus improving the efficiency of the group. The A-type conflict, or affective conflict, has group members often solving their

problems with their own feelings, and personal likes and dislikes become the rules of a group, thus lowering its efficiency (Robbins, 2001).

The Styles and Levels of Conflict

There are five styles of conflict: goal conflict, cognitive conflict, affective conflict, behavioral conflict, and procedural conflict. Goal conflict is conflict that occurs when the interested parties cannot reach an agreement on their goal (the anticipated result). Cognitive conflict is conflict that occurs when an individual or a group holds a different opinion or idea from other people or groups. Affective conflict is conflict resulting from the irreconcilable feelings, emotions (attitudes) between individuals or groups. Procedure conflict means that conflict is brought by each party who maintains different opinions on the method of solving a certain problem (Robbins, 2001).

As to the levels of conflict, from an individual as the lowest to a group as the highest, there are three types: three-levels, four-levels, and five-levels. Chen (2002) divided conflict into three levels: intrapersonal conflict, interpersonal conflict, and group conflict; Rahim (2001) categorized it into four: intrapersonal, interpersonal, intragroup, and intergroup. The five-levels conflict is more comprehensive than the previous two: intrapersonal conflict, interpersonal conflict, intragroup conflict, intergroup conflict, and interorganizational conflict (Hellriegel et al., 2001; Rahim, 2001; Steers & Blake, 1994).

The level of intrapersonal conflict can be further divided into role conflict and goal conflict. Role conflict includes the conflict between the person and the role (intra-role and inter-role). The conflict between the person and the role manifests when a person's personality is unable to agree with the anticipation of the role and thus a conflict occurs. For example, a supervisor should manage and discipline his/her subordinates, but he/she does not like to do this

at all. Intrarole conflict indicates that a person has a contrasting anticipation to the role he/she is playing, like the conflict of whether a supervisor should democratically or autocratically manage. Interrole conflict means that conflict occurs when a person is playing several roles at the same time (Luthans, 2002).

Goal conflict occurs when a person is pursuing a goal and faces a trade-off situation. Psychologically, the goal conflict is divided into three major types: approach-approach conflict, in which a person can only choose between one of two goals; avoidance-avoidance conflict, in which a person must choose one from the two that he wants to avoid; and approach-avoidance conflict, in which a person wants something while simultaneously wanting to avoid it (Hellriegel et al., 2001; Luthans, 2002). These three types of conflict, proposed by a social psychologist Kurt Lewin (1935), also represent the motive of conflict. Neal Miller (1944) further proposed another type of conflicts: double or multiple approach-avoidance conflicts. In this conflict, when facing two or more goals, a person must choose only one while he/she wants every one (Luthans, 2002).

According to Luthans (2002), interpersonal conflict, which is frequently found in organizations, is also the major type of conflict female leaders encounter in organizations. The differences between people lead to a misunderstanding in communication and thus cause arguments or even violence. In general, the reasons for interpersonal conflict are: 1) personal difference - different living, cultural, family, and social backgrounds; 2) information deficiency - lack of information in communication; 3) role incompatibility - incompatibility between the roles of a person and of communication; and 4) environment stress - a stressful environment caused by lack of resources, competition, or high levels of uncertainty.

A level of intragroup conflict refers to the discord between part or all of the members inside a group, which often influences the function and the efficiency of a group. Such conflict is

frequently found in a business, which is run by family members. Intergroup conflict can be further divided into vertical conflict, horizontal conflict, line-staff conflict, and diversity-based conflict (Hellriegel et al, 2001). Vertical conflict happens between employees of different levels. Horizontal conflict, by contrast, occurs between groups in the same level. Diversity-based conflict, however, is a conflict caused by differences in race, sex, skin color, or religion in an organization. Finally, intergroup conflict is the conflict between two or several organizations.

Accordingly, because of the diverse background of Rotarians, the conflict may be caused by disagreement. There are many previous studies on conflict management, yet most of them focus only on business organizations; few studies have examined female leadership styles regarding conflict management in non-profit organizations. Therefore, this research addresses coping strategies of female leaders in Rotary Clubs, and discusses interpersonal conflicts inside the organizations.

Evolution of Conflict Strategies

Historical Review of the Conflict Strategies

Once conflict is revealed, the antagonistic parties will develop a strategy for coping with the conflict. In order to comprehensively describe every model for coping with conflict, this study thus provides an overview of the similarities and differences between each model (Rahim, 2001).

A model of two styles often simplifies a conflict strategy into binary opposition: cooperation and competition, or, confrontation and retreat. In 1949, Deutsch proposed a simple cooperative-competitive model indicating that an individual can choose either cooperation or competition when facing conflict (cited in Rahim, 2001). Knudson, Sommers, and Golding (1980) also suggested a similar model-engagement-avoidance-indicating that after conflict occurs, one

either engages it or avoids it. In reality, however, the explanation of a model of two styles oversimplifies the conflict strategy into a binary opposition, and frequently a compromising strategy is preferred but neglected in this model (cited in Rahim, 2001).

With regarding to the model of three styles, scholars' opinions are diverse. Putnam and Wilson (1982) proposed a model of three styles: non-confrontation, solution-orientation, and control. Compared with the model of five styles, non-confrontation equivalents avoidance, solution-orientation equals integration, and control parallels domination. Accordingly, Hocker and Wilmot (1991) also provided a similar model: avoidance, competition, and collaboration. Other models of three styles developed by scholars present different contents: Billingham and Sack (1987) projected reasoning, verbal aggression, and violence. Rands, Levinger, and Mellinger (1981) proposed attack, avoid, and compromise. These models are much different from the models previously mentioned, and are less used in general interpersonal conflict, but more often used in solving marriage conflicts (cited in Rahim, 2001). Therefore, this model is not suitable for this research study.

As for the model of four styles, Pruitt (1983) concluded four styles: yield (similar to submit), problem solving (similar to cooperation), inaction (similar to avoidance), and contending (similar to dominating). Kurdek (1994) also proposed four similar styles: problem-solving, compliance, withdrawal, and engagement. These four styles focus on the issues concerned in conflict such as one's own outcome and concerns about other's outcome. The four styles are categorized in accordance with level differences. The model of four styles is more comprehensive than the previous two models, but like these models, it lacks compromise (cited in Rahim, 2001).

The model of five styles is the most often used conflict strategy (Rahim, 2001).

According to Rahim, Follett (1940) was the first to describe the strategy of the five styles, which are domination, compromise, integration, avoidance, and suppression. Blake and Mouton (1964) then categorized these concepts into the model of five styles. Focusing on people and production and according to the level of concern, they conclude four quadrants and five solutions.

The solutions are: forcing, withdrawing, smoothing, compromising, and problem solving. When one party is obviously stronger than the other, the conflict will be solved by force, and in accordance with the rise and fall of the power of the both parties, the solution will be used in the following order: force, smoothing, compromising, and withdrawing. Thomas (1976) later extended and interpreted this model (cited in Rahim et al., 1999; Rahim, 2001).

Thomas (1976) put the focus of conflict on the satisfaction of desire, and thus revealed two dimensions: desire to satisfy the others' concerns and desire to satisfy ones' own concern. Desire to satisfy others' concerns can be further divided into cooperative and uncooperative quadrants. Desire to satisfy one's own concern can be divided into assertive and unassertive quadrants, thus forming four quadrants and five solutions: collaborating, accommodating, avoiding, competing, and compromising. Rahim (1986) divided the form of coping with conflict into two dimensions, concern for self and concern for others. Based on the level of the two dimensions, they developed five solutions: integrating, obliging, avoiding, dominating, and compromising. Obviously, Rahim (1986) had a similar category to Thomas (1976).

In addition to the categories mentioned in the previous paragraphs, there are other additional categorizations. Hall (1969) focused on the dimensions of relationships and personal goal, since conflict usually involves a complex benefit division of two parties and their suppressions of each other. Thus, Hall developed his theory into five solutions: win-loss, synergistic, yield-loss, loss-leave, and compromise. Win-loss signifies that someone wins in the

conflict with a price; yield-loss means one yields and thus loses; and loss-leave means one leaves the environment of conflict and thus loses (cited in Robbins, 2001). These five solutions also correspond with the model of five styles.

In conclusion, the categorization of conflict strategy varies with the different concerns of the scholars, yet in these strategies, the model of five styles covers a larger range and is used more frequently. After considering the purpose of this research and the limits of the methodology, the researcher applies the latest model of five styles developed by Rahim (2001) as the guideline for conflict strategy.

The Concept of the Model of Five Styles

The model of five styles is the primary choice for coping with interpersonal conflict, and its effectiveness is the key for researching conflict. This model is not only the anticipated leadership style of the female supervisor, but also the conflict strategy a female leader of Rotary Clubs uses with her members, and thus the focus of the study. Based on this purpose, the definition of conflict strategy must be first understood. Therefore, this research applies Rahim's (2001) diagram of two dimensions to interpret the definition of the model of five styles: integrating, obliging, dominating, avoiding, and compromising, as a basis for analyzing the conflict events in this research.

Integrating is the best style for solving conflict because leaders will think highly about the needs and desires of both parties in a conflict, and will satisfy the needs of both parties by solving the problem itself, creating a win-win situation (Rahim, 2001). Obliging style is used when the leaders will not insist on their positions but instead accept other people's viewpoints. Frequently, the goal of the leader using this style is to maintain a harmonious relation. The dominating style is used by leaders who only intervene if their needs are satisfied and who ignore

the needs of others. Generally, the leaders using this style will achieve their goals or maintain their own power no matter at what costs. Dominating leaders will typically use their positions or power to force their followers to satisfy the leaders' own will or preference, which is an aggressive conflict strategy. An avoidance style is used when neither the need of the leader nor the need of the other party is satisfied. The leaders using this style habitually withdraw or make excuses when facing a conflict. For example, they may postpone the deadline for solving a problem, withdraw from a threatening situation, or ignore the conflict, because they think it is not their business. The result of avoiding conflict, however, is that the conflict still exists. The compromising style satisfies the needs of both parties by their sacrifice (yield), and with this style, both parties will try to find an alternative choice which can be accepted by both sides. Because a continuous conflict makes people unpleasant, the interested parties will compromise in order to achieve a goal that may not be the best, but can be accepted by both sides (Gross & Guerrero, 2000; Rahim & Magner, 1995; Rahim et al., 2000; Rahim, 2001).

Everyone hopes that the result of a conflict will eventually satisfy the anticipations of both parties, as well as benefit the organization. Previous studies have indicated that the style of problem-solving or integrating maximizes satisfaction as well as the efficiency of the organization (Rahim, 2001). Gross and Guerrero (2000) evaluated the effectiveness and appropriateness of the mode of five styles in their review and argued that integrating is both effective and appropriate, dominating is effective but not appropriate, and compromising is between integration and domination (Gross & Guerrero, 2000; Spitzberg et al., 1994). Nevertheless, Ting-Toomey (1988) argued in her research that in Asia (a culture of collectivism), obliging and avoiding are both effective and appropriate styles, which shows that personal success is never the primary concern in maintaining an interpersonal harmony. Regardless of

what style is used, one generally attributes his/her success to the right choice of style and failure to the faults of others (Harris, 2002).

Influential Factors of Conflict Strategies

Ohbuchi and Fukushima (1997) proposed that issue, relationship, and sex may be the factors influencing the reaction to personal conflict. Rigger (1983) recommended three predictions of conflict management strategies: the general tendency of a person to be in a conflict, the dependence of both parties in a conflict, and the prediction of other's behavior (cited in Conrad & Poole, 2002). Conrad and Poole (2001) believed that conflict strategies used vary with different situations, not with personality. In addition, different variables, like the essence of conflict, relationship (position) between members, the structure of the organization, and environment, will bring a more profound influence to the strategy. After synthesizing the variables influencing conflict strategy, this research analyzes three major variables: personal, conflict contingency, and conflict result.

Personal Factor

Since conflict is a process involving interpersonal action, the past experience of an individual, the understanding of conflict, personal feeling, genders, attitudes, and behaviors of both of the parties will definitely influence the interested parties' conflict strategies (Conrad & Poole, 2002). Prior studies have indicated a special relation between personality and the reaction to conflict. For instance, an introverted person frequently uses avoiding or integrating styles, while a dominant individual will use a more aggressive style. Conrad and Poole (2002) in their research of personalities (self-disciplined, friendly, smart and open, outgoing, and nervous) and conflict theories, found that self-disciplined and friendly people will possibly use the integrating style, while a person highly valuing authority and power will tend to use a dominating style.

Nevertheless, the application of conflict theory does not necessarily cohere with personality, for there are still other social stimuli in the contingency that must be controlled during the study to clearly and specifically understand their influence (Ohbuchi & Fukushima, 1997).

Conflict strategy is not limited to only integrating and dominating. When one party uses a dominating strategy, the other party will normally first use dominating or avoiding, then obliging or integrating; and when one party uses compromising, obliging, and integrating styles, the chances of the other party using compromising, obliging, and integrating styles will be higher. Technically, the application of the dominating style is only used in defense against the exploitation of the interested party. In addition, the solution used to solve a conflict will also influence a person coping with the conflict in the future (Luthans, 2002).

Contingency of Conflict

Generally, after the behavioral display of a conflict appears, the interested parties will think carefully about how to react. Therefore, the cause of a conflict is the key to influencing conflict management strategy. In a conflict contingency, the interested parties will consider the power of the conflict, the importance of the issue, and the time pressure to solve the conflict when deciding their conflict management strategy.

Harris (2002) described conflict management strategy through the contingency approach, which means doing the right thing at the right time. Not everyone is able to use the integrating style when facing conflict, and therefore conflict strategy varies with time and place. Every strategy has its appropriate and inappropriate time of application (Harris, 2002; Rahim, 2001).

In general, the integrating style is appropriate for complex conflicts, or if one of the parties cannot solve the issue alone, even when both parties anticipate to solve the same problem with sufficient time. Obliging style is used when one finds his/her point or position is wrong and

when the issue is more important for the others while he/she is at a lower position, or even to maintain a future interpersonal harmony. Dominating style is appropriate for making immediate decisions, or for people who will not use dominating style, even for the subordinates who are stubborn yet lack decision making experience, and when the issue is important to the interested party who believes his/her decision is correct (Rahim, 2001). Avoiding style is used when the issue is trivial, insignificant, and both parties need time to calm down, even when a side-effect may be caused by an obvious antagonism. The last style, compromising, is applied when both parties have equal power, their goals are contradictory, and they cannot reach consensus, or when integrating and dominating styles are not workable and complex issue needs to be temporarily solved (Lee, 2002; Rahim, 2001). In addition to its timing, the application of conflict strategy is also non-exclusive, since the dominating, integrating, avoiding, obliging, and compromising styles can be used together (Tinsley et al., 2001). In accordance with the changing of the situation, more than one style might be used (Chin, 1997).

Finally, in a conflict, interference of a third party is also very important: when both interested parties are unable to solve their differences through formal or informal communication, a third party will be needed to solve the conflict. As Rahim (2001) indicated, a third party plays eight kinds of roles (neutral witness, ally, constituent, rewarded agent, professional interventionists, mediator, judge, and authority), yet, to be more specific, a third party mainly plays the roles of mediator and professional interventionist. The mediator makes a decision that both parties must follow, while the professional interventionist encourages the communication between both parties to reach the decision made by him/her. Therefore, when the third party appears as an arbiter with a higher authority, the conflict will then be solved soon, and when the third party is objective, he/she will be able to pacify the emotion and to save face for both parties.

In general, the third party only plays a critical role in conflicts, which require mediation by an outsider.

Harris (2002) in his research found that the interference of a third party is generally welcomed at every level. In order to maintain harmony, an effective leader always prefers such interference and thus turns a dominating conflict into integrating, compromising, or avoiding styles. Interference frequently satisfies both parties to different degrees.

The Result of Conflict

The conflict result will also influence the application of conflict strategy. When facing a conflict, both interested parties will consider their chances of winning the conflict, an appropriate strategy, and especially the conflict outcome, as well as whether it will cause a loss to their own benefits or if it will benefit the organization or the team. The result might be functional, which improves the achievements of the team, or it might be dysfunctional, which decreases the achievements (Robbins, 2001). Robbins categorized the possible results into three classes. The first is lose-lose conflict, in which both parties avoid the issue and thus get nothing. An example is the avoiding style. The second is a win-lose conflict or zero-sum conflict, in which one party wins and exhibits the dominating style. The last one, the win-win conflict, an example of the integrating style, is the best result since both parties get what they want. This is a great example of the integrating style.

Figure 2.4*Appropriate and Inappropriate Contingencies for Interpersonal Conflict Strategy*

Solution	Appropriate	Inappropriate
Integrating	<ol style="list-style-type: none"> 1. Complex issue. 2. A synthesis of various opinions for the best solution is needed. 3. Promise of complete execution from the other is needed. 4. Sufficient time. 5. One party alone is unable to solve the issue. 6. A common problem needs to be solved. 	<ol style="list-style-type: none"> 1. Simple issue or task. 2. An immediate decision is needed. 3. The other party shows no concern about the result. 4. The other party is incapable of solving the problem.
Obliging	<ol style="list-style-type: none"> 1. Consider oneself to possible be wrong. 2. The issue is more important for the other party. 3. One party is willing to give up something in order to get back something else in the future. 4. Positioned in an inferior role. 5. When maintaining a harmonious relation is important. 	<ol style="list-style-type: none"> 1. The issue is important to oneself. 2. Consider oneself to be correct. 3. Present solutions will be beneficial in reaching future consensus.
Dominating	<ol style="list-style-type: none"> 1. Trivial issue. 2. A prompt decision is needed. 3. An unwelcome project needs to be executed. 4. A domineering subordinate needs to be subdued. 5. A decision unfavorable to the other party but favorable to one's own party. 6. When the subordinates lack enough knowledge to participate in decision-making. 7. The issue is important to oneself. 	<ol style="list-style-type: none"> 1. Complex issue. 2. The issue is not important to oneself. 3. Power equivalence between both parties. 4. A prompt decision is not needed. 5. Working with capable subordinates.
Avoiding	<ol style="list-style-type: none"> 1. Trivial issue. 2. Both parties need to calm down. 3. A direct conflict will bring a negative outcome. 	<ol style="list-style-type: none"> 1. The issue is important to oneself. 2. One needs to make a complex decision by oneself. 3. Both parties are unwilling to postpone an issue that needs to be solved

		immediately. 4. Immediate attention is needed.
Compromising	<ol style="list-style-type: none"> 1. The goals of both parties are to contradict to each other. 2. Power equivalence between both parties. 3. Unable to reach agreement. 4. Either integrating or dominating styles are unworkable. 5. A complex question needs to be solved immediately. 	<ol style="list-style-type: none"> 1. One party holds more power. 2. A complex issue needs to be solved with integration.

Sources: Rahim, M. A. (1983). *Rahim organizational conflict inventories: Professional manual*. Palo Alto, CA: Consulting Psychologist Press; edited by the researcher herself.

Previous Studies of Conflict Management

Previous studies have examined many different situations, yet almost none of the available research addresses how female leaders cope with conflict in non-profit organizations. This research thus can only focus on the relevant research on interpersonal conflict reactions and generalize from gender roles, referent roles, culture, and other personal variables to construct the argument for reference and comparison as a basis for exploring the conflict strategy of female leaders in Rotary Clubs.

Gender Role and Conflict Management

Many prior studies have focused on gender roles and conflict strategies, applying conflict strategies other than personality, conflict contingency, and its results. These studies have developed two different views. Some studies indicate that gender does not influence the method used to solve a conflict. Renwick (1977), Schokley-Zalabak (1981), Pritchard (1985), and Guill (1991), for instance, all claimed that sexual difference does not reveal the style of coping with conflict (cited in Rahim, 2001).

Other scholars believe that gender is a potential influence for solving conflict (Munduate

et al., 1999). Chen (2002) found that women frequently adopt the avoiding style when facing conflict. Cupach and Canary (1995) argued that women prefer integrating, compromising, avoiding, and obliging conflict strategies. Conrad and Poole (2002) also added that in a conflict, women would tend to focus more on the relationship and thus apply the integrating style more than men. These findings are supported by Rahim (2001) who indicated that female supervisors tend to use integrating, compromising, and avoiding styles more than male supervisors, but not the obliging style. In general, women prefer to use these indirect strategies more than men, and thus demonstrating belief that it is more important to maintain a good relationship than to achieve the goal (Harris, 2002).

From the discussion above, when choosing strategies for solving conflict, women prefer a mild strategy (integrating, obliging, avoiding, and compromising) to a strong one (dominating). These results seem to partly confirm the gender stereotypes of the general public. In addition, from the discussion of gender roles in the earlier sections, it is obvious that an individual would have both a masculine and a feminine quality. There is only a minimal degree of difference. Therefore, Cook (1985) believed that when a male or female is dealing with conflict, the decisive element is not their physical sex, but their gender role (cited in Brewer et al., 2002). In general, competitive and dominating strategies are usually associated with masculine gender roles, while obliging and avoiding tend to be feminine roles. Someone who has the qualities of both genders will prefer the integrating style (Brewer et al., 2002). Moreover, Carother and Allen (1999) also indicated that men or women with a masculine personality prefer to use threats or rewards to solve conflict, while a predominant female personality would prefer using a request. Therefore, other than the influence from sex, the internal gender role also decides the application of the conflict strategy style.

Moreover, Eagly et al. (2002) found that social environment also influences the behaviors of both men and women. For example, in a mainly male working environment, a female worker might also adapt a male behavior, and *vice versa* (Carother & Allen, 1999).

Referent Role and Conflict Management

Other than sexes, gender roles, and social environment, all of which might influence conflict strategy styles, one's position in a hierarchical system (power relation) is also an important factor. Frederickson (1998) indicated that contingency elements, such as the power relation between two interested parties, are more influential on the application of conflict strategy than one's personality (cited in Brewer et al., 2002). One's behavior varies with one's position or level in an organization, and thus the relative position of the two interested parties decide the conflict solution (Brewer et al., 2002). In general, one would solve the conflict with a subordinate by dominating, while conflict with an associate would be solved through compromising, and that with a superior through obliging (Lee, 2002; Rahim, 2001). Chen (2002) found that when subordinates encounter a conflict with their superior, the priority for solving the conflict is integrating, obliging, avoiding, compromising, and dominating, and the person of higher status tends to use the compromising style more than the person of lower status.

Culture Differences and Conflict Management

Cultural differences are an important factor in solving conflict (cited in Lee, 2002). A study of supervisors in Japan, Germany, and the United States shows the different preferences for solving conflicts between the supervisors in different countries. Supervisors in the United States prefer integrating more than supervisors in Japan and Germany, while Japanese supervisors prefer to solve a conflict with a mediator (the intervention of the third party), and the supervisors in Germany prefer following rules and regulations. Additionally, Tinsley (2001), in his study of

conflict management in the United States and Hong Kong, indicated that cultural difference does influence a manager's style of solving conflict. His research showed that American managers prefer the integrating style, while a Hong Kong manager, influenced by traditional Chinese belief in emphasizing the collective interests and authority, prefers to receive aid from a superior (the third party) to solve the conflict. Simply speaking, different cultural preferences thus become an important reference for conflict studies (Kreitner & Kinicki, 2002).

Ting-Toomey (1999, cited in Rahim, 2001) echoed the above findings in her comparison of conflict strategies in five countries. She indicated that Americans prefer dominating more than Japanese and Koreans, while Chinese and Taiwanese prefer obliging or avoiding more than Americans. This is because high emphasis on social relations in Chinese society sees conflict as a major problem by jeopardizing interpersonal relations and thus demands the prevention of any conflict. According to Conrad and Poole (2002), many scholars also found that collectivism focuses more on the achievement of the collective's goal and maintaining the relationships between individuals, and thus its typical conflict strategy demands not only the satisfaction of an individual's need, but also the maintenance of the relationship between an individual and a group.

In conclusion, conflict management strategy varies with different factors such as sex, gender role, social environment, referent roles, and culture. Based on this theory, this research project further explores the strategies of female leaders to solve conflicts encountered in Rotary Clubs in Taiwan and the USA.

Summary

The three sections in Chapter II analyze related literature and introduce the theoretical frameworks for this study. Section I reviews literature on cultural values and discusses

Hofstede's five cultural dimensions of power distance, uncertainty avoidance, individualism and collectivism, masculinity and femininity, and long-term-orientation. In this study, cultural values refer to those conceptions of the desirable that are characteristic of a particular group of people. Integrating Hofstede's cultural dimensions with the Chinese Confucian philosophy, this study intends to examine how cultural values influence leadership behaviors. Section II discusses literature on leadership in six sub-sections of 1) leadership theory, 2) leadership styles, 3) the relationship between leadership styles and gender roles, 4) female leadership and the glass-ceiling effects, and 5) Chinese female leadership. By focusing on the leadership styles in non-profit organizations, this study will apply Bass and Avolio's full range leadership framework including transactional, transformational, and laissez-faire leadership styles as the theoretical research basis while taking the Chinese paternalist leadership style into consideration to explore the impact of glass-ceiling effects on the leadership styles of female presidents in Rotary Clubs in Taiwan and the USA. The last section reviews literature on conflict theories and analyzes conflict-solving strategies, while emphasizing the importance of cultural differences in leadership styles and conflict management strategies. This research applies the latest model of five styles - integrating, obliging, dominating, avoiding, and compromising - developed by Rahim (2001) as the guidelines to study the strategies of female leaders when they solve conflicts encountered in Rotary Clubs in Taiwan and the USA.

CHAPTER III

RESEARCH FRAMEWORKS

Many previous studies of Chinese management have indicated a considerable divergence in leadership styles, when compared to Western styles. Additionally, Hofstede (1980) and Smith and Bond (1999) claimed that in many parts of the world, power distances and hierarchy are part of social structures that are also collectivist and participative. A careful inspection of the applicability of the Western model of leadership in different countries is necessary. If leaders are aware of different organizational and environmental challenges in different cultures, they can employ different styles to get along with their followers. In this study, therefore, the researcher utilizes Hofstede's (1994) cultural dimensions and Bass and Avolio's full range leadership framework (1994) to explain the differences in leadership styles. Hofstede's cultural dimensions are modified to include some culturally specific items in the scale. Before the researcher provides a description of the research methodology, it is necessary to explain the choice of the Rotary Clubs as the setting for this study and the theoretical frameworks for the research questions.

Study Settings

What is a Rotary Club?

Rotary Clubs are different from Lion's Clubs or other international non-profit clubs. They have their own styles such as holding regular meetings once a week, nicknaming members (no business titles in clubs), and allowing only one person per vocation to be a member in each local chapter of the club. These characteristics and behaviors distinguish Rotary Clubs and their members, Rotarians. Rotary culture is created and maintained by the communication interaction of the Rotarians. According to Hofstede (1980), culture is a group phenomenon. Once beliefs

become part of culture, they are difficult to change and have the characteristic of durability. However, when beliefs meet internal or external challenges, they will create a new culture. Evidence of this can be seen when Rotary International allows some specific Rotary Clubs to hold regular meetings twice a month and encourages young people to be Rotarians, which was once impossible.

Myths, Stories, and Heroes

There are many Rotary heroes, and their stories have been spread by members' verbal communications. For example, Paul P. Harris organized the first Rotary Club on February 23, 1905, in Chicago, Illinois. Harris was a young attorney who arranged meetings between a group of men, each of whom held different occupations. The group rotated their meetings between each of their offices, thus the name Rotary Club.

The organization's quoted statement of business ethics is the "4-Way Test," which was proposed in 1932 by Rotarian Herbert J. Taylor, when he was asked to take charge of a company that was facing bankruptcy. This 24-word code of ethics for employees to follow in their business and professional career became the company's guide for sales, production, advertising, and all relations with dealers and customers. Survival of the company was attributed to this simple philosophy, which was later adopted as the Rotary Club ethics. The 4-Way Test is:

1. Is it the TRUTH?
2. Is it FAIR to all concerned?
3. Will it build GOODWILL and BETTER FRIENDSHIPS?
4. Will it be BENEFICIAL to all concerned?

The ethics stipulates that Rotarians should ask four questions before thinking, saying, or doing anything inside and outside the Rotary Clubs.

Objectives

Rotary is an international organization of business and professional leaders who provide humanitarian service, encourage high ethical standards in all vocations, and help build good will and peace in the world. More than 160 countries worldwide have Rotary Clubs. Approximately 1.2 million Rotarians belong to more than 30,000 Rotary Clubs (Rotary, 2007).

Rites and Rituals

Each Rotary Club holds a regular meeting (including a meal) once a week, and different programs, such as professional speeches, members' vocational speeches, club service reviews, and speeches about Rotary knowledge are rotated during a month. Rotary Clubs also hold a board meeting once a month to decide activities and important issues.

Values

In Rotary, a good Rotarian is defined as a member who not only contributes money, but also devotes time and energy to the club. Rotary Clubs also pay close attention to the members' attendance because they believe that if they do not have good attendance, they would not have a good relationship with other members. Also, Rotary defines a good Rotary Club as one that can balance the four services of the club: club service, community service, vocational service, and international service. Each club has freedom to develop and create its services, and Rotarians follow the motto "Service Above Self."

Cultural Networks (Interaction)

Since Rotary Clubs focus on members' attendance, Rotarians are encouraged to make up meetings if they are absent from their regular meetings by attending other chapter's Rotary meetings. Attending other Rotary meetings encourages communication and networking between these chapters. Also, the networking starts before officially joining the club because the

prospective members will be asked to attend the club's meetings four times to assist understanding all information about this club before they are formally admitted to membership.

Overt Power

Although each chapter of Rotary Club elects its own officers and enjoys considerable autonomy within the framework of the standard constitution, the constitution and bylaws are made by a 19-member board of directors. These board members are elected at an international convention. The board members have formal authority; they control the operation of the foundation, and they constitute or modify Rotary practices, goals, and rules. Even though Rotarians contribute large amount of money to the world headquarters of Rotary, they still cannot directly participate in decision-making for the programs as these decisions are made by the elected directors.

Ideology and Hegemony

Rotary International (RI) holds a convention each year, with participating members from more than 160 countries. Conference proceedings occur in languages such as English, German, French, and Italian. However, despite increasing popularity in such countries and regions as Taiwan, Hong Kong, and Singapore, Chinese is not a language spoken and translated at international conventions. In addition, literature that comes from the Rotary International is never translated into Chinese as well. These issues have caused Chinese speakers unable to understand many programs and new bylaws of the Rotary International. However, the Chinese have never argued about these issues or striven for their rights even though each member pays more than \$35 for membership fees each year, not to mention how much money they have contributed to the Rotary Foundation.

Feminism

Reflecting society in 1905, the organization was limited to male members and remained so officially until 1989. Then a woman who was refused membership in a Rotary Club in America sued the organization. The Supreme Court of the United States ruled that Rotary Clubs had to grant female membership; Rotary Clubs, thus, eliminated the male-only provision. Today, there are approximately 90,000 women Rotarians worldwide (Rotary, 2007), yet in some places such as Taiwan and Japan, many clubs still disallow women members. In addition, there has never been a woman who served as the president of RI. Even the 19-member board does not include a woman.

Also, according to the researcher's personal experience in Rotary Clubs in Taiwan, when we mention male clubs, many positive terms are attributed with them, such as generosity and task-oriented, but female Rotarian Clubs are attributed with negative characteristics such as emotionalism and stinginess. Men still run most Rotary Clubs, and the problems of sexism continue. Therefore, the researcher hopes that, with this study, organizations like Rotary Clubs may give women more power and voice. Female Rotarians themselves may be awakened to find more effective ways for full emancipation.

Leadership in Rotary Clubs

In Rotary Clubs, members cannot talk about politics, religion, nor race because they want to promote good relationships among members. Rotary organizations want to provide international service and promote peace and understanding throughout the world. Although Rotary Clubs have idealistic objectives, they have been facing the fast changes of business environments during recent years. As a result, membership has declined. Members are the organization's most important assets. They are the force that allows Rotary International to perform its many humanitarian efforts and achieve its mission. The Rotary organization needs to

be concerned about its own human capital, to strengthen their relationships with members, and to modify the Rotary's culture so that members feel a stronger commitment toward Rotary. The above factors all need to be guided by leadership styles. Thus, Rotary International should focus more on leadership styles to face the changes and modify their service direction to adjust to real world needs. The present study addresses these concerns.

Identification of the Population

Since the researcher has been actively involved in the Rotary Clubs of both District 3510 in Taiwan and District 6600 in the USA, the two districts have been selected for convenience as the study settings.

District 3510

District 3510 is located in Kaohsiung, Taiwan. The district is composed of 71 clubs (42 male clubs, 8 female clubs, and 21 mixed gender clubs) and approximately 2,067 Rotarians, including 1763 male Rotarians (85%) and 304 female Rotarians (15%). Among these clubs, there are 15 female presidents (21%) and 3 female District Governor Assistants only (15%) in 2007-2008 (Rotary, 2007).

District 6600

District 6600 is located in Ohio of the USA. There are 4201 members in total who belong to 67 mixed gender clubs in this district. There are no single sex clubs. In this district, there are 50 male presidents (75%) and 17 female presidents (25%). However, in 2007-08, this district has 15 male District Governor Assistants but no female Governor Assistants.

Frameworks of Survey

Cultural Dimensions and Research Question 1

Hofstede's research studied international subsidiaries of IBM between 1967 and 1973 and

was based on survey results, which were entered into an IBM database. The primary goal of the survey was to analyze work attitudes of international employees. Although the IBM survey was conducted in organizational contexts, Hofstede's model of culture is cited in cross-cultural research over 3,500 times and is applied to interpret a large variety of research findings (Callahan, 2004). However, Hofstede's theory of cultural dimensions has sparked criticism over the years. For instance, Soendergaard (1994) identified a number of articles, which pointed to three major constraints in Hofstede's study. First, the data collected from 1967-1973 are no longer valid. Second, the use of employees of one company as a foundation for conclusions about national dimensions was questionable. Third, the use of attitude surveys did not constitute a valid basis for this type of research. In addition, Baskerville (2003) questioned the use of countries as a unit of cultural analysis.

As previously stated, the concepts of communication are usually based on Western assumptions. In order to minimize cultural bias, the researcher has modified some cultural dimensions and developed more culturally specific scale items. The design of the cultural dimensions is displayed in Figure 3.1 (p. 94). Due to the lack of leadership studies in non-profit organizations in Taiwan and the United States, relational hypotheses regarding the differences in cultural dimensions cannot be developed. The first research question is formulated as follows:

RQ1: How do cultural value dimensions differ between Taiwan and the United States as represented by Rotary Club members?

Two of Hofstede's dimensions (Power Distance and Uncertainty Avoidance) are omitted for this study because of several reasons. First, according to Kim (1994), Chinese culture basically values high power distance, and many subordinates in Chinese organizations may anticipate an authoritarian leadership style in which leaders not only make decisions, assign clear

tasks to followers, but also strive to be kind and considerate toward their followers. However, if a Chinese leader adopts an authoritarian style within a large multinational corporation, this style may be a hindrance to successful management of the organization because it is difficult for the leader to control every aspect of the organization. In addition, there is less power distance in non-profit organizations since members tend to follow self-governing and volunteer models, and everyone is equal in such settings. Second, according to the researcher's personal experience in Rotary Clubs, Rotarians may participate in a culture with low uncertainty avoidance and tend to be more open to new ideas and outside influence because they often visit other clubs and meet various members. In addition, the various weekly programs provide Rotarians with many chances to know more about new issues and perspectives.

Rationale of the Cultural Dimensions

According to Robert Kohls's metaphor, "culture" can be viewed as an "iceberg" because most of an iceberg is invisible, located below the water level. Only a small part can be seen (cited in Lee, 1987). Nevertheless, what people do and say is based on cultural values that are invisible, which is below the level of the water, to use Kohls's metaphor. Chinese and the American cultural icebergs are certainly different. The essential dimensions which serve as the focus of the study are defined below:

Collectivism/Individualism. As stated earlier, Hofstede (1984) created an individualism index to evaluate a culture's relative location on the collectivism-individualism dimension. According to Hofstede's research (1980a) across 40 different countries, differences between Eastern and Western cultures regarding individualism-collectivism have been found. Many Eastern cultures (e.g., China and Korea) tend to be higher in collectivism, while numerous Western cultures (e.g., the United States and Canada) are more oriented to individualism. The

majority of the research studies on the individualism-collectivism dimension have involved comparisons of Asian samples with samples from the United States or Western Europe (e.g., Hui & Triandis, 1986; Kagitcibasi, 1987; Triandis, 1995).

The distinction of individualism-collectivism may be reflected in member involvement in the clubs' activities. According to the researcher's insider knowledge and personal experience, Taiwanese Rotarians involve their families into their club's activities while American Rotarians attend their clubs individually. Collectivist orientation for Taiwanese Rotarians refers to the fact that the "we" group is the source of identity, protection, loyalty, and dependent relationships. People are integrated into strong, cohesive groups that protect them and demand loyalty throughout their lifetime. Harmony and consensus are ultimate goals for the Eastern style collectivist cultures. In addition, in collectivist cultures, a leader owns unquestioned authority. Therefore, in order to be effective, the leader must be more skilled in the technical and performance aspects of the tasks than leaders in individualist cultures because no followers will compromise the leader by correcting him/her.

Furthermore, according to Earley (1998), a number of cross-cultural studies have shown that collectivists tend to have a stronger attachment to their organizations and tend to subordinate their individual goals to group goals. Indeed, many leaders in collectivist cultures highlight the importance of maintaining long-term relationships as well as in-group solidarity (Elenkov, 1998). The aforementioned central values of collectivist cultures are some of the main orientations associated with transformational leadership. That is, a transformational leader is anticipated to build followers' identification with a collective vision, as well as to enhance motivation and performance among followers (Jung et al., 1995).

By contrast, people in individualistic cultures try to satisfy their own self-interests and

personal goals (Hofstede, 1980a). In doing so, they take care of themselves and place higher priority on individual achievement, as well as on personal rewards based on satisfying transactional agreements. The person or self is defined as an independent entity. These characteristics match the transactional leadership model since they are typically more focused on short-term results. With the anticipated difference between Taiwan and the United States regarding individualism and collectivism, the researcher applies the cultural dimension of Individualism/Collectivism in this study.

Masculinity/Femininity. As we know, cultural values also define gender roles. In all cultures, biological sex is not the only factor in defining being male or female. Societal values and anticipation perpetuate gender role stereotypes in almost every culture and encourage males to be masculine and females to be feminine (Kilianski, 2002). Stereotypes of gender roles created by a culture govern our way of life. These stereotypes vary among different cultures as well as among different ethnic groups (Franklin, 1984; Harris, 1994; Landrine, 1985). According to Williams and Best (1990, 1994), gender stereotypes are the psychological characteristics understood to be differentially associated with women and men in a particular cultural group. Based on the researcher's personal experience, for example, when male Rotary Clubs are mentioned in Taiwan, many positive attributes are associated with those members such as generosity and open-mindedness, but female Rotary Clubs are associated with negative attributes such as emotionalism and stinginess. In addition, although Rotary International has eliminated the male-only provision since 1989, in some districts such as those located in Taiwan and Japan, many Rotary Clubs still disallow women membership. Therefore, there is a need to include masculinity/femininity as a cultural dimension in this study.

For the relationship between this dimension and leadership style, according to Hofstede

(2005), US business culture displays high masculinity. That is, leaders tend to attach great importance to achievement and assertiveness. Work goals that are predominantly popular among leaders and high performance are encouraged. Thus, US culture may be positively correlated with task oriented leadership style, that is, transactional leadership. In settings with lower MAS such as Taiwan (Hofstede, 2001), by contrast, leaders are anticipated to show care for their followers and nurture good relationships with them; these styles can be viewed as transformational leadership.

Value Priorities and Customs. Smith and Schwartz (1997) claimed that the value priorities and customs that are prevalent in a society are key elements in its culture to relate to all aspects of an individual's behavior. Since Confucianism, which represents the essential Chinese value priorities such as the concepts of face and thrift, has played an important role in Asian countries over many thousands of years. Thus, values and customs are well-suited for examining the ongoing process of individual and cultural changes in the dynamic social context of the world.

Face. There are two basic categories of face in the Chinese culture: *lian* and *mianzi*. A person's *lian* can be preserved by faithful compliance with ritual and social norms. One gains *lian* by displaying moral character, but when one loses *lian*, he/she cannot function properly in the community because respect is lost. However, *mianzi*, represents a more Western conception of face, a reputation, or respect achieved through success in life (Hu & Grove, 1991). Thus, while Americans may prefer not to embarrass themselves or others in public, they will not generally go as far as Chinese do to avoid embarrassment. As a Chinese saying that a person needs face like a tree needs bark (*ren yao lian; shu yao pi*) to express that a person's self-esteem is often formed on the basis of others' remarks.

Accordingly, Ting-Toomey (1988) asserted that members living in collectivistic cultures are oriented to other-face concern. The importance of “face need” for Chinese is also supported by empirical research. Smith (1991), for example, found that Chinese families in modern Taiwan constantly assess their acts in child-rearing practices, in husband-wife relationships, and in caring for the elderly to decide a loss or a gain of face in the family. Also, for Americans, to be honest is more important than to do face work, which means pleasing others (Hofstede, 2001b). These concepts are worthy to study, especially when leaders engage in business negotiations. To do face work, for instance, Taiwanese Rotarians will hold a large ceremony and spend much money for their clubs’ anniversary each year, but this is not the case for American Rotary Clubs. In addition, Taiwanese Rotarians wear formal clothing for their weekly meetings, and the meeting places are usually at prestigious places such as five-star hotels. American Rotarians, by contrast, wear more casual clothes for their meetings, and the meetings are normally held at an ordinary restaurant.

Subculture and Socializing Skills - In Taiwanese Rotary Clubs, there are some interest groups that develop as subcultures, such as reading, golf, and tennis groups. Each group has its own rules and rituals. In addition, a drinking ability is also a necessary socialization skill in Taiwan. Both subcultures and drinking ability can promote a close relationship (*gan qing*) more easily and quickly between the leader and members, who then feel deeply obligated to give each other whatever help might seem required in such a relationship. The Chinese word *gan qing* does not match with the Western concept of “emotions” (Sun, 1991); rather, it symbolizes mutual good feelings, empathy, friendship, support, and love without sexual feelings. As indicated earlier, *gan qing* can be cultivated through subcultures or socializing strategies by showing care for and helping the others. In turn, the others will return (*bao*) this care or favor (*ren qing*). For

the Chinese, *ren qing* and *bao* represent two important dimensions of interpersonal transactions. A person can give and take *ren qing* as interpersonal resources. Once *ren qing* is given by others, one immediately becomes indebted, and this give-and-take helps build a relational bond among members. In other words, *ren qing* can be used not only to express sincere feelings to others but also as “social investments” (Zhu, 1990).

However, using strategies in this way are not the case for American Rotarians. According to the researcher’s knowledge and experience of the Rotary Clubs, since values and customs vary in the United States and Taiwan, the strategies of leading and dealing with members will be different as well.

Norms and Regulations. According to Lee (1987), Western management concepts are based on rationality, control, and planning, whereas Chinese management perspectives are more contextual and intuitive. In this perspective, for instance, Westerners view time as linear, but the Chinese consider “time is cyclical” (p. 32). Moreover, according to Chen and Maxwell (2007), Chinese rely on *cing li fa*, which is literally translated as emotional laws (p. 680). In other words, Chinese tend to feel that people should not rely heavily on impersonal rules or laws because these rules or laws leave out individual feelings and judgments. In addition, sometimes, Chinese tend to use the “back door” strategy (such as giving gifts or pulling strings) to get a “yes” in response to their requests. To be specific, in the Chinese culture, *ren qing* coupled with *bao* manage in different types of interpersonal transactions. A person who understands *ren qing* knows how to reciprocate (*bao*). Therefore, the receiver of *ren qing* will not reject the provider’s requests because a person who is indebted to *ren qing* needs to pay back. A well-known Chinese saying, “You honor me a plum, and I will in return honor you a peach,” attests to this principle of reciprocity. To illustrate, if one were given a favor or a gift, one would immediately be in a

double-bind situation; rejecting it would be rude and disruptive to the harmony of the relationship, accepting it, however, would put one in a only “yes” condition (i.e., unable to decline any request for a favor). Also, if one fails to reciprocate, one is perceived as heartless. In addition, *xiao* (filial piety) for Chinese is a special form of *bao*. According to Wong and Stewart (1990), parents’ responsibility is to raise children, and children’s duty is to take care of parents in their elder years.

Americans, by contrast, are more law-abiding; they see everyone’s choices as limited by the framework of laws, regulations, rules, and procedures. They do not view the “back door” as something a moral, responsible person should do (Bond et al., 1993), and they also do not view the give-and-take as a relationship building instrument or social investments (Zhu, 1990).

Life-Long/Work-Related Relationships. Based on the concepts of “*la-guanxi*” or “networking,” the researcher would like to expand and clarify Hofstede’s cultural dimension of long-term orientation (or Confucian Work Dynamics) by operationalizing it as “Life-Long / Work-Related Relationships. Traditionally, the Chinese society has been hierarchically structured resulting from the Confucian concepts about the appropriate order of life and relations. In the Chinese culture, Confucianism is an authoritarian system that focuses on values such as conformity, submission, and respect for one’s parents and elders. In particular, the Five Cardinal Relations (Wu Lun), which are between sovereign and subject, father and son, elder brother and younger brother, husband and wife, and friend and friend, prescribe precise vertical relations between superiors and subordinates. Everyone knows their own position and to whom they must defer. These position differences are considered as the correct way of conducting relationships and are accepted at all levels of the hierarchy. However, Americans have learned to “question authority” in many different venues, including that of their parents. For instance, Americans

receive little attention about the Confucian idea of “filial piety” which is absolute obedience of their parents (Bond et al., 1993).

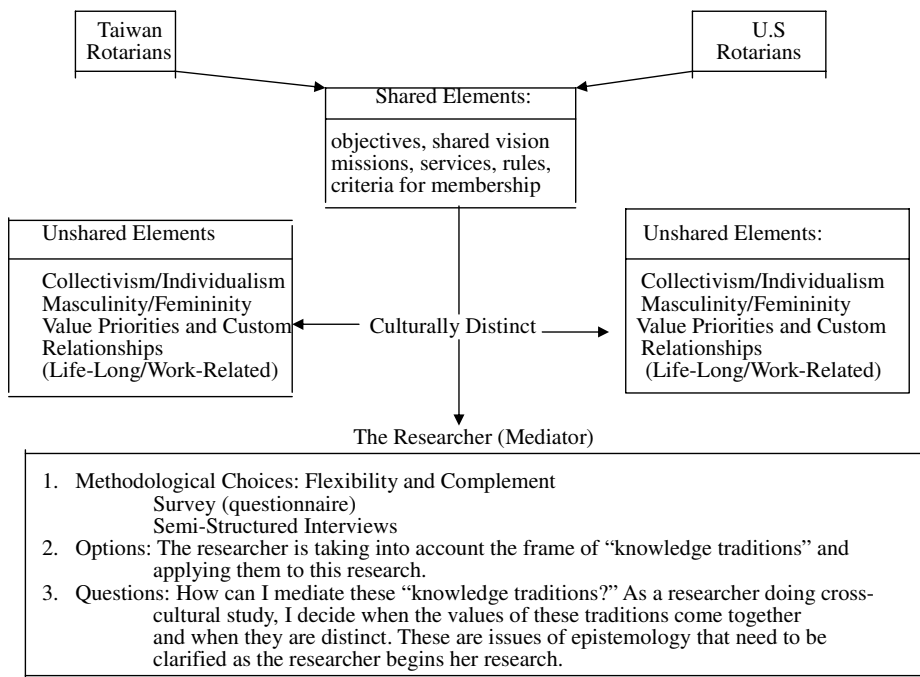
The Chinese have carried these values into their managerial practices to such an extent that a distinct Chinese leadership pattern has emerged. Followers must show respect and obedience to leaders, and those of unequal status maintain a social distance from one another to prevent familiarity destroying the order (Redding, 1986). The uniqueness of Chinese management culture is also indicated by some studies. For example, Ralston et al. (1993) revealed significant differences between Hong Kong and American managers. The researchers claimed that collectivistic, low-trust cultures such as Chinese cultures emphasize loyalty to and identification with one’s familial in-group. The relative acceptability of coercive or unethical upward influence strategies would be higher in situations involving members of cultural out-groups.

Since social interactions in Chinese cultures involve dynamic relationships, this important Chinese value is one of the cultural dimensions of this study. *Guanxi* or friendship-support relationships are increasingly complex relationships, which expand day by day, throughout the lives of the Chinese. According to Lee (1987), the Chinese form rich, life-long networks of mutual relations, usually involving reciprocal obligations similar to the Confucian rules. For the Chinese, personal relationships often take a long time to develop, therefore, as long as the relationships have been developed, they tend to stay very solid. In addition, Chinese generally learn that, it is essential to create links between people who have a mutually dependent relationship in their daily life, which has been defined as “*la guanxi*.” In doing so, Chinese may use some strategies such as showing care, giving a gift, or helping others (Hwang, 1987). In contrast to the social patterns in Western societies, especially the USA, these

relationships persist long after the groups dissolve. Except within some families, Americans generally avoid relationships of mutual dependence. Also, Americans have the notion of “networking,” which involves more limited obligations than “*guanxi*.” Networking requires getting acquainted with people who are in a position to give information and perhaps help in areas related to gaining employment or promotion in a job and to carrying out work-related responsibilities (Hwang, 2000). To this end, people in one’s network are not anticipated to provide assistance in a wide range of aspects of life as in *guanxi*; they are anticipated to take care of themselves (Bond et al., 1993). Therefore, the different concepts of relationship are worthy of examination in this study.

Also, it is predicted that transformational leadership may be more anticipated in a life-long relationship culture than in a work-related relationship culture because the employees in the former culture will anticipate their leaders to pay special attention to each individual’s needs for achievement and growth by acting as coach or mentor (transformational leadership involves the exercise of individualized consideration toward followers).

Figure 3.1
Cultural Dimensions in Rotary Clubs in Taiwan and the United States



Note. Cultural differences may be understood in terms of frames of reference: people use them to make sense of their social world. Asian perspectives of leadership should be developed from Eastern philosophy.

Full Range Leadership Framework and Research Question 2

As previously mentioned, Bass and Avolio's full range leadership framework (1994) is employed in this study, including transactional, transformational, and laissez-faire leadership (see Table 3.1 on page 96). According to Bass and Avolio (1997), various versions of the MLQ have been extensively applied in various organizations and countries throughout the world since 1985 and have undergone several revisions as more information. Robbins (2001) argued that the

approaches of transformational and transactional leadership should not be considered in a confrontational position. Transformational leadership builds upon transactional leadership. According to Robbins, it would be more effective and efficient for leaders to use both styles and strategies of transformational and transactional leadership in organizations. Accordingly, Engen, Leaden, and Willemsen (2001) added that since the transformational leadership style emphasizes the manager's intellectual stimulation and the individual consideration given to employees, this style can be depicted as a feminine leadership style. Here, the researcher provides some prior studies that specifically examined women and transformational leadership. Robbins (2001) discovered that female leaders display significantly more transformational behaviors and fewer transactional behaviors than male leaders. Similarly, Bass and Avolio (1993) found that female leaders use transformational leadership more frequently than male leaders. Accordingly, in Chao and Ha's study (2007), the participating female leaders in the U.S. cable industry all exhibit transformational and interactive leadership styles.

Although female leadership in non-profit organizations may tend to be more transformational, how much difference will there be when different countries adopt the three styles as suggested by Bass and Avolio (1997) is not known. Thus, the second research question is also exploratory in nature:

RQ2: What are the anticipated female leadership styles in non-profit organizations in Taiwan and the United States?

Table 3.1
The Definitions of Full Range Leadership Styles (Bass & Avolio, 1997)

<p>Transformational (Idealized Influence)</p> <p>These leaders behave in ways that result in being role models for their subordinates. The leaders are admired, respected, and trusted. Subordinates want to emulate them. Idealized Influence. Also, these leaders behave in ways that earn credits by considering the needs of others over their own personal needs. The leaders share risks with subordinates and are consistent rather than arbitrary. They can be counted on to do the right thing, demonstrating high standards of ethical and moral conduct. They avoid using power for personal gain.</p>
<p>Transformational (Inspirational Motivation)</p> <p>These leaders behave in ways that motivate and inspire those around them by providing meaning and challenge to their subordinates' work. Team spirit is aroused. Enthusiasm and optimism are displayed. The leaders get subordinates involved when they are envisioning attractive future states. They create clearly communicated anticipations that subordinates want to meet and also demonstrate commitment to goals and the shared vision.</p>
<p>Transformational (Intellectual Stimulation)</p> <p>These leaders stimulate their subordinates' efforts to be innovative by questioning assumptions, reframing problems, and approaching old situations in new ways. Subordinates' ideas are not criticized even they differ from the leaders' ideas. Creativity is encouraged. There is no public criticism of individual members' mistakes. New ideas and creative problem solutions are solicited from subordinates, who are included in the process of addressing problems and finding solutions. Subordinates are encouraged to try new approaches, and their ideas are not criticized because they differ from the leaders' ideas.</p>
<p>Transformational (Individualized Consideration)</p> <p>These leaders pay special attention to each individual's needs for achievement and growth by acting as coach or mentor. Subordinates and colleagues are developed to successively higher levels of potential. Individual differences in terms of need and desires are recognized. A two-way exchange in communication is encouraged, and "management by walking around" work spaces is practiced. Interactions with subordinates are personalized. The leaders delegate tasks as a means of developing subordinates.</p>
<p>Transactional (Contingent Reward)</p> <p>These leaders clarify the requirements for subordinates' performance to obtain rewards and punish obvious deviations from acceptable standards. The leaders assign or make agreement on what needs to be done and promise rewards or actually reward others in exchange for satisfactorily carrying the assignment.</p>
<p>Transactional (Management by Exception)</p> <p>Management by Exception Active: These leaders arrange to actively monitor deviances from standards, mistakes, and errors in the subordinate's assignments and to take corrective action as necessary. Management by Exception Passive: These leaders take corrective actions only when problems occur. They prefer waiting passively for deviances, mistakes, and errors to occur and then taking action</p>
<p>Laissez-Faire Leadership</p> <p>These leaders require little of others, are content to let things ride, and let others manage their own things.</p>

The Leadership and Culture Interface and Research Question 3

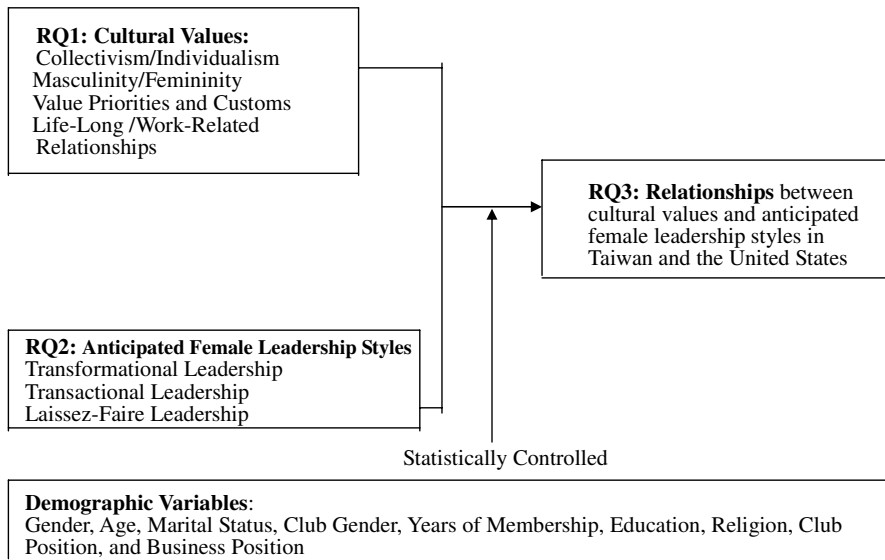
According to Den Hartog et al.(1999), the attributes that characterize leaders may vary across cultures. However, prevailing theories of leadership are US-made and based on assumptions of individualism rather than collectivism (House, 1995). In addition, much cross-cultural research shows that many cultures do not share these assumptions (Den Hartog et al., 1999). Thus, there is an urgent need to build a better understanding of the way female leadership is enacted in various cultures.

Bass (1997) conducted a study in different fields in several countries and concluded that the transactional-transformational leadership paradigm is universal. Accordingly, Den Hartog et al. (1999) presented supporting evidence collected from 62 cultures and found that certain attributes related to transformational leadership are universally approved as outstanding leadership attributes. However, Jung et al. (1995) argued that transformational leadership is more effective in collectivist cultures than individualist cultures because members demonstrate more respect for authority and obedience in collectivist cultures.

In this study, due to a lack of previous empirical findings to guide hypotheses regarding specific relationships between female leadership and the cultural dimensions in Taiwan and the USA, the following research question is formulated:

RQ3: What is the relationship between cultural values and anticipated female leadership styles in Taiwan and the United States?

Figure 3.2
Cultural Factors Affecting Members' Anticipated Female Leadership Styles



With a deep concern for female leadership in non-profit organizations, this study also intends to address how the new knowledge generated from the fieldwork and obtained from the participants' insightful responses to RQ1-RQ3 can be shared with the participants. Therefore, this study not only uses quantitative questionnaires to analyze the relationships between cultural values and anticipated female leadership styles, but also employs qualitative interviews to explain why the female leaders apply certain leadership styles in certain cultural settings and why they advance to the top much less than their male counterparts.

Framework of Semi-Structured Interview

Practiced Leadership Styles and Research Question 4

Based on the theories of leadership and conflict, this research study explores the

leadership style and the conflict management of female leaders involved in Rotary Clubs. With the increase in female leaders, the number of studies emphasizing women issues also grows, but few specific studies focusing on female leaders in non-profit organizations have been carried out. Thus, this research strives to explore the leadership style of female leaders in Rotary Clubs. As previously mentioned, a female leader frequently leads with a democratic management style and focuses on the care of her staff. Also, for a female leader, the official system of rewards and penalties is less often used, but personal charisma and maintaining good interpersonal relations are more emphasized (Crampton & Mishra, 1999). On the specific type of the leadership behavior, most male supervisors prefer transactional leadership, while female supervisors prefer transformational leadership, in which a leader uses charisma to win their subordinates' support and thus to help them solve problems while encouraging and caring for their work performances at the same time (Bass & Avolio, 1993).

According to Harris (2002), since conflict is common and inevitable in organizations, a manager usually spends 18% to 26% of his/her time in solving conflicts. In addition, due to the increasing number of female leaders in organizations and the capability of female charisma to help solving conflicts, this research project also tries to analyze how female leaders cope with the issues of conflict in non-profit organizations. The literary review in the previous chapter concludes that the five methods of conflict strategy (integrating, avoiding, compromising, dominating, and obliging) are influenced by sex, gender role, referent role, and culture. In general, to solve conflicts, female supervisors use obliging, avoiding, integrating, and compromising styles. One's sex or gender, however, does not necessarily correspond to one's choice of conflict strategy, which may also be influenced by personal views, contingency, and the consequence of the conflict. Hence the fourth question is an open-ended inquiry of the actual

leadership styles practiced by female leaders.

RQ4: What kind of leadership styles do female leaders espouse in Rotary Clubs, including communication styles in the decision-making process and conflict management styles?

The literature review in the previous chapter shows that a gender stereotype in an organization would result in the glass ceiling effect, which is “an artificial obstacle resulted from deviations of attitude or organization, which makes a qualified person unable to be promoted to a position in management” (Northouse, 2007). The glass ceiling is a result of the social anticipation of the sexual stereotype, and thus influences female behavior and performance in an organization. Thus, the fifth and sixth research questions of this research address the impact of gender stereotype and glass ceiling effects on female leadership in Rotary Clubs:

RQ5: Why are the majority of female leaders not advancing to top positions in Rotary Clubs?

RQ6: Do Rotarians perform different leadership styles according to gender?

Despite the obstacles, some female leaders can develop strategies to deal with a male-dominated organization. In order to have a better understanding about how the female leaders apply certain leadership styles in certain cultural settings, the last research question is formed as follows:

RQ7: How can female leaders develop suitable and effective strategies for dealing with the male-dominated organizations in Taiwan and the United States?

Summary

Chapter III discusses the theoretical frameworks and elaborates on the research questions. Based on Bass and Avolio’s full range leadership framework of transactional, transformational, and laissez-faire leadership and the adaptation of Hofstede’s cultural dimensions and the

integration of the Chinese life-long/work-related relationship, the present study develops the first three research questions to quantitatively explore and compare the relationships between cultural values and their anticipations of female leadership styles in the non-profit organization of Rotary Clubs in Taiwan and the USA. For an in-depth understanding of the relationship between perceptions of cultural values and female leadership styles in the non-profit organization, four other research questions are designed to qualitatively reveal female leaders' insights and difficulties when dealing with conflicts in the male-dominated Rotary Clubs. This chapter also explains the rationale for cultural dimensions, full range framework leadership, and the interface of cultural values and leadership styles.

CHAPTER IV

DATA AND METHODOLOGY

Having discussed the theoretical frameworks with an elaboration on the research questions in the previous chapter, the researcher introduces the research methods in Chapter IV. As previously stated, both quantitative and qualitative methods were applied for the present study. By using surveys and interviews for data collection, this study triangulated the data and injected breadth in describing the relationship between cultural values and female leadership styles, depth in revealing the cultural perceptions of Rotarians in both Taiwan and the United States, and validity or trustworthiness in the findings.

Survey

In this study, the researcher was constrained by the shortage of time, resources, and funds. Saving costs is one of the biggest concerns of doing surveys. Thus, the mail survey method was selected as the data collection technique for this study to gain the Rotarians' general notion of anticipated female leadership in the two countries. According to Singleton and Straits (2005), the survey method is an appropriate way to generalize an accurate picture of behaviors or ideas, and mail questionnaires have been found to be one of the most frequently used methods to conduct an accurate survey. In addition, the survey instrument in the study was developed by using some existing, field-tested leadership measures such as Bass and Avolio's (1997) Multifactor Leadership Questionnaire Form 6S (MLQ6S). The researcher also modified Hofstede's (1994) Value Survey Module (VSM94) and took into account an insider's frame of "knowledge traditions" to contribute to the research questionnaire design.

Participants

Participants are Rotarians drawn from the population of Rotary District 3510 in Taiwan

and Rotary District 6600 in the United States because the researcher has been an active Rotary member in both districts. The sample size was designed to be 384 participants with a 95% confidence level and a 5% error tolerated rate since there are around 2000-4000 members in each district (Stacks and Hocking, 1999). However, considering the issue of response rate, the researcher enlarged the sample size to be 550 participants for each district.

The samples for this study were selected based on the criteria of functional equivalence and representativeness. The samples are functionally equivalent since all of the participants are Rotarians in both countries. Rotary is an international organization; therefore, Rotarians around the world all share similar missions and goals, provide similar objectives of services, and have the same criteria for membership. In addition, the two districts are similar in size (71 clubs in District 3510 and 67 clubs in District 6600). To be representative of the Rotarians, the sample was randomly chosen. This design is similar to Hofstede's use of one organization to examine different cultural values.

Instrumentation

Based on the items in MLQ6S (Bass & Avolio, 1997) and VSM94 (Hofstede, 1994), a self-administered questionnaire was devised for this research. However, since VSM94 was initially designed for American culture, and this study was conducted in both Taiwan and the United States, some scale items were changed to include culturally specific items. In order to encourage respondents to participate and avoid a time-consuming and costly process, this questionnaire mostly used closed-ended questions. Most questions refer to such matters as the members' cultural values and their anticipated female leadership styles in Rotary Clubs in Taiwan and the United States. For example, the participants were asked what their anticipations of female leadership styles in the decision-making process and conflict management are. After developing

the questionnaire, the researcher conducted a pretest to eliminate or fix the items that were repetitive or ambiguous. For instance, the following item was determined to be confusing by the participants: "I use social skills such as exchanging reciprocal favors in order to build relationships with others." After discussing with some professors in the organizational communication field and few participants, the researcher fixed it as "Providing a favor, treating people, or giving a gift is a necessary social skill for building up relationships with others."

For cross-cultural research, it is imperative to create equivalent bases upon which such comparisons could be based, and the equivalence can only be assured through the use of rigorous procedures, such as back-translation (Lonner, 1979). Thus, the questionnaire were designed in English and translated into Chinese. A Chinese Ph. D student backward translated the Chinese version of the questionnaire into English. An American English teacher compared the original English questionnaire and the back-translated version to identify the questions that could cause differences between the original and the back-translation. The translation was revised to deal with the differences. All participants were invited to complete the questionnaire in their native languages.

The questionnaire contains three parts. Part A comprises 20 declarative statements to measure four cultural dimensions (Collectivism, Masculinity, Value Priorities and Custom, and Relationships). Part B assesses Rotarians' anticipated female leadership styles. The 21 items in Part B are adapted from the MLQ6S, including transformational leadership styles, transactional leadership styles, and laissez-faire style. In addition, since MLQ6S items were not specific enough to answer the research questions, the researcher developed five supplemental questions regarding Rotarians' anticipation of female leadership styles in the decision-making process and conflict management strategies in Part B as well. Part C asks for demographic information.

Furthermore, most of the items in the first two parts asked the respondents to indicate how much they disagree or agree with each of the statement on a 5-point Likert scale (1 = Strongly Disagree to 5 = Strongly Agree). The researcher estimated that the questionnaire would take between 15-20 minutes to complete (The English and Chinese version of the survey questionnaires can be found in Appendix D and E). After the data collection phase was completed and the data was entered into the computer, Statistical Package for the Social Sciences (SPSS) for Windows was used for the final data analysis. The following section contains detailed descriptions and examples of the questionnaire.

Cultural Value Dimensions (Part A)

The cultural value dimensions (see Chapter III for detailed discussions), as well as examples of questionnaire items are presented below. On all subscales, a high score indicates a high degree of the characteristic concerned. For instance, a high score on the Collectivism/Individualism dimension displays a high degree of Collectivism.

Collectivism/Individualism refers to the degree to which a society favors collectivistic behavior. For example, “Harmony and consensus in our club are ultimate goals.”

Masculinity/Femininity refers to the extent to which a society minimizes gender characteristic differences. For instance, “Females in higher positions are not particularly assertive.”

Value Priorities and Customs refers to prevalent values or customs in a society, which relate to all aspects of individual’s behavior. For instance, “Thrifty is a good merit. I practice it in my daily life.”

Long-Term/Work-Related Relationship refers to the extent to which a society encourages either long-term or work-related relationship. For instance, “I prefer to invest in lifelong personal

networks in order to achieve long-term social support.”

Multifactor Leadership Questionnaire (Part B)

A five-point rating scale was utilized to measure anticipated female leader behavior, ranging from 1 = “Strongly Disagree” to 5 = “Strongly Agree.”

Transformational Leadership Dimensions that were discussed in Chapter III and used as examples of questionnaires for the self-assessments for each of the dimensions are presented below. On all subscales, a high score indicates a high degree of the characteristic concerned.

Idealized Influence refers to leaders who are respected and trusted by members. A sample item looks like “I anticipate female leaders to let members feel good to be around them.”

Inspirational Motivation refers to leaders who can increase awareness and understanding of mutually desirable goals. An item in this sub-scale looks like “I anticipate female leaders to help members find meaning in their work.”

Intellectual Stimulation refers to leaders who persuade members to question their own values, beliefs, and assumptions. A sample item is “I anticipate female leaders to enable members to think about old problems in new ways.”

Individualized Consideration refers to leaders who treat members fairly but differently on a one-on-one basis. A sample item is “I anticipate female leaders to help members develop themselves.”

Transactional Leadership Dimensions that were discussed in Chapter III and used as examples of the questionnaire for the self-assessments for each of the dimensions are presented below. On all subscales, a high score indicates a high degree of the characteristic concerned.

Contingent Reward refers to leaders who emphasize an exchange of appropriate rewards when members meet agreed-upon objectives. A sample item is, “I anticipate female leaders to tell

members what to do if they want to be rewarded for their work.”

Management-by-Exception refers to leaders who monitor situations to ensure that mistakes are not made and intervene in a process when things go wrong. A sample item is, “I anticipate female leaders to not try to change anything, as long as things are working.”

Laissez-Faire Leadership Dimension refers to the leadership style with which the leader avoids taking responsibility. An example item is, “I anticipate female leaders to feel OK with members whatever they want to do.”

Demographic Information (Part C)

Demographic items were designed to suit the needs and goals of the present study, including age, gender, club gender, marital status, education, religion, years of membership, club position, and work position.

Pilot Study

Since the researcher has modified some cultural dimensions and scale items as culturally specific for the questionnaire, a pretest was conducted in each district. Fifty Rotarians drawn from the two districts participated. In order to ensure the internal consistency of the scales that measure members’ cultural values and their anticipated female leadership styles, reliability tests based on Cronbach’s Coefficient Alpha were conducted. A scale with really good consistency should have a reliability score of .9 or higher, but if the scale has shown scores with coefficients below .5, they would not be used in this study (Reinard, 2001).

The reliability results for the pretest demonstrated that some items in Part A (cultural dimensions) had low reliability scores. For instance, the reliability result scores of the value priorities and customs and life-long to work-related relationship were .411 and .486, respectively. The researcher, therefore, fixed the wording based on two professors’ comments. The other two

reliability scores of collectivism and masculinity were .638 and .587, respectively, and they reached the acceptable standard (Reinard, 2001). In addition, the reliability results of the pretest showed that all items in Part B (leadership styles) had high reliability scores. For example, the reliability scores of transformational leadership reached .932, transactional leadership was .671, and laissez-faire reached .761. Therefore, there was no need to change the items in Part B.

To test the validity of the questionnaire questions, the researcher invited two professors specialized in survey research to review the questionnaire and determine whether the items are representative, and whether this research is measuring what the researcher intends to measure (face validity).

Procedures of the Study

First, the researcher applied to the Human Subjects Review Board (HSRB) for approval of this study design and the questionnaire. The survey was conducted after getting the approval from the BGSU Human Subjects Review Board (Appendix A). For the sampling frame, the researcher asked for the Rotarian membership list from the two Rotary District governors. Based on the membership list, the researcher randomly chose a probability sample of 550 subjects from each district. Random numbers were drawn from a random number generator (See the web site <http://www.randomizen.org> for more details).

After receiving the endorsements of the two district governors of Rotary, the researcher mailed the questionnaire to a total of 1100 randomly selected Rotarians in both countries: 550 questionnaires were sent out to Rotarians in District 3510, Taiwan from June 15 to July 15, 2007, and 550 questionnaires were sent out to Rotarians in District 6600, the United States from September 15 to October 15, 2007. The survey instruments were distributed by mailing to the randomly chosen subjects with an enclosed pre-addressed and postage-paid return envelope,

governor's endorsement (Appendix C), and a consent letter (Appendix B) explaining the purpose of the study. The consent letter stated clearly that their responses would be treated as confidential, and there were no right or wrong answers to the questions. Also, it is stated clearly in the questionnaire instruction that participation was completely voluntary. This is common practice around the world, notwithstanding the effect of voluntarism on the constitution of samples.

Respondents were asked to return the completed surveys to the researcher via the enclosed pre-addressed and postage paid envelope and informed that completion of the surveys equated to granting their consent to partake in the study. In order to raise the response rates, the researcher not only made presentations explaining the study goals to the Rotary District governors to get their endorsements but also developed an online version of questionnaire for the participants for easier access and completion.

However, with the initial poor response rates, two follow-ups were conducted in both districts by either sending e-mail messages or mail reminders to the members: these reminders were sent to District 3510 members from July 16 to 30, 2007 and District 6600 members from October 16 to 30, 2007.

Study Operationalization

Dependent Measures

As stated earlier, the dependent variables in this study are the anticipated leadership styles. According to the full range leadership framework (Bass & Avolio, 1994), there are seven styles. For clarity and convenience, the researcher decided to combine the leadership styles into three categories: transformational leadership (Idealized Influence, Inspirational motivation, Intellectual stimulation, and Individualized consideration); transactional leadership (Management-by-Exception and Contingent Reward); and laissez-faire leadership. The

pragmatic reason for reducing the number of response categories is that results can be more easily understood when the dependent variable includes three rather than seven categories. Since the sample sizes for each district are not small and equalized by selecting randomly, all the test statistics should tend to be robust (Reinard, 2001).

The respondents were asked to indicate how much they disagree or agree with each of the statement on a 5-point Likert scale. Therefore, the items about the three dependents - Transformational Leadership (TFLEA), Transactional Leadership (TALEA), and Laissez-Faire Leadership (LFLEA) - were measured on a Likert scale of 1 to 5: (1) *Strongly Disagree*; (2) *Disagree*; (3) *Neutral*; (4) *Agree*; and (5) *Strongly Agree*. But if the respondents have no response about this question, the responses include don't know and no answer.

Independent Variables

Five focus independent variables were applied in this study. First, there were four cultural dimensions as focus independent variables in this study, and the subjects were invited to indicate their cultural opinions about 20 statements. The statements about the four focus independent variable - *Collectivism* (COL), *Masculinity* (MAS), *Value Priorities and Customs* (CON), and *Life-Long Relationship* (LLREL) – were measured on a scale of 1 to 5: (1) *Strongly Disagree*; (2) *Disagree*; (3) *Neutral*; (4) *Agree*; and (5) *Strongly Agree*. However, if the respondents have no response to this question, the data offer answers don't know and no answer. Also, in order to examine national differences, the variable of *Country* was used as a focus independent variable in this study as well.

In addition, nine control variables such as gender, age, years of membership, education, religious beliefs, club gender, club position, business position, and marital status were included in this study. First, as for the age of respondent (*AGE*: 25-89): the values for this variable

indicated that exact amounts of the attribute possessed by the case. Second, years of formal education (*EDUC*) were categorized into three items: *High School or below*; *Bachelor Degree*; and *Master or Ph.D. Degree*. Third, gender (*FGENDER*) was a dummy variable with female coded as 1 and male as 0. Fourth, religious preference (*RELIG*) was categorized into six items: *Christian/Catholicism*; *Jewish*; *Buddhism*; *Moslem/Islam*; *Hinduism*; and *No Religious Affiliation*. Fifth, club gender (*CLUBGEN*) was grouped into three items: *Male Club*; *Female Club*; and *Mixed Gender Club*. Sixth, club positions (*RCPOS*) were categorized into five items: *President*; *Past President*; *Vice President*; *Member Only*; and *Others*. Seventh, business positions (*BSPOS*) were grouped into five items as well: *Managerial*; *Non Managerial*; *Unemployed*; *Retired*; and *Others*. Then, for marital status (*MARITAL*), respondents were classified into four items: *Single/Never Married*; *Married*; *Widowed*; and *Divorced/Separated*. Last, as for the length of membership (*MEMBER 0-50*): the values for this variable indicated exact amounts of the attribute possessed by the case.

Validity and Reliability

To test the validity of the questions in the questionnaire, the researcher requested a review of the questionnaire by two professors specializing in quantitative research to determine whether the items were representative, and whether the research was measuring what is intended to be measured, thus ensuring the face validity standard. Accordingly, items that cannot be classified into relevant categories were dropped in the final questionnaire. Reliability means the internal consistency of the measurements. To assess the reliability of this study, the researcher used at least three items to measure a concept; Cronbach's Coefficient Alphas (1951) were used to test the reliability of the cultural values and leadership style scales.

Internal Consistency

Similar to the pilot study, the research questionnaire had four parts, which measure the participants' cultural values and anticipated leadership styles. Hofstede's dimensions (1994) were modified as the theoretical basis for the questions. As previously stated, the wordings of some items in Part A were fixed based on the results of the pilot study and the comments of the two professors. However, after running the Cronbach's Coefficient Alpha tests for the formal questionnaire, the researcher still encountered low reliability scores for some items. Therefore, in order to achieve acceptable reliability scores, three items in Part A were omitted from further analysis: COL5, MAS9, and LLREL16. For the leadership items in Part B, all the three leadership clusters performed adequately, ranging from $\alpha = .917$ to $\alpha = .681$ in the present study. As Clark and Watson (1995) indicated that reliabilities in the .605 and .705 range have been characterized as good or adequate. The internal consistency coefficients of the items in the questionnaire are presented in Table 4.1.

Table 4.1

Reliability for Sub-Scales Variables

Variables	α Scores
Part A: Cultural Dimensions	
Collectivism/Individualism	0.662
Masculinity/Femininity	0.625
Value Priorities and Custom	0.574
Long-Term/Work-Related Relationship	0.575
Part B: Leadership Styles	
Transformational Leadership	0.917

Transactional Leadership	0.681
Laissez-Faire Leadership	0.781

Revised Scales

This cross-cultural study has applied the leadership framework developed by Bass and Avolio (1997). The researcher has also modified the cultural dimensions proposed by Hofstede (1984, 1994, 2001) to explore and compare the relationships between cultural values and the Rotarians' anticipations of female leadership styles in a non-profit organization. The survey was conducted in Rotary Clubs in Taiwan and the United States of America and utilized a simple sampling design to obtain a representative sample of Rotarians aged 25 or older, according to the Rotarian membership in Taiwan and the United States. The sample size for this research was 307 in total.

The anticipation of female leadership styles was the main dependent variable in this study. It was measured by the question "What are the relationships between the Rotarians' cultural values and their anticipations of female leadership styles in Rotary Clubs in Taiwan and the United States of America?" A questionnaire was used to answer this question. The questionnaire contains three parts. Part A consists of 20 declarative sentences to measure four cultural dimensions, and Part C asks for demographic information. The items of both Part A and Part C were independent variables that would be explained later. The items of Part B assess the Rotary Club members' anticipated female leadership styles, and they were the main dependent variables of this study. 21 items in total in Part B were adapted from the MLQ65 (Bass & Avolio, 1997), including transformational leadership styles, transactional leadership styles, and laissez-faire style. Most of the items in Part A and Part B were modified mainly for formulating the

consistency in scale in which all respondents were asked to indicate how much they disagree or agree with each of the statements on a 5-point Likert scale.

Independent Variables

Independent variables in this study included focus variables such as cultural dimensions and control variables such as demographic variables. After the reliability test, some items were dropped from the original scales to improve the reliability of the scales. The revised scales contain at least three items in a scale that achieved a reliability from .574 to .662 as shown in Table 4.1 Part A (p. 111).

Cultural Dimensions

NCOL (Collectivism). This scale is the average of COL1, COL2, COL3, and COL4, measuring people's collectivism. This variable does not include COL5 so as to improve reliability.

NMAS (Masculinity). This scale is the average of MAS6, MAS7, MAS8, and MAS10, evaluating members' masculinity. To improve reliability, the researcher has removed MAS9 from further analysis.

NCON (Customs). This scale is the average of CON11, CON12, CON13, CON14, and CON15, measuring Rotarians' value priorities and customs.

NLLREL(Long-Term Relationship). This scale is the average of LLREL17, LLREL18, LLREL19, and LLREL20, testing people's life-long relationship value. To improve reliability, the researcher has deleted LLREL16.

COL5, MAS9, and LLREL16 have been omitted from data analysis because of two reasons: First, some respondents indicated that they were confused by the three items. Second, based on the reliability tests in this study, omitting the three items would have better reliability scores.

Dependent Variables

Transformational Leadership

NTFLEA1 (Inspirational Motivation). This scale is the average of TFLEA1, TFLEA2, and TFLEA3, measuring the leadership style of Idealized Behaviors.

NTFLEA2 (Inspirational Motivation). This scale is the average of TFLEA4, TFLEA5, and TFLEA6, measuring the leadership style of Inspirational Motivation.

NTFLEA3 (Intellectual Stimulation). This scale is the average of TFLEA7, TFLEA8, and TFLEA9, measuring the leadership style of Intellectual Stimulation.

NTFLEA4 (Individualized Consideration). This scale is the average of TFLEA10, TFLEA11, and TFLEA12, measuring the leadership style of Individualized Consideration.

NNTFLEA (Transformational Leadership). This scale is the average of NTELEA1, NTELEA2, NTELEA3, and NTELEA4, measuring the transformational leadership style.

Transactional Leadership

NTALEA1 (Contingent Rewards). This scale is the average of TALEA13, TALEA14, and TALEA15, measuring the leadership style of Contingent Rewards.

NTALEA2 (Management by Exception). This scale is the average of TALEA16, TALEA17, and TALEA18, measuring the leadership style of Management by Exception.

NNTALEA (Transactional Leadership). This scale is the average of NTALEA1 and NTALEA2, measuring the transactional leadership style.

Laissez-Faire Leadership

NNLFLEA (Laissez-Faire). This scale is the average of LFLEA19, LFLEA20, and LFLEA21, measuring the laissez-faire leadership.

Statistical Analyses

The survey data have been analyzed by using basic descriptive statistics, and a series of

regression analyses have been run with SPSS. Since there are three leadership styles as the dependent variables, three separate multiple regression analyses have been conducted with four cultural dimensions as the independent variables and each leadership style as the dependent variable. In all analyses, the researcher similarly used three models to assess the relationships among variables. Frequencies were first run for all cultural dimensions, leadership styles, demographic information, and control variables. Because there are three dependent variables (transactional, transformational, and laissez-faire styles), testing the third research questions with three separate multiple regression analyses has been conducted with each dependent variable (anticipated female leadership styles) and the independent variables (four cultural dimensions). In analysis, demographic variables such as gender, age, club gender, marital status, length of membership, education, religious beliefs, and business position have been statistically controlled in order to rule out their influence on the results.

Frequencies were run for all cultural dimensions, leadership styles, demographic information, and control variables to examine data distribution and data entry errors, and then statistical significant tests were run to compare the differences between Taiwan and the United States.

RQ1: How do cultural value dimensions differ between Taiwan and the United States as represented by Rotary Club members?

Since the researcher is comparing the two countries, the variable *COUNTRY* is a two category dummy variable. Also, because the dependent variable is an interval variable; therefore, the independent sample t-test is appropriate to determine the differences in dimension scores between the two countries.

RQ2: What are the anticipated female leadership styles in non-profit organizations in

Taiwan and the United States?

The researcher identified the central tendency and distribution of the scores of each leadership style and compared the mean score of seven factors from the Full-Range of Leadership model to test which are the anticipated female leadership styles in both countries. As the researcher assesses the scores, she has divided the seven factors into three leadership style categories in order to have the results be more easily understood. The first category would be the mean score on Q1 to Q12 of the Part B of the questionnaire, which represent items that directly measure the degree to which the leadership is transformational: higher mean score on these items indicates more frequently displayed transformational leadership. The second category would be the mean score of the Q13 to Q18 of the Part B with higher mean score on these questions suggests the Rotarians anticipate female leaders to use transactional leadership style with reward systems and/or corrective structures. The last category, laissez-faire leadership, is the mean score of the Q19 to Q21 with higher mean score indicates that the anticipated leadership style is to provide little structure or guidance to members. In addition, the researcher has compared two countries in order to know the differences in Rotarians' anticipated female leadership styles with the independent sample t-test. The test shows whether the mean differences in these anticipated female leadership styles are significant between the two countries.

RQ3: What is the relationship between cultural values and anticipated female leadership styles in Taiwan and the United States, and what are the best predictors of leadership style anticipations?

In order to compare the country differences regarding the relationships between cultural values and anticipated female leadership styles and see how different variables affect each other, a series of regression analyses have been run in SPSS. Since there are three leadership styles as

the dependent variables, three separate multiple regression analyses have been conducted with four cultural dimensions as the independent variables and each leadership style as the dependent variable. In all analyses, the dependent variable is each of the three leadership styles. In Model 1, the researcher has first included the focus independent variables – four cultural dimensions and the variable *COUNTRY*. *COUNTRY* is recoded into a dummy variable: *Taiwan* (1=Taiwan, 0=US). In Model 2, the researcher has added the control variables such as gender, age, marital status, years of membership, club gender, education, religious beliefs, club position, and business position. The nominal variables are recoded into dummy variables, such as *Female* (1=female, 0=male).

In Model 3, the researcher has created four cross products in order to examine the interactions between *Taiwan* and each cultural dimension: “*TAIWANCOL*” (compute Taiwan x Collectivism, that is the cross product of Taiwan and Collectivism), “*TAIWANMAS*” (compute Taiwan x Masculinity, that is the cross product of Taiwan and Masculinity), “*TAIWANCON*” (compute Taiwan x Value Priorities and Custom, that is the cross product of Taiwan and Value Priorities and Custom), and “*TAIWANREL*” (compute TCOUNTRY x Relationships, that is the cross product of Taiwan and Relationships). If the results are not significant, then there will be little evidence to suggest that there is interaction between country and cultural dimensions.

Model 3 is the complete model. From these Models, the researcher could tell whether the effects this data get differs between the two countries; that is, which has a statistically significant effect on the response variable: the anticipated leadership style.

Semi-Structured Interview

To answer the second set of research questions, the researcher employed the semi-structured interview. The purpose of conducting interviews qualitatively differs from that of

the quantitative approach offered by the survey. Qualitative interviewing aims to provide insightful descriptions and explanations instead of emphasizing measurement and predictions of related relationships. Although the quantitative survey can define the surface of organizational culture, such as manifestations of values and normative practices and providing easily comparable data, it cannot reveal cultural nuances and is limited to predetermined dimensions (Keyton, 2005). Qualitative researchers have critiqued the survey data because categorizing inescapably leads to the omitting or lumping together valuable information. Qualitative researchers also question quantitative methods' capability to capture the complexity and multiple layers of organizational life because the mechanistic viewpoint of organizational reality fails to address issues like context, process, and human agency.

Hence, the design of semi-structured interview questions is not highly standardized or structured in order to encourage interviewees to tell their stories, which are "situated, improvisational, and collaborative enactment of cultural scripts" (Taylor & Trujillo, 2001, p. 177). Moreover, qualitative interviewing tries to understand the complex behavior of organizational members without imposing any prior categorization that might limit the field of inquiry. Another characteristic in analyzing qualitative interviewing data is the focus on language, and special attention is paid to locating the collective construction of culture in the nexus of interviewees' symbolic invoking of certain language, rituals, metaphors, and narratives salient to organizational life. In other words, qualitative interviews provide interpretive and descriptive analyses of the symbolic and other meanings that reflect the routine practices of Rotary Clubs in this study.

Background

In order to gauge the quantitative findings, the researcher has also conducted 25

interviews with current/past female and male presidents in both districts. Compared with a quantitative survey, an in-depth interview gives the researcher a new interpretation (Glesne & Peshkin, 1992). There are some advantages of the in-depth interview. First, many new questions may be explored from a long and deep interview. Second, an interview is more flexible since questions can be changed depending on the interviewee's answer or reaction. For some sensitive questions, the answer can be obtained by using questions framed in different ways, and for some interesting questions, further exploration can be made. Third, an in-depth interview emphasizes the interaction between the interviewer and the interviewee, and some misunderstanding about questions can be clarified immediately to increase the authenticity of the result. Fourth, the interviewer herself is the researcher, who understands the purpose of the research and thus is able to change questions to meet the needs (Glesne & Peshkin, 1992).

There are three styles of in-depth interviews: structured interview, non-structured interview, and semi-structured interview. A structured interview, also known as a standardized interview or research-administered survey, uses standardized questions to ensure that all of the interviewees answer the same questions in the same order. A non-structured interview is an open-ended, individualized, and conversational dialogue between the interviewer and the interviewee based on certain questions. A semi-structured interview is based on a prepared outline and question list: the interviewer asks the interviewee a set of structured questions on certain issues. The interviewer decides the order of the questions and wording during the open conversation to obtain more profound information from the interviewee. In general, a semi-structured interview is more flexible than a structured interview since it is not limited like the structured interview, and thus it is usually adopted in a situation involving a few interviewees and limited required quantifying of the data (Glesne & Peshkin, 1992).

The previous research related to leadership style and the conflict strategy of the female leaders in non-profit organizations has been insufficient. The study of organizational behavior, communication, and conflict strategy has grown into one of the major trends in communication studies. Since the survey from the questionnaire is unable to specifically describe if the personal uniqueness of a female leader would influence her leadership style and anticipated conflict strategy, this research thus also applied semi-structured interviews as a method for collecting insightful information, through which more profound and analytical information could be obtained.

Interview Subjects

The interviewees in this research were not limited to only current presidents in Rotary Clubs, but included all past or current female and male presidents which depend on their voluntariness and willingness. In addition, the choice of the interview respondents must be female or male leaders working in business organizations as well.

Anticipated Leadership Styles

The anticipated leadership styles studied in this research are the anticipated methods (or principals) used by female leaders in Rotary Clubs to manage their members while they complete tasks or services.

Conflict Strategies

The conflict strategy noted in this research consists of the methods applied by female leaders to cope with and solve a conflict (or a dissension) within Rotary Clubs. The category applied in this research is based on the model of five-styles proposed by Rahim (2001): integrating, dominating, compromising, avoiding, and obliging. Furthermore, the interviewee may change the applied strategy as the conflict develops, and thus more than one strategy may be

used to solve the conflict. Therefore, in order to prevent a contradictory situation during analysis, this research has only analyzed the first strategy used by the interviewee during a conflict.

Interview Instrument Design

The content of the in-depth interviews for this research includes a short questionnaire and three series of open questions, all of which are designed based on the purposes of this research and relevant documents. In the previous paragraphs, the researcher has explained four developed questions of the research to explore the leadership style, conflict strategy, and difficulty management of a female leader: RQ4: What kind of leadership styles do female leaders espouse in Rotary Clubs, including communication styles in decision-making process and conflict management styles? RQ5: Why are more female leaders not advancing to top positions in Rotary Clubs? RQ6: Do Rotarians perform different leadership styles according to gender? And RQ7: How can female leaders develop a suitable and effective strategy to deal with male-dominated organizations in Taiwan and the United States?

Based on the questions above and after consulting the previous related research, the researcher thus has designed the interview questions for this research project. The first series of open questions are: Please briefly talk about your duty, task, and styles for being a female/male president in the Rotary Club, and give an example of a conflict between you and your members as well as how you coped with the issue. These questions make the interviewer familiarize herself with the working situation of the interviewee by probing the interviewee to talk about her work. In this question, through the interviewee's description of the conflict as well as how she coped with it, the interviewer is able to deduce the strategy used in the conflict, and thus answer the third research question.

The second open series of questions are: As a female/male leader in the Rotary Club, how

do you define leadership, and how do you lead and manage your members? What are your methods and your principles? Is there any difference between you and other different gender presidents in your leadership style? And is there any different style you use between your business organization and the Rotary Club? The description of the interviewee's personal leadership style and work ethic allows the interviewer determine interviews' leadership styles (or behaviors) and thus to answer the first research question.

The third series of open questions are: What is the ratio of male and female members as well as of male and female presidents (including past presidents) in the club and in the district? Does this ratio influence you as a leader in the Rotary Club? Why? What kind of barriers or difficulties have you ever met, and how did you overcome them? These questions were developed to understand if there is a glass ceiling in the Rotary Clubs, i.e., whether a female's leadership is influenced by a gender stereotype, and thus answer the second research question. In addition to these three series of open questions, a simple questionnaire was included in this study to understand the gender role as well as the personal information of the interviewee (Appendix F). The question design of the semi-structured interview is simple and clear in order to prevent the interviewee from losing patience during the interview.

In the first section of the simple questionnaire, "gender characteristic," the researcher randomly chose seven masculine characteristics (item 4, 5, 6, 7, 12, 13, 14) and seven feminine characteristics (item 1, 2, 3, 8, 9, 10, 11) to allow the interviewee to evaluate her own gender role after consulting the Bem Sex-Role Inventory (BSRI) in Zhang and Norvilitis (2001). The score for each item ranged from 1 to 5 with 1 representing "very inappropriate" and 5 as "very appropriate" (Appendix F). After considering the purpose of this research, the calculation of each sample involved adding the score of the seven masculine and female characteristics separately

and then comparing them. When one's masculine score is higher than 21 points and the feminine score is lower than 21, one is categorized as masculine; and when one's feminine score is higher than 21 and masculine lower than 21, the person is categorized as feminine. If both one's masculine and female score are higher than 21, the person is categorized as androgynous role; and if both scores are lower than 21, one will be categorized as undifferentiated.

The reason for making 21 points the dividing line is when the masculine score is three points higher than the feminine score, one is "appropriate" or "very appropriate" for a masculine role. Therefore, if the sum of the seven masculine items is higher than 21, the sample is "appropriate" or "very appropriate" for the masculine role, and vice versa.

Theme Analysis

As for data analysis, the theme analysis of the interpretive method was used in this research. In a theme analysis, the researcher repeatedly read the gathered information from the interview and determined the theme of the research questions presented in the information to develop a structure for data analysis. The presented themes should be constantly compared with the document to derive the conclusion of this research. A theme is a relevant issue, concept, opinion, understanding, knowledge, experience, or question. To become a theme for this research, two criteria are required: a word, phrase, or notion must be frequently mentioned, or the same or similar word is frequently used (Glesne & Peshkin, 1992). In doing semi-structured interviewing, the researcher has compared all the interviews in order to find common themes formed by a similar event or belief mentioned by at least two people. The interpretive method explored the anticipation or application of female leadership styles, obstacles facing in the male-dominated organizations, and conflict strategies of female leaders.

Both methods of survey and semi-structured interview have advantages and

disadvantages, and there is a tendency for researchers to apply different methodological approaches to the same research object. This approach is called triangulation (Reinard, 2001).

The audiotape interviews allow records of detail and exact quotes and check the validity and reliability. Triangulation emphasizes the value of examining research questions with different methods that do not share the same methodological weaknesses. In this way, the researchers will build confidence in their assertions about the social world. For example, Kramer, Dougherty and Pierce (2004) used both quantitative questionnaires to analyze the impact of communication on the reduction of uncertainty and predictive of affective responses to the acquisition. They also applied qualitative data (interviews) to explain why the pilots felt more job security over time and why they developed fewer positive attitudes toward the acquisition.

In conclusion, most leadership literature is culture-bound, reflecting US cultural values and beliefs. In addition, many cross-cultural studies have indicated that with cultural differences, there are significant divergences in leadership styles. Thus, examining the applicability of Western models and concepts of female leadership to different countries is necessary. Through combining these methods, this study will produce more effective results and may elicit a new direction of research.

Summary

Chapter IV describes the research methods and research procedures, including the survey questionnaire and semi-structured interviews. As for the survey, consideration is given to methodological implications in cross-cultural research, and explanations of the pretest, the sample, and the process for obtaining the results are presented. In addition, a description of the nature and development of the various measuring instruments used in the multi-measure questionnaire is provided. To evaluate the Rotary Club members' cultural values, the researcher

has modified Hofstede's (1994) VSM 94 items and adopted Bass and Avolio's (1997) MLQ to measure the anticipated female leadership styles in the non-profitable organization. This is followed by an explanation of the semi-structure interviews, including the definition of the subjects, the procedures, and the instrument interview design. To conclude the chapter, the researcher reiterates that using surveys and semi-structured interviewing "triangulates" the data and offers breadth in describing the relationship between cultural values and female leadership styles, depth in revealing the cultural perceptions of Rotarians in both Taiwan and the United States, and validity or trustworthiness in the research findings

CHAPTER V

RESULTS

The results of this study, which utilized both quantitative and qualitative methods, are presented in this chapter. As previously explained, to search for the answers to the research questions of this study, the researcher has modified Hofstede's cultural dimensions (1984, 1994, 2001b) and adopted Bass and Avolio's leadership notions (1994, 1997) as the theoretical frameworks. Having collected data through survey questionnaires and in-depth interviews, the researcher has analyzed the quantitative data with the computer statistics program SPSS and the qualitative data via theme analysis. While the survey questionnaire is an appropriate way to generalize behaviors or ideas, qualitative interviews are instructive in providing insightful descriptions and explanations.

Survey

Respondent Profile

A total of 550 Rotarians in each Rotary District (26.6% of the total population of District 3510, Taiwan, and 13.1% of the total population of the District 6600, the US) were sampled, and the overall response rates of the questionnaires were 27.3% ($n=150$) in Taiwan, and 28.5% ($n=157$) in the USA, including 42 responses from an online survey (7.6%). The response rates were within anticipations, but this was achieved only when the questionnaires were redistributed to the selected sample of Rotarians from July 16 to 30, 2007, in Taiwan and from October 16 to 30, 2007, in the USA. The demographic characteristics of the samples are shown in Table 5.1.

Table 5.1
Sample Demographic Information

Characteristic	Taiwan		US	
	Number (<i>n</i> = 150)	Percent 100%	Number (<i>n</i> = 157)	Percent 100%
Gender				
Male	91	60.7	132	84.1
Female	36	24	25	16.7
Missing Data	23	15.3	0	0
Education				
High School or Below	30	20	15	9.6
Bachelor Degree	65	43.3	70	44.6
Master/PhD Degree	31	20.7	72	45.9
Missing Data	24	16	0	0
Marital Status				
Single	4	2.7	12	7.7
Married	115	76.7	135	86.5
Widowed	2	1.3	3	1.9
Divorced/Separated	5	3.3	6	3.8
Missing Data	24	16	0	0
Age				
Below 40	13	10.2	13	7.7
41-50	34	26.8	39	25
51-65	55	43.3	65	41.7
66-84	25	19.7	40	25.6
Missing Data	23	15.3	0	0
Membership Years				
Less Than 3 Years	15	11.8	23	14.1
4-10 Years	42	33.1	59	37.8
11-20 Years	45	35.4	36	23.1
Over 20Years	25	19.7	39	25
Missing Data	23	15.3	0	0
Club Position				
President	7	4.7	11	7
Past President	70	46.7	31	19.7
Vice President	4	2.7	6	3.8
Member Only	29	19.3	83	52.9

Other	16	10.7	26	16.6
Missing Data	24	16	0	0
Work Position				
Managerial	72	48	105	66.9
Non Managerial	7	4.7	10	6.4
Unemployed	24	16	0	0
Retired	21	14	31	19.7
Other	2	1.3	11	7
Missing Data	24	16	0	0
Religion				
Christianity/Catholicism	15	10	148	93
Jewish	1	0.7	2	1.3
Buddhism	88	58.7	1	0.6
Muslim/Islam	1	0.7	0	0
No Religion	19	12.7	8	5.1
Other	1	0.7	0	0
Missing Data	25	16.7	0	0

Table 5.1 shows that the number of male respondents was 2.5 times (60.7%) that of female respondents (24%) in Taiwan, while the number of male respondents (84.1%) was 5 times that of female respondents (16.7%) in the USA. The overall distribution of formal educational attainment is slightly skewed to higher education with the majority of the sample earning a bachelor degree (43.3%) in Taiwan. The majority of the US samples even have a master's or Ph.D. degrees (45.9%). This situation shows that overall both samples are well-educated. In both districts, most respondents are married (76.7% in Taiwan and 86.5% in the U.S.).

In Taiwan, most respondents are between 51-65 years of age (43.3%) with a mean of 55 years of age, while in the USA, most respondents are similarly between 51-65 years of age (41.7%) with a mean of 57 years of age. There are two major differences between the US respondents and Taiwan respondents. Taiwan respondents have much longer tenure and are more likely to be in former leader positions in Rotary Clubs. For the years of membership, most

respondents have 11 to 20 years of membership (35.4%) in Taiwan, yet most respondents have four to ten years of membership (37.8%) in the United States. The majority of the samples are past presidents (46.7%), while the majority of the respondents are regular members (52.9%) in the USA. For the work positions, most respondents are in managerial positions for both countries with the USA slightly higher in proportion of respondents holding managerial positions (48% in Taiwan and 66.9% the USA). Not surprisingly, most Taiwanese respondents' religious belief is Buddhism (58.7%), while most US respondents' religious beliefs are either Christian or Catholicism (93%).

Data Analysis and Results

Cultural Dimension Differences between Taiwan the United States

RQ1: How do cultural value dimensions differ between Taiwan and the United States as represented by Rotary Club members?

Since the variable COUNTRY is a two category nominal variable, and the dependent variable is an interval variable, the independent sample t-test, therefore, was applied to test the differences in dimension scores. The results are shown in Table 5.2.

Table 5.2
T-Test Results of Cultural Values

Variable	Taiwan (n = 150)		US (n = 157)		t	df	p
	Mean	SD	Mean	SD			
Collectivism	3.85	0.53	3.68	0.59	2.629	305	0.009
Masculinity	2.73	0.55	2.34	0.72	5.295	305	0.001
Priorities Values/Customs	3.92	0.46	3.21	0.47	13.321	305	0.001
Life-Long Relationship	3.97	0.46	3.42	0.53	9.688	305	0.001

Note. Mean Scores are based on a five-point scale from 1 (Strongly Disagree) to 5 (Strongly Agree).

The table above shows that there is evidence to reject the null hypothesis that cultural dimensions are the same between the two countries because the significance levels are all less than .05 (Collectivism: $t = 2.629$, $df = 305$, $p = .009$; Masculinity: $t = 5.295$, $df = 305$, $p = .001$; Customs: $t = 13.321$, $df = 305$, $p = .001$; and Life-Long Relationship: $t = 9.688$, $df = 305$, $p = .001$). Based on a sample of 307 Rotarians and a 95% confidence level, we can conclude that there is a significant difference in the Rotarians' cultural values between Taiwan and the United States. Rotarians in Taiwan demonstrated higher means in all four cultural dimensions than Rotarians in the United States: *collectivism* (Taiwan mean = 3.85; US mean = 3.68), *masculinity* (Taiwan mean = 2.73; US mean = 2.34), *customs* (Taiwan mean = 3.92; US mean = 3.21), and *long-term relationship* (Taiwan mean = 3.97; US mean = 3.42). Hence the assumption of this study that the two countries exhibit different cultural dimensions is validated.

Anticipated Female Leadership Styles

RQ2: What are the anticipated female leadership styles in Rotary Clubs in Taiwan and the United States?

To answer this question, the researcher calculated and compared the mean score of seven items adopted from the Full-Range of Leadership model (Bass & Avolio, 1997). As the researcher assesses the scores, the seven factors are divided into three leadership style categories. The first category is the mean score on Q1 through Q12 of Part B of the questionnaire, which represents items that directly measure the degree to which the leadership is transformational: higher mean score on these items indicates more frequently displayed transformational leadership. The second category is the mean score of Q13 to Q18 of Part B. A higher mean score on these questions suggests the Rotarians prefer that female leaders use the transactional leadership style with reward systems and/or corrective structures. The last category, *laissez-faire*

leadership, is the mean score of Q19 to Q21. Here, a higher score indicates that the anticipated leadership style is to provide little structure or guidance to members. In addition, the independent sample t-test is used to examine the differences in Rotarians' anticipated female leadership styles in Taiwan and the United States as shown in Table 5.3.

Table 5.3
T-Test Results of Leadership Styles

Variable	Taiwan (n = 150)		US (n = 157)		t	df	p
	Mean	SD	Mean	SD			
Transformational Leadership	3.63	0.57	3.76	0.47	-2.287	305	0.023
Transactional Leadership	3.54	0.49	3.49	0.48	0.917	305	0.36
Laissez-Faire Leadership	2.94	0.67	2.05	0.57	12.616	305	0.001

Note. Mean scores are based on a five-point scale from 1 (Strongly Disagree) to 5 (Strongly Agree).

Table 5.3 shows that there is a significant difference in the anticipations of female leaders demonstrating transformational ($t = -2.287$, $df = 305$, $p = .023$) and laissez-faire ($t = 12.616$, $df = 305$, $p = .001$) leadership styles in Taiwan and the United States, but there is no significant difference in the anticipation of female leaders displaying transactional leadership style ($t = .917$, $df = 305$, $p = .360$) in Taiwan and the United States. Based on a sample of 307 Rotarians and a 95% confidence level, we can conclude that there is a significant difference in the Rotarians' anticipations in female leaders to display transformational and laissez-faire leadership styles between Taiwan and the United States. However, there is no significant difference between the two countries in the respondents' anticipations in female leaders to demonstrate transactional leadership style.

Also, after comparing their means, the data show that Rotarians in the US have a higher anticipation that female leaders will demonstrate transformational leadership styles than their Taiwanese counterparts (Taiwan mean = 3.63 and US mean = 3.76). Rotarians in Taiwan have a

slightly higher anticipation that female leaders will demonstrate transactional leadership styles (Taiwan mean = 3.54 and US mean = 3.49) and much higher anticipation of laissez-faire style (Taiwan mean = 2.94 and US mean = 2.05) than their American counterparts.

In addition, some items were also designed to collaborate with the findings of Rotarians' anticipated female leadership in Part B of the questionnaire. For instance, Item 22 proposed to respondents "I prefer male leaders than female leaders in Rotary Clubs," and the results were presented in Table 5.4.

Table 5.4
Preference of Male Leaders

	Taiwan (n = 150)		US (n = 157)	
	Male	Female	Male	Female
Strongly Disagree	7 (4.6)	3 (2)	33 (21)	11 (7)
Disagree	29 (19.3)	18 (12)	50 (31.8)	9 (5.7)
Neutral	47 (31.3)	14 (9.3)	42 (26.7)	3 (2)
Agree	4 (2.7)	1 (1)	5 (3)	1 (0.7)
Strongly Agree	4 (2.7)	0 (0)	2 (1)	1 (0.7)
Missing Data	23 (15,4)		0 (0)	

Note: Percentages in Parentheses

The above table shows that more than 2.3 times male respondents in the USA (52.9%) disagree with their preference of male leaders than male respondents in Taiwan (24%), while the number of female Rotarians' responses in this statement in the two places are similar. Item 23 asked respondents about their anticipation of female leadership styles in the decision-making process. As predicted, in non-profit charity organizations, most Rotarians anticipate female leaders to be democratic (87.9%) in the decision-making process in both countries. Barker et al. (1987) described three styles of leadership that include democratic, autocratic, and laissez-faire styles. A democratic leader is viewed to be a guide, not a controller. Democratic leadership seeks

group participation, which can be defined as a transformational leader. Autocratic leaders, however, tend to give orders and can be defined as transactional leaders. And laissez-faire leaders perform leadership functions only when requested (p. 152). Therefore, the result of Item 23 displays that Rotarians in both countries tend to apply transformational leadership styles.

Item 24 asked about Rotarians' anticipations toward female leaders' conflict management strategies as shown in Table 5-5. Rotarians in both districts primarily anticipate female leaders to display integrating (Taiwan = 61.3%; US = 60.5%) and compromising (Taiwan = 22%; US = 33%) strategies in conflict management.

Table 5.5
Anticipations of Female Leaders' Conflict Management Strategies

	Taiwan (n = 150)		US (n = 157)	
	n	%	n	%
Integrating	92	61.3	95	60.5
Obliging	8	12	6	4
Dominating	0	0	1	1
Avoiding	3	2	2	1
Compromising	33	22	52	33
Other	14	9	1	1

Item 25 asked respondents "In a conflict, do you anticipate to have a mediator (a third party to solve the conflicts?)" The results correlated with some research studies that the researcher mentioned in Chapter Two which found that most Rotarians in Taiwan (97.3%) are more likely to solve a conflict with a mediator than Rotarians in USA (17.2%). The results are revealed in Table 5.6.

Table 5.6
Preferences of Having a Mediator to Solve Conflicts

	Taiwan (n = 150)		US (n = 157)	
	n	%	n	%
Yes	146	97.3	27	17.2
No	3	2	129	82.2
Other	1	0.7	1	0.6

Cultural Values and Anticipated Female Leadership Styles

RQ3: What is the relationship between cultural values and anticipated female leadership styles in Taiwan and the United States, and what are the best predictors of leadership style anticipations?

In order to compare the country differences between cultural values and anticipated female leadership styles and determine how different variables affect each other, a series of regression analyses were run in SPSS. According to George and Mallery (2006), multiple regression analysis is one of the most common approaches to show the influence of two or more variables on the dependent variable. To predict each of the three leadership styles, three separate multiple regression analyses were conducted with four cultural dimensions as the independent variables and each leadership style as the dependent variable in each multiple regression analysis.

To find the best equations in predicting each anticipated leadership style, the researcher examined three models as shown in Tables 5.7 to Table 5.9. Model 1 includes the focus independent variables: four cultural dimensions and the variable *Country*. In Model 2, all control variables such as gender, age, marital status, club’s gender, length of membership, education, religious beliefs, club’s position, and business position were added. In Model 3, four cross products were created in order to examine the interactions between country and each cultural dimension: “TAIWANCOLL” (the cross product of *Taiwan* and *Collectivism*), “TAIWANMAS”

(the cross product of *Taiwan* and *Masculinity*), “TAIWANCON” (the cross product of *Taiwan* and *Customs*), and “TAIWANREL” (the cross product of *Taiwan* and *Long-Term Relationships*). If they were not statistically significant, then we can conclude that there is no interaction between country and cultural dimensions. In the following regression results analysis, the researcher used unstandardized regression coefficients (b) to explain the magnitude of the relationship between the predictor variables and the anticipated leadership style. The standardized coefficient (beta) is used to explain the relative importance of the predictor variables in predicting the anticipated leadership style.

TRANSFORMATIONAL LEADERSHIP

Model 1:

As shown in Table 5.7, the first model has included the focus independent variables: four cultural dimensions (*Collectivism*, *Masculinity*, *Customs*, and *Long-Term Relationship*), the variable *Country*, and the dependent variable, *Transformational Leadership Style*. *Country* is recoded into a dummy variable: *Taiwan* (1 = Taiwan, 0 = US).

In Model 1, *Collectivism* is a significant cultural dimension ($b = .105$) in predicting anticipated female leadership styles. For every unit increase in collectivism, there is a .105 unit increase in anticipations of female leaders to demonstrate transformational leadership style. In other words, collectivistic respondents are likely to anticipate their female leaders to use transformational leadership style because the regression coefficient is positive and is significant at a .05 level. Also, in this model, $b = .369$ for the variable *Long-Term Relationship*, indicating that Rotarians who value long-term relationship are likely to anticipate female leaders to employ transformational leadership style with one unit increase in long-term relationship results in a .369 unit increase in transformational leadership anticipation. Moreover, $b = -.423$ for the dummy

variable *Taiwan*, which shows that Rotarians in Taiwan anticipate female leaders to display a .423 unit decrease in transformational leadership style than Rotarians in the US because the coefficient is negative and is significant at the .001 level.

However, in Model 1, there are no relationships between the cultural values of *Masculinity* and *Customs* and the anticipation of transformational leadership style because both cultural variables are not significant. According to the adjusted R square statistics, Model 1 of Table 5.7 using the four cultural dimensions and *Taiwan* explains about 18.9% of the variance in anticipating female leaders to demonstrate transformational leadership style. The reason for this study to use adjusted R square statistics for interpretation is that the adjusted R^2 will reflect the changes in overall predictive fit with the changes in addition or deletion of variables, but R^2 will not decrease and cannot show the difference in different models (DeMaris, 2004).

Model 2:

In Model 2 of Table 5.7, some control variables are included: *Age*, *Gender*, *Education*, *Marital Status*, *Club Gender Restriction* (such as men's club), *Club's Position*, *Business Position*, and *Religion*. The nominal variables are recoded into dummy variables: *Female* (1 = female, 0 = male), *Married* (1 = married, 0 = all others), *President* (1 = president/past president/vice president, 0 = all others), and *Managerial* (1 = managerial, 0 = all others). This model also includes other three categorical variables: club membership, education status, and religion. For club gender restriction, female club is the contrast group and other two categories are *Mixed Club* (1 = mixed gender club, 0 = all others) and *Male Club* (1 = male club, 0 = all others). Similarly for education, less than a college is the contrast or reference group and the other two categories are *Bachelor* (1 = having a college degree, 0 = all others) and *MAPHD* (1 = Master or Ph.D., 0 = all others). For religion, the reference group is someone who is neither Christian nor

Buddhist and other two categories are *Christian* (1 = Christian, 0 = all others), and *Buddhism* (1 = Buddhism, 0 = all others).

In this model, all added control variables are not significant predictors of anticipated transformational leadership style. Also, the added variables only slightly affect the predictive power of the variables of *Collectivism*, *Long-Term Relationship*, and *Taiwan* on the anticipations of leadership styles. For example, the unstandardized coefficient of the *Long-Term Relationship* variable decreases only from .369 to .354. Thus, we can conclude that these added control values do not have any major effects on the cultural variables that exist in Model 1. As a whole, Model 2 accounts for 23.1% of the variance in anticipating female leaders to display transformational leadership style. Model 2 is a significantly better model than Model 1 (adjusted $R^2 = .231 > .189$ in Model 1).

Model 3:

In Model 3 of Table 5.7, the researcher has created four interaction terms: *TAIWANCOLL* (the cross product of *Taiwan* and *Collectivism*), *TAIWANMAS* (the cross product of *Taiwan* and *Masculinity*), *TAIWANCON* (the cross product of *Taiwan* and *Customs*), and *TAIWANREL* (the cross product of *Taiwan* and *Long-Term Relationship*) in order to examine the interaction between Taiwan and cultural dimensions. The data reveal that $b = .008$ for the variable *TAIWANCOL*, $b = -.050$ for the variable *TAIWANCON*, and $b = .036$ for the variable *TAIWANREL*, which are not significant. However, $b = -.201$ for the variable *TAIWANMAS*, which indicates some interaction between country and the masculinity cultural dimension and is significant at the .05 level.

Nevertheless, after adding the four cross products, the Variance Inflation Factor (VIF) values of multicollinearity test for the four variables are more than 10, indicating a problem of

multicollinearity (TAIWANCOLL VIF = 72.439; TAIWANMAS VIF = 29.101; TAIWANCON VIF = 106.435; TAIWANREL VIF = 89.779). Therefore, in order to test whether adding these interaction terms is a significant improvement over the parent model without them, it is necessary to conduct a Nested-F test for testing a block of the interaction terms. Based on the following formula (DeMaris, 2004), the nested F for the interaction is not significant ($F_{(4,262)} = 1.169, p > .05$). Hence we can conclude that adding the other interaction terms does not improve the predictive fit of the model.

$$F(df, n - K_A - 1) = \frac{(RSS_A - R_B) / \Delta df}{MSE_A}$$

However, it is worth noticing that the four interaction terms do affect the predictive power of some variables on the anticipations of leadership styles. For example, the coefficient of the *Collectivism* variable decreased from .171 to .157. The most significant change is the country variable *Taiwan*. Its coefficient changed from a statistically significant coefficient of -.324 to an insignificant .235, which means the combined effects of country and cultural dimension displace the effect of the country variable *Taiwan*.

Model 3 accounts for 23.3% of the variance in anticipating female leaders to display transformational leadership style. Although Model 3 and Model 2 are approximately in the same in explanatory power with similar adjusted R^2 , however, based on the nested F test result, the interaction terms are insignificant. Hence, Model 3 is not considered as a better alternative model.

Overall, the variable of *Long-Term Relationship* is the strongest predictor of the dependent variable: anticipating female leaders to display transformational leadership style (beta = .385, $p < .001$). In other words, the cultural value of long-term relationship is the best predictor of transformational leadership style anticipation among the variables in the study. People who

treasure long-term relationships are likely to anticipate their female leaders to display transformational leadership style. In addition, the cultural variables of *Collectivism* (beta = .184, $p < .01$) and *Taiwan* (beta = -.311, $p < .05$) also have significant effects on the variable of anticipating female leaders to display transformational leadership style. In addition, the VIF values of multicollinearity test for all variables in Model 2 were under 10, thus the researcher can rule out multicollinearity as a factor biasing the models (Field, 2005).

Table 5.7

Regression Models for the Relationship between Cultural Dimensions and Anticipations of Female Leaders to Use Transformational Leadership Style in Taiwan and the US

Regressor	Model 1		Model 2		Model 3	
	<i>B</i>	<i>Beta</i>	<i>B</i>	<i>Beta</i>	<i>B</i>	<i>Beta</i>
Intercept	1.826***	0.000	1.279***	0.000	1.044*	0.000
Collectivism	0.105*	0.113*	0.171**	0.184**	0.157*	0.169*
Masculinity	-0.009	-0.012	0.036	0.047	0.097	0.127
Customs	0.097	0.108	0.051	0.057	0.090	0.101
Long-Term Relationship	0.369***	0.397***	0.354***	0.385***	0.349***	0.380***
Taiwan (Taiwan=1; US=0)	-0.423***	-0.402***	-0.324*	-0.311*	0.235	0.226
Age			0.003	0.070	0.002	0.053
Female			0.153	0.121	0.168	0.133
EDUCATION						
(Less than a college degree is the reference group)						
Bachelor			-0.021	-0.020	-0.031	-0.030
MAPHD			-0.063	-0.059	-0.081	-0.075
Married			0.025	0.016	0.015	0.015
GENDER RESTRICTION CLUB						
(Female club is the reference group)						
Mixed Sex Club			0.051	0.047	0.118	0.118
Male Club			-0.061	-0.050	0.001	0.001
President			0.038	0.036	0.041	0.041
Managerial			0.078	0.073	0.094	0.094
RELIGION						
(Neither Christian nor Buddhist is the reference group)						
Christian			0.103	0.099	0.124	0.119
Buddhism			-0.015	-0.014	-0.016	-0.015
INTERACTION TERMS						
Taiwan*Collectivism					0.008	0.029
Taiwan*Masculinity					-0.201*	-0.551*
Taiwan*Customs					-0.050	-0.189
Taiwan*Long-Term Relationship					0.036	0.138
RSS		17.317		20.81		21.773
MSE		0.226		0.206		0.206
<i>F</i>		15.294***		6.302***		5.288***
<i>R</i> ²		0.203		0.275		0.288
adjusted <i>R</i> ²		0.189		0.231		0.233

Note: * $p < .05$; ** $p < .01$; *** $p < .001$

TRANSACTIONAL LEADERSHIP

Model 1:

Same as the regression analysis of transformational leadership style anticipation, three models were tested for transactional leadership style anticipation. The first model includes the focus independent variables, that is, the four cultural dimensions: (*Collectivism, Masculinity, Customs, and Long-Term Relationship*), the variable *Country*, and the dependent variable, *Transformational Leadership Style*. *Country* is recoded into a dummy variable: *Taiwan* (1 = Taiwan, 0 = US).

As shown in Table 5.8, In Model 1, *Customs* is a significant cultural dimension ($b = .240$) in predicting anticipated female leadership styles. For every unit increase in *Customs*, there is a .240 unit increase in anticipations of female leaders to demonstrate transactional leadership style. In other words, Respondents who value customs are likely to anticipate their female leaders to use transactional leadership style because the coefficient is positive and is significant at a .001 level. Also, in this model, $b = .151$ for the variable *Long-Term One unit increase in long-term relationship dimension* results in .151 units increase on their anticipations of female leaders to employ transactional leadership style on average. Moreover, $b = -.099$ for the variable *Masculinity*, which shows that one unit increase in masculinity cultural dimension results in a decrease of 0.099 units in the anticipation of female leaders to demonstrate transactional leadership. It is worth clarifying here that *Masculinity* is a negative predictor of transactional leadership style in this regression analysis due to different gender assessments and anticipations in leadership styles. That is, transactional leadership guarantees anticipated performance by using rewards and punishment according to some set standards and is, thus, frequently found as a characteristic of male leadership. However, this study explores the leadership styles of female

leaders in Rotary Clubs. The gender difference partially accounts for the reverse result that higher masculinity value results in less transactional leadership style anticipated of females. In addition, $b = -.178$ for the dummy variable *Taiwan*, which shows that Rotarians in Taiwan anticipate female leaders to display transactional leadership style .178 units less than Rotarians in the US because the coefficient is negative and is significant at the .01 level.

However, in Model 1, there is no relationship between the cultural dimension of *Collectivism* and the anticipation of transformational leadership style because the regression coefficient is not significant. According to the adjusted R square statistics, Model 1 using the four cultural dimensions and *Taiwan* accounts for 11.6% of the variance in anticipating female leaders to demonstrate transactional leadership style.

Model 2:

As shown in Table 5.8, some control variables are added in Model 2: *Age*, *Gender*, *Education*, *Marital Status*, *Club Gender Restriction* (such as men's club), *Club's Position*, *Business Position*, and *Religion*. The nominal variables are recoded into dummy variables: *Female* (1 = female, 0 = male), *Married* (1 = married, 0 = all others), *President* (1 = president/past president/vice president, 0 = all others), and *Managerial* (1 = managerial, 0 = all others). This model also includes other three categorical variables: club membership, education status, and religion. For club gender restriction, female club is the contrast group and other two categories are *Mixed Club* (1 = mixed gender club, 0 = all others) and *Male Club* (1 = male club, 0 = all others). Similarly for education, less than a college is the contrast or reference group and the other two categories are *Bachelor* (1 = having a college degree, 0 = all others) and *MAPHD* (1 = Master or Ph.D., 0 = all others). For religion, the reference group is someone who is neither Christian nor Buddhist and other two categories are *Christian* (1 = Christian, 0 = all others), and

Buddhism (1 = Buddhism, 0 = all others).

In this model, except the dummy variable of *Christian*, all other added control variables are not significant predictors of anticipated transactional leadership style. Christians ($b = .226$, $p < .05$) are more likely to anticipate females to display transactional leadership style. However, these added variables do slightly change some values and significance levels. The most significant change is the country variable Taiwan. Its unstandardized regression coefficient changes from a significant coefficient of $-.178$ to an insignificant $.010$, which means the added control variables displace the effect of country variable. As a whole, Model 2 accounts for 11.9% of the variance in anticipating female leaders to display transactional leadership style. Model 2 and Model 1 are approximately in the same in explanatory power with similar adjusted R^2 .

Model 3:

In Model 3, the researcher added four independent variables which are cross products of the country variable and the cultural dimensions: “TAIWANCOLL” (the cross product of *Taiwan* and *Collectivism*), “TAIWANMAS” (the cross product of *Taiwan* and *Masculinity*), “TAIWANCON” (the cross product of *Taiwan* and *Customs*), and “TAIWANREL” (the cross product of *Taiwan* and *Long-Term Relationship*). However, the data reveal that all the cross products are not significant, indicating no interaction between *Taiwan* and cultural variables. In addition, after adding the four cross products, the Variance Inflation Factor (VIF) values of the four variables are more than 10 (TAIWANCOLL VIF = 72.439; TAIWANMAS VIF = 29.101; TAIWANCON VIF = 106.435; TAIWANREL VIF = 89.779). This results show that multicollinearity may be a factor biasing the models.

However, the four interaction variables do affect the predictive power of some variables on the leadership style anticipation. For example, the coefficient of the *Customs* variable

increases from .221 to .245 ($p < .01$), and the *Long-Term Relationship* variable slightly decreases from $b = .156$ to $.147$ ($p < .05$). The most significant change is the *Masculinity* variable. Its beta coefficient changes from a significant coefficient of $-.089$ to an insignificant $-.077$ which shows the combined effects of country and cultural dimension displace the effect of the *Masculinity* variable. Model 3 accounts for only 11.2% of the variance in anticipating female leaders to display transactional leadership style. Model 3 is not a better model than Model 2 since Model 3 has lower adjusted R^2 and more number of variables.

Overall, the variable *Customs* is the strongest predictor of the dependent variable: anticipation of female leaders using transactional leadership style ($\beta = .272, p < .001$). It means that the variable *Customs* is the best predictor of transactional leadership style anticipation among the variables in this regression analyses. In addition, the variables of *Christian* ($\beta = .238$), *Long-Term Relationship* ($\beta = .186$), and *Masculinity* ($\beta = -.128$) also have significant effect on anticipation of female leaders using transactional leadership style. In addition, the VIF scores for these models were acceptably under 10, indicating that there is no multicollinearity problem in the variables. The predictive power of cultural dimensions and cross products for transaction leadership style anticipation is low.

Table 5.8

Regression Models for the Relationship between Cultural Dimensions and Anticipations of Female Leaders to Use Transactional Leadership Style in Taiwan and the US

Regressor	Model 1		Model 2		Model 3	
	<i>B</i>	<i>Beta</i>	<i>B</i>	<i>Beta</i>	<i>B</i>	<i>Beta</i>
Intercept	2.114***	0.000	1.729***	0.000	1.801***	0.000
Collectivism	0.087	0.103	0.088	0.103	0.040	0.047
Masculinity	-0.099*	-0.139*	-0.089*	-0.128*	-0.077	-0.110
Customs	0.240***	0.291***	0.221***	0.272***	0.245**	0.301**
Long-Term Relationship	0.151**	0.177**	0.156**	0.186**	0.147*	0.176*
Taiwan (Taiwan=1; US=0)	-0.178**	-0.185**	0.010	0.011	-0.307	-0.324
Age			0.000	0.011	0.000	0.012
Female			0.132	0.114	0.145	0.125
EDUCATION						
(Less than a college degree is the reference group)						
Bachelor			-0.122	-0.129	-0.108	-0.115
MAPHD			-0.084	-0.086	-0.074	-0.075
Married			0.031	0.022	0.023	0.016
GENDER RESTRICTION CLUB						
(Female club is the reference group)						
Mixed Sex Club			0.191	0.191	0.200	0.199
Male Club			0.059	0.053	0.069	0.076
President			0.040	0.042	0.041	0.043
Managerial			0.005	0.005	0.010	0.010
RELIGION						
(Neither Christian nor Buddhist is the reference group)						
Christian			0.226*	0.238*	0.235*	0.247*
Buddhism			0.090	0.089	0.073	0.072
INTERACTION TERMS						
Taiwan*Collectivism					0.134	0.555
Taiwan*Masculinity					-0.011	-0.034
Taiwan*Customs					-0.096	-0.402
Taiwan*Long-Term Relationship					0.055	0.229
RSS	9.259		10.638		11.035	
MSE	0.206		0.197		0.198	
<i>F</i>	8.994***		3.381***		2.785***	
<i>R</i> ²	0.130		0.169		0.175	
adjusted <i>R</i> ²	0.116		0.119		0.112	

Note: **p* < .05; ***p* < .01; ****p* < .001

LAISSEZ-FAIRE LEADERSHIP

Model 1:

Same as the other leadership styles, the first model for the laissez-faire leadership includes the focus independent variables: four cultural dimensions (*Collectivism, Masculinity, Customs, and Long-Term Relationship*), the variable *Country*, and the dependent variable, *Laissez-Faire Leadership Style*. *Country* is recoded into a dummy variable: *Taiwan* (1 = Taiwan, 0 = US).

In Model 1, *Masculinity* ($b = .147, p < .01$) is a significant cultural dimension in predicting anticipated laissez-faire female leadership style. For every unit increase in masculinity, there is a .147 unit increase in laissez-faire leadership style anticipation. Also, in this model, $b = .169$ ($p < .05$) for the variable *Customs*. *One unit increase in customs value results in a .169 units increase in their anticipations of female leaders to employ laissez-faire leadership style on average*. Respondents who are masculine and value customs are more likely than those who aren't to anticipate their female leaders to use the laissez-faire leadership style. Moreover, in this model, $b = .739$ for the country variable *Taiwan*, which shows that Rotarians in Taiwan anticipate female leaders to display the laissez-faire leadership style .739 more units than Rotarians in the US because the coefficient is positive and significant at the .001 level.

However, in this model, the cultural variables *Collectivism* and *Long-Term Relationship* are not significant predictors of anticipated laissez-faire leadership style. According to the adjusted R square statistics, Model 1 of Table 5.9 using the four cultural dimensions and *Taiwan* accounts for 37.4% of the variance in anticipating female leaders to demonstrate laissez-faire leadership style.

Model 2:

Model 2 predicts the anticipated laissez-faire leadership style with some additional control variables: *Age*, *Gender*, *Education*, *Marital Status*, *Club Gender Restriction* (such as men's club), *Club's Position*, *Business Position*, and *Religion*. The nominal variables are recoded into dummy variables: *Female* (1 = female, 0 = male), *Married* (1 = married, 0 = all others), *President* (1 = president/past president/vice president, 0 = all others), and *Managerial* (1 = managerial, 0 = all others). This model also includes other three categorical variables: club membership, education status, and religion. For club gender restriction, female club is the contrast group and other two categories are *Mixed Club* (1 = mixed gender club, 0 = all others) and *Male Club* (1 = male club, 0 = all others). Similarly for education, less than a college is the contrast or reference group and the other two categories are *Bachelor* (1 = having a college degree, 0 = all others) and *MAPHD* (1 = Master or Ph.D., 0 = all others). For religion, the reference group is someone who is neither Christian nor Buddhist and other two categories are *Christian* (1 = Christian, 0 = all others), and *Buddhism* (1 = Buddhism, 0 = all others).

In this model, all the added control variables are not statistically significant. However, these added variables have changed some values and significance levels. For instance, the country variable *Taiwan* slightly decreases from $b = .739$ to $.717$. The most significant change is the variable *Customs*: b changes from a significant coefficient $.169$ to an insignificant $.120$, which means the added control variables in Model 2 displace the positive effect of the variable *Customs* on the dependent variable. As a whole, Model 2 accounts for 37.3% of the variance in anticipating female leaders to practice laissez-faire leadership style. Model 2 does not improve over Model 1 because adjusted $R^2 = .373$ is the same as Model 1 but it has higher number of variables.

Model 3:

In Model 3, the researcher created four cross product interaction variables by cultural dimensions as additional independent variables: “TAIWANCOLL” (the cross product of *Taiwan* and *Collectivism*), “TAIWANMAS” (the cross product of *Taiwan* and *Masculinity*), “TAIWANCON” (the cross product of *Taiwan* and *Customs*), and “TAIWANREL” (the cross product of *Taiwan* and *Long-Term Relationship*). However, the data reveal that of the four added cross products, three are not significant: *TAIWANCOLL*, *TAIWANMAS*, and *TAIWANCON*. Only the variable *TAIWANREL* is statistically significant ($b = -.345, p < .05$), indicating some interaction between Taiwan and long-term relationship cultural value. In other words, Taiwanese Rotarians who value long-term relationships are .345 units lower on their anticipations of female leaders to display *laissez-faire* leadership style than Taiwanese Rotarians who focus on work-related relationships.

A Nested-F test was carried out for testing the block of interaction terms. Apparently, with 4 and 262 degrees of freedom, there is significant interaction between country and cultural values ($F_{(4, 262)} = 2.789, p < .05$). We can conclude that at least one of the four coefficients is nonzero.

$$F_{(4, 262)} = \frac{(72.485 - 68.447) / 4}{0.362} = 2.789$$

Again, the added interaction terms affect the predictive power of the variables of *Taiwan*, *Masculinity*, and *Managerial*. Both coefficient values of *Taiwan* and *Masculinity* change from a significant coefficient to an insignificant, which means the combined effect of country and cultural dimension displace the effects of the two variables. However, the variable *Managerial* changes from an insignificant coefficient of -.153 to a statistically significant coefficient of -.179, indicating Rotarians who are in managerial positions are .179 units lower in anticipating females to demonstrate *laissez-faire* leadership style than Rotarians who are on in managerial positions.

As a whole, Model 3 accounts for 39.0% of the variance in anticipating female leaders to display laissez-fair leadership style. Therefore, since adding the interaction terms slightly enhances the proportion of explained variation by $.390 - .373 = .017$, Model 3 is a slightly better model than Model 2.

Overall, *TAIWANREL* (Taiwan x Long-Term Relationship) is the strongest predictor variable among all variables. Its high standardized coefficient has statistically significant effect on the response variable: anticipation of female leaders using laissez-faire leadership style (beta = $-.889$ $p < 0.001$). In addition, the variable *Managerial* also has negative significant effects on the variable of anticipating female leaders to demonstrate laissez-faire leadership style (beta = $-.113$).

In conclusion, comparing the results, the cultural dimensions and the country variables best predict the respondents' laissez-faire and transformational leadership styles anticipations, but they are much weaker in predicting the respondents' transactional leadership style in anticipations.

Table 5.9

Regression Models for the Relationship between Cultural Dimensions and Anticipations of Female Leaders to Use Laissez-Faire Leadership Style in Taiwan and the US

Regressor	Model 1		Model 2		Model 3	
	<i>B</i>	<i>Beta</i>	<i>B</i>	<i>Beta</i>	<i>B</i>	<i>Beta</i>
Intercept	1.013**	0.000	1.686***	0.000	2.203***	0.000
Collectivism	0.100	0.074	0.094	0.068	-0.015	-0.011
Masculinity	0.147**	0.129**	0.122*	0.107*	0.062	0.054
Customs	0.169*	0.129*	0.120	0.090	0.042	0.032
Long-Term Relationship	-0.064	-0.047	-0.069	-0.050	0.052	0.038
Taiwan (Taiwan=1; US=0)	0.739***	0.483***	0.717***	0.463***	-0.373	-0.241
Age			-0.001	-0.015	0.000	-0.006
Female			-0.144	-0.76	-0.162	-0.086
EDUCATION						
(Less than a college degree is the reference group)						
Bachelor			-0.059	-0.038	-0.025	-0.016
MAPHD			0.046	0.029	0.080	0.050
Married			-0.027	-0.011	-0.025	-0.011
GENDER RESTRICTION CLUB						
(Female club is the reference group)						
Mixed Sex Club			-0.142	-0.087	-0.269	-0.165
Male Club			-0.123	-0.068	-0.217	-0.119
President			-0.036	-0.023	-0.048	-0.031
Managerial			-0.153	-0.097	-0.179*	-0.113*
RELIGION						
(Neither Christian nor Buddhist is the reference group)						
Christian			-0.070	-0.045	-0.122	-0.079
Buddhism			0.035	0.021	0.013	0.008
INTERACTION TERMS						
Taiwan*Collectivism					0.290	0.739
Taiwan*Masculinity					0.229	0.421
Taiwan*Customs					0.171	0.437
Taiwan*Long-Term Relationship					-0.345*	-0.889*
RSS	68.865		68.447		72.485	
MSE	0.367		0.372		0.362	
<i>F</i>	37.522***		11.497***		10.002***	
<i>R</i> ²	0.384		0.409		0.433	
adjusted <i>R</i> ²	0.374		0.373		0.390	

Note: **p* < .05; ***p* < .01; ****p* < .001

In-Depth Interviews

In order to better understand how and why cultural values influence anticipated female leadership styles, the researcher also adopted a qualitative method to explore the research questions. This qualitative method of data collection allowed for the voices of the participants to further shape the research findings. The researcher interviewed 25 Rotary leaders in total, including nine female leaders and five male leaders in Rotary District 3510 in Taiwan and six female leaders and five male leaders in Rotary District 6600 in the USA.

The interviews were customized to specific individuals, in addition to a set of common questions, and emphasized the interaction between the interviewer and the interviewee. That is, based on a prepared outline and question list, the interviewer asked the interviewee a set of structured questions on certain issues. The researcher also decided the order of the questions and wording during the open conversation to obtain more information about the interviewees' own experiences of being leaders in Rotary Clubs. Also, the researcher audio-taped interviews with the permission of the interviewees in order to record the details and exact wording to ensure accuracy and validity. After each interview, the researcher sent a small gift to each interviewee to thank him/her for participation.

After the statistical data had been analyzed to identify themes and ideas, the in-depth interview data were analyzed as well. The researcher transcribed all audio-taped interviews and then extracted specific answers and examples from the participants' words. As for data analysis, the theme analysis approach was used in this research. In a theme analysis, the researcher repeatedly read the gathered information from the interview and determined the themes of the research questions presented in the information to develop a structure for data analysis. The presented themes were constantly compared with the theoretical frameworks to derive the

conclusion of this research. The goal of analyzing interview data was not to uncover new themes or ideas, but to verify and explain the themes and concepts revealed in the statistical analysis.

Sampling and Participants

The participants for this study were recruited from the *2007-08 Rotary District 3510 and 6600 Directory* lists published in July 2007. The lists include the information of current district officers (recognized as past presidents) and individual club's presidents. Initially, each current president and district officer was invited via e-mail to participate in this study. The e-mail explained the interview procedures and potential benefits to the participants, and informed them that their participation was voluntary and that they had the right to withdraw from the interviews at any time without penalty. After gaining their consent, dates were established with the interviews. During the interviews, the researcher informed participants that their responses would be confidential since code names, such as TM1 (Taiwan/Male1), TF6 (Taiwan/Female6), AM1 (America/Male1), or AF6 (America/Female6) and so on, would be used. The interviews lasted from 45 to 90 minutes. For the two districts, the researcher has included 25 participants in total, and as previously described, they were selected either from past or current presidents who voluntarily and willingly participated in this study. By nature of their affiliation with Rotary, they are also female or male leaders working in business/professional organizations.

Rotary District 3510 (Taiwan)

The fourteen interviews in District 3510, Taiwan were all conducted face-to-face from June 15 to July 30, 2007, including five male leaders and nine female leaders. Table 5.10 contains the participants' demographics.

Table 5.10*In-Depth Interview Participant Demographics (Rotary District 3510, Taiwan)*

Code Name	Sex	Club Position	Work Position	Membership Years	Club Gender	Marital Status	Gender Characteristic
TM1	Male	Past President	General Manager	13	Male Club	Married	Feminine
TM2	Male	Past President	Owner	28	Male Club	Married	Androgynous
TM3	Male	Past President	Owner	13	Male Club	Married	Androgynous
TM4	Male	Past President	Publisher	11	Male Club	Married	Androgynous
TM5	Male	Past President	Owner	14	Male Club	Married	Androgynous
TF6	Female	President	Manager	5	Female Club	Married	Feminine
TF7	Female	President	Manager	15	Female Club	Married	Feminine
TF8	Female	P.D.G*	President	15	Female Club	Widowed	Androgynous
TF9	Female	A.D.G*	Owner	7	Mixed Gender	Single	Androgynous
TF10	Female	President	Owner	6	Female Club	Married	Androgynous
TF11	Female	Past President	Manager	7	Mixed Gender	Married	Masculine
TF12	Female	Past President	Manager	17	Female Club	Single	Androgynous
TF13	Female	Past President	Owner	17	Female Club	Married	Androgynous
TF14	Female	Past President	Owner	7	Female Club	Single	Androgynous

Note: TM stands for Taiwanese male leader and TF stands for Taiwanese female leader

*P.D.G stands for past district governor and A.D.G stands for assistant district governor

As mentioned earlier, in addition to understanding the views and styles of nine females who serve or have served as Rotary Clubs' presidents, the researcher also purposely involved five male leaders to gain their perspectives and anticipations of female leaders. The first interviewee was TM1, who owns an advertising company and has been a Rotarian for thirteen years. The second interviewee was TM2, who is an owner of a real estate company and has been a Rotarian for twenty-eight years. The third interviewee was TM3, who owns a truck company and has been a Rotarian for thirteen years. The fourth interviewee was TM4, who is a publisher and has been a Rotarian for eleven years. The last male was TM5, who is an owner of a construction company and has been a Rotarian for fourteen years.

The following section will provide the information of the female interviewees in Taiwan. TF6, who is a manager of a foreign labor company and has been a Rotarian for five years, was the first female interviewee of the District 3510. The second female interviewee was TF7, a manager of a construction company who has been a Rotarian for 15 years. TF8 is a past district governor and a president of a technology development company who has been a Rotarian for 15

years. TF9 is a current assistant governor, who is a owner of a beauty salon and has been a Rotarian for seven years. TF10 is a current president, who owns a telephone company and has been a Rotarian for six years. TF11 is a past president, who is a manager of a clothing factory and has been a Rotarian for seven years. TF12 is a past president, who is a manager of a construction company and has been a Rotarian for seventeen years. TF13 is a past president, who owns a biotech company and has been a Rotarian for seventeen years. The last interviewee was TF14, an owner of a piano bar and Rotarian for seven years.

The ages of the interviewees range from 37 to 73 years old. In terms of marital status, four of the nine females are either single or widowed, and all male participants are married. An anticipated fact is that most of interviewees are from single sex clubs, and only one comes from a mixed gender club.

Based on Bem Sex-Role Inventory (BSRI), the researcher also analyzed the participants' gender characteristics based on their answers to the first section of the questionnaire regarding masculine or feminine characteristics as explained in previous chapter (Zhang & Norvilitis, 2001). The data showed that 10 interviewees were androgynous (72%), three interviewees were feminine (21%), and only one interviewee was masculine (7%). In addition, to further compare the scores of the gender characteristics, the researcher also found that among the fourteen interviewees, seven of the participants' masculine scores were higher than feminine scores (TM2, TM3, TM5, TF8, TF9, TF11, and TF12), while four of the participants' feminine scores were higher than masculine scores (TM1, TM4, TF6, and TF14), and three participants had the same scores (TF7, TF10, and TF13). In sum, although most of the participants had androgynous characteristics, most of them displayed more masculine than feminine characteristics.

Rotary District 6600 (US)

In District 6600, six interviews were conducted face-to-face, while one participant answered questions by e-mail (AF11) and four interviewees responded through telephone interviews (AF6, AF7, AF8, and AF10). These American interviews were conducted from September 20 to October 15, 2007, and included five male and six female leaders. Table 5.11 shows the participants' demographics.

Table 5.11

In-Depth Interview Participant Demographics (Rotary District 6600, the USA)

Code Name	Sex	Club Position	Work Position	Membership Years	Club Gender	Marital Status	Age	Gender	Characteristic
AM1	Male	A.D.G*	Professor	27	Mixed Gender	Married	66	Masculine	
AM2	Male	Past President	Owner	20	Mixed Gender	Married	54	Androgynous	
AM3	Male	Past President	Owner	13	Mixed Gender	Married	84	Feminine	
AM4	Male	President	Professor	9	Mixed Gender	Married	69	Masculine	
AM5	Male	Past President	Professor	14	Mixed Gender	Married	63	Masculine	
AF6	Female	Past President	Head Nurse	18	Mixed Gender	Widowed	79	Androgynous	
AF7	Female	President	CEO	5	Mixed Gender	Married	43	Androgynous	
AF8	Female	Past President	Counselor	5	Mixed Gender	Married	65	Androgynous	
AF9	Female	President	Manager	4	Mixed Gender	Married	60	Undifferentiated	
AF10	Female	Past President	Executive Director	11	Mixed Gender	Married	54	Androgynous	
AF11	Female	Past President	Owner	16	Mixed Gender	Divorced	54	Masculine	

Note: AM stands for American male leader and AF stands for American female leader

*A.D.G stands for assistant district governor

The first interviewee was AM1, a university professor who has been a Rotarian for 27 years. The second interviewee was AM2, who is an owner of a construction company and has been a Rotarian for twenty years. The third interviewee was AM3, who is the sole proprietor of a dental practice and has been a Rotarian for more than thirty years. The fourth interviewee was AM4, who is a university professor and has been a Rotarian for nine years. The last male was AM5, who is a university professor and has been a Rotarian for fourteen years. AF6 is the head nurse at hospital and has been a Rotarian for eighteen years. AF7 is the CEO of a YMCA organization and has been a Rotarian for five years. AF8 is a personal counselor and has been a Rotarian for 5 years. AF9 is a manager of a clothing store and has been a Rotarian for four years. AF10 is an executive director of an economic development corporation and has been a Rotarian

for eleven years. Lastly, AF11 is an owner of an advertising company and has been a Rotarian for sixteen years. The ages of the participants range from 43 to 84 years old. In terms of marital status, one of the females is widowed, and another is divorced; the remaining females and males are married.

The researcher also examined the participants' gender characteristics in District 6600 based on their answers to the first section of the questionnaire regarding masculine or feminine characteristics. The data showed that five interviewees were androgynous (45%), one interviewee was feminine (9%), four interviewees were masculine (37%), and one interviewee was undifferentiated (9%). In addition, to further compare the scores of the gender characteristics, the researcher also found that among the eleven interviewees, six of the participants' masculine scores were higher than feminine scores (AM1, AM4, AM5, AF7, AF10, and AF11), while three of the participants' feminine scores were higher than masculine scores (AM2, AM3, and AF8), and two of them had the same scores (AF6 and AF9). Therefore, although most of the participants had androgynous characteristics, most of them displayed higher masculine characteristics than feminine characteristics. Moreover, to compare with District 3510, the leaders in District 6600 showed less androgynous characteristics (72%:45%). Also, more leaders revealed masculine characteristics in District 6600 (37%) than in the District 3510 (7%).

Research Findings

After collecting the data from the in-depth interviews, the researcher grouped the data according to frequently discussed themes to answer Research Questions 4, 5, 6, and 7. The categorized topics include: 1) specific female leadership styles and strategies used in Rotary Clubs, including female leadership styles and conflict management strategies; 2) difficulties encountered of being a female leader; 3) different leadership styles between male and female

leaders; and 4) strategies of overcoming discrimination and barriers. In the following section, the researcher has highlighted the commonalities and differences in the experiences of female and male leaders in Rotary Clubs to provide some enlightening insights for other leaders and for further research on female leadership in non-profit organizations.

Research Question Four

RQ4: What kind of leadership styles do female leaders espouse in Rotary Clubs, including communication styles in decision-making processes and conflict management styles?

Common Leadership Qualities of Female Leaders

Based on in-depth interviews of 15 female leaders in Rotary Clubs (nine in District 3510 and six in District 6600) and verbatim transcription of the interviews, seven common leadership styles have emerged in both districts: 1) communicating for consensus with sufficient empowerment; 2) managing different talents for different tasks; 3) emphasizing professionalism and capabilities; 4) stimulating motivation and exploring potential; 5) resolving conflicts with tender and soft characters; 6) showing empathy and care; 7) leading by examples.

Communicating for Consensus with Sufficient Empowerment. Unlike profit-driven organizations, Rotary Clubs as voluntary organizations have no explicit duties and regulations. Therefore, it is important to come to an understanding and agreement through communication. All the 15 female leaders have stressed that the activities and agreement in their interactions with members is an essential principle to lead in Rotary Clubs. One of the interviewees indicated that if she used her power to order on members without communication, the Rotarians would not be willing to cooperate projects or services and would view this behavior as an autocratic or disrespectful leading style, which was inappropriate leadership in a non-profit organization (Interviewee TF7). Some interviewees even mentioned that presidents in Rotary Clubs had to

possess excellent communication skills. Because the term of a president in Rotary Clubs is one year only, both the leaders and their members needed to come to an agreement through communication. Only in this way could Rotary Clubs run and proceed smoothly (Interviewee TF6 and AF9). As interviewee TF12 said, projects or services in Rotary Clubs are not like other products, which can be measured with concise and quantitative standards. Rather, for each activity or service, it needs members' creative ideas. Furthermore, different people have different ideas or understanding of projects and services. Without reaching consensus through communication, some discomfoting or unpredictable situations may occur, in which the projects or services set by few people may not correspond to the capabilities of the majority doing the job (Interviewees TF12 and AF11). They illustrate this opinion as below:

Projects and services on profit organizations are not like products in business companies, which can be measured with concise and quantitative standards. Many times, a project or a goal needs discussions, which usually turn out better outcomes. I generally discuss openly with the board members and work out plans we all agree with. In this way, we avoid situations that may violate the majority's anticipation or needs. (Interviewee TF12)

I have observed some members' personalities and characters, so I know some people can do a good job with some particular tasks. I will help them whenever I can. I won't intervene with their desire, and I'll recommend and find out where I can help with things to do. (Interviewee AF11)

Many interviewees emphasized not only the importance of consensus via communication for the Rotary Clubs but also the significance of empowerment and trust after the consensus (Interviewees TF8, TF13, AF6, AF10, AF11). The reason is that most of the female leaders have experienced various positions in Rotary Clubs before serving as presidents; they may also be leaders in their work positions. Thus, it is likely that they may have high anticipations and interfere with other Rotarians execution of projects and cause unpleasant or tense relationships:

There are changes from being a member to being a president. As a member, you can choose to participate or not in Rotary Clubs based on your duty or relationship with the president. However, when you become a president, you must participate in each project and sometimes want to put great efforts on these projects or goals since you just can be the president for one year only. You may find it hard to empower the others. (AF10)

The longer membership they have, the more female leaders feel the importance of empowerment to members. Just as Interviewee TF13 said, she has observed many presidents' leading styles and found that the respected and trusted presidents would know how to empower the right person at the right time to. Also, once empowering them, the leaders should not intervene any more. Interviewee AF11 has been a Rotarian for sixteen years. Based on her experiences in both Rotary Club and work position, she said that it is not hard to be a leader. The most important thing is whether you empower or not: "In actuality, you just know how to allocate the jobs. Sometimes, a leader is just a listener and coordinator. You empower members by respecting their contributions to the project at hand" (Interviewee AF11). In sum, just like

TF8 stated, “After communicating, you get the right Rotarian to accept a job. Then announce to the club that this person has accepted this job and ask others to support this project. Then follow up with updating reports given by the person instead of the president. Be generous with praise.”

Customizing Different Talents for Different Tasks. Besides the importance of consensus via communication and sufficient empowerment, eight out of 15 female interviewees have indicated the possessed style of using different talents for different positions and managing club members in a different way. Rotary Clubs need teamwork to fulfill tasks. Some interviewees stress that each Rotarian has his or her traits and specialties. Therefore, a leader needs to discover the right type of jobs for each member according to their capabilities, interests, or specialties. In this way, the club will have high efficiency to accomplish tasks (Interviewees TF6, TF9, TF10, TF14, AF6, AF9, AF 10, and AF11).

Specifically, leaders can observe the performance and expertise of their members through job rotation. For instance, some Rotarians are good at persuasion; they, therefore, may be good sergeants, whose duty is to ask members to donate money at Rotary meetings. Leaders also need to bring their members’ expertise into services or projects. Interviewee TF6 has some young Rotarians in her Rotary Club. She said that these young members are very familiar with the Internet, and they have created and updated our club’s website. Therefore, it is convenient and efficient to do some projects or services concerning youth and the Internet. Interviewee AF11 expressed the same idea by saying, one of her members is very familiar with fund-raising issues, and she is also a president of a non-profit organization herself. Whenever such projects at needed, she is the best person to manage these projects.

Therefore, it is really important to allocate assignments to members according to their abilities or interests. As Rotary requires teamwork, the leader cannot independently accomplish

the task. To guarantee the effectiveness of the team, it is necessary to put the right talent into the right positions:

If you assign a task to someone who is inappropriate for or is not interested in it, he/she may fail at this task. For instance, last year we had a woman member who was a fundraiser and was supposed to chair the committee of fundraising. However, she left the town without doing anything because she was not interested in this project. Also, depending on the project, some people are more suited physically for some projects. Age has to enter in as well as other physical disabilities. For the performance of the whole team, you need to make slight adjustments. (Interviewee AF10)

I usually discuss with members about the objective, lay out a beginning concept and ask for their input. Then I take careful notes and begin to crystallize the solution with their input. I then assign tasks to be completed. I assign the tasks according to their ability. (Interviewee TF9)

Apart from using different talents for different tasks, some interviewees also remarked that they needed to use different styles of management for different people's personalities in everyday interactions (Interviewee TF6 and AF9). Interviewee TF6 indicated, for some members, they need to be empowered to do their jobs; for others, they must be given some directions or even some force to make the process run smoothly. As for how much force, it depends on different people (Interviewee AF9). As for those passive members, Interviewee TF6 said the

leader must remind them of the jobs to be done all the time. In sum, a good and successful leader must be able to accurately recognize and define a project and set a goal that is challenging but also reasonably attainable. Then select capable personnel that can be anticipated to accomplish that goal.

Emphasizing Professionalism and Capabilities. Unlike ordinary commercial organizations, Rotary Clubs emphasize their members and customized projects. Therefore, the ability of leaders to deal with quality members and be a role model to other members is indispensable. Among the 15 interviewees, eight interviewees stressed the importance of leading ability and being a role model, as well as the leading difference between the Rotary Clubs and their work positions and difficulties to lead in Rotary Clubs since Rotarians are the elites in various fields and every one is equal in Rotary Clubs. Thus, what the president needs to pay more attention to his/her professional abilities and the capabilities that others admire. Otherwise, they cannot persuade members to participate in projects (Interviewees AF6, AF7, AF9, AF10, AF11, TF6, TF9, and TF13).

Leaders' capabilities in Rotary Clubs, according to Interviewee TF6, refer to the judgment abilities of the president when she is dealing with club issues. She needs to have the ability to evaluate which projects or proposals are appropriate to members' abilities and interests. Interviewee AF7 described the significance of the professional ability in the Rotary Clubs by saying that only when the female leader reveals convincing professional capabilities can she lead her members in an easy and satisfactory manner:

I feel the most important thing for a president is her professional capabilities.

You cannot let others suspect your ability. Otherwise, you cannot lead them. A

leader should have a kind of charisma. Here it means his or her judgment and management. In addition, those leaders who have good experiences and reputation will easily convince the members to participate. (Interviewee TF9)

Since Rotary Clubs rely on volunteers, the only incentives are appeals to altruism. Rotarians cannot be fired or offered raises. They follow you because you have something they can learn from or respect. I have been told by several female members whom I respect, that I have been a role model for them because of my capability. Also, I am not afraid to be assertive or intimidated by others or challenges. It always catches me a little off guard because I don't want to always perceive myself to be a mentor. I just do what I can do! (Interviewee AF11)

Thus, capability for a Rotary president provides the basis for her leadership and is an indispensable tool. As for why capability and being a role model of a president are emphasized, it is because they are the bases to motivate other members. What is more important is that such a capable leader can help them solve real problems in their work. It is almost meaningless for the leader to monetarily reward her members because Rotary Clubs rely on voluntarism and willingness to do services, and Rotarians normally are in sound financial condition. To sum up, one of the most essential factors for a female leader to convince her members is her professional capability.

Stimulating Motivation and Exploring Potential. Among the 15 interviewees, 11 female leaders would adopt some methods to stimulate the motivation and improve the performance of

their members to successfully fulfill their shared goals (Interviewees TF6, TF7, TF9, TF12, TF13, AF6, AF7, AF8, AF9, AF10, and AF11). As the interviewee TF9 indicated, like rolling stones that gather no moss, projects or services need to be creative and meet local needs:

As a president, you are anticipated to motivate people. You are anticipated to set up goals and try to reach those goals. (TF6)

The club has changed since I joined Rotary 15 years ago. Many other things that were happening 15 years ago are not happening now. I'd like to see them start again. I want to see something new in fundraising, but I am not sure what potential president's way is. I am not the sort of person who tells people what to do. I'd like to have some creative ideas. (TF7)

Being a female leader in Rotary, I have tried to generate some vigor, and I am able to think of creative ways to do things. That's success to me. (AF6)

I assign them [Rotarians] tasks that are outside of their current comfort level and direct them on how to find new information to succeed. I encourage them to succeed at new challenges. (AF10)

Rotary today is adapting to the rapid cultural and economic changes. Rotary Clubs need to present new projects and services to fit into the global or local needs, but they cannot be endlessly creative all the time. Therefore, the interviewees remarked that Rotarians should not

stay in one position for too long. Otherwise, Rotarians will feel bored and lose their interest in creating something new; even the president has only a one-year term. It is thus necessary for leaders to notice the lax situation and use various methods to stimulate members' motivation and performance. There are some ways leaders may use for this purpose, such as job rotation and stimulating the satisfaction of job achievements.

First, all interviewees said that they have used job rotation to adjust the jobs for their members and stimulate their motivation by offering challenging new projects:

After being a Rotary president, I have rotated my members' duties. I'd make assignments based on my observation and understanding of their responsibility and interests. Also, I support them in trying new approaches but reserve the right to revert to the proven method if needed. (Interviewee AF11)

New assignments and new approaches are always worth a try. Evaluation at same point is necessary. (AF8)

In addition, interviewees AF9 and AF11 indicated that Rotarians could feel some self-satisfaction of job achievements when they realized that a project or a service is influential to others, and when they received positive feedback from the society, motivation increases:

As a Rotarian, one must have certain passion and ideal. The leader needs to stimulate members' satisfaction by coming up with worth while projects that

members want to see accomplished. That is the best motivation. People volunteer for things that they want to see done. Such feedback is a kind of great encouragement. (Interviewee AF11)

Managing Conflicts with Tender and Soft Characters. Because Rotarians are primarily elites in their various fields, and they are volunteering to participate in the services, conflicts among members may be frequently observed. Sometimes, due to some disagreements, it is hard to avoid talking in louder voices, and the attitude of the members may be unpleasant. Such situations often occur, especially in female clubs (Interviewee TF6). Eight among the 15 female leaders have purposely used soft and tender messages toward their members. Such soft characteristics frequently help them to manage the conflicts or disagreements and bring satisfactory outcomes or support for the job (Interviewees TF6, TF7, TF11, TF12, TF13, TF14, AF9, and AF11):

At board meetings sometimes, male leaders may make matters worse when they are arguing with each other. For me, when I feel something different or if I am not glad about something, I'll argue with them in a joking manner. Actually there are many ways for a female to argue with others. You may be serious, you can play and fight or you may use some euphemistic methods to express yourself. Different methods will lead to different results. (Interviewee TF6)

When I am going to assign some duties to members, I need to be softer. Rotarians are different from employees; I may use my soft female qualities to persuade them

to do their duties. Usually, they will give me face if I can lower myself.

(Interviewee TF11)

In my year as President, I was amazed at the support that I got from Rotarians when I asked them to do a task. I don't remember anyone saying no to a task that I asked him or her to do. I also made many friends across the District. I think I was supported because of my soft leadership style. (Interviewee AF11)

Interviewee TF13 recalled her experience by saying that when she first joined the Rotary Club, she was too anxious to get tasks done, and she met some obstacles. Then she found that it was important to keep a harmonious relationship and began to adjust her leadership style. She found that female leaders would achieve great efficiency in their work if they appropriately used their female qualities when dealing with not only Rotarians but also their employees. Interviewee TF14 has been a president in her company for over twenty years and was a Rotary president in 2001-2002. She expressed her learned experience as follows:

I find females need to be soft when they are doing things. They should not forget that they are women. Sometimes, when women use their soft character, they can outweigh 1,000 kilo with just four grams and deal with very hard things easily. For example, at a meeting, you may speak in a soft and sweet voice, "Please don't. What do you men really want...?" This is an art.

(Interviewee TF14)

Showing Empathy and Care. Normally people joined Rotary Clubs for some particular reasons, such as participating in social services, developing friendship, broadening vision, or gaining more businesses. In addition, some clubs may have too many members in them, so members may not know one another well; therefore, an atmosphere of distance and alienation among members may exist. Facing a situation like this, it is especially important for leaders to show great care to their members (Interviewee TF6). Seven of the 15 interviewees offered to care about their subordinates in their everyday work. Regardless of if it is Rotarian tasks or personal issues, these female leaders will try to understand members' difficulties and show their care toward members in a timely and appropriate fashion (Interviewees TF6, TF7, TF9, TF11, TF12, AF8, and AF11).

Female leaders usually will show their empathy and concern at three levels. First, they may show their concern to and appropriation of the job performance of their members (Interviewees TF6, TF9, TF12, and AF8). Interviewee AF8 noted that due to the voluntary nature of the organization, it is very necessary for Rotary presidents to show their appreciation at a timely moment:

Rotary presidents have to be careful not to be too aggressive and demanding. In a volunteer situation, you have to be appreciative of even the smallest contribution all the time. You also need to display care to individual members about their task-related and family-related difficulties. (Interviewee TF8)

Next, behaviors of concern can also be observed in everyday interactions. Interviewees TF11 and TF12 mentioned that members sometimes might have some emotional

reactions, and female members could show more emotional reactions. Therefore, the two interviewees suggested that leaders needed to pay attention to these reactions and prevent them from affecting relationships among members:

Females are more or less emotional than males. For example, they may compare and contrast whether other members like them or not, or if they have poorer performances than others. As for male Rotarians, they may keep silent even if they have such feelings. I will show the same care but different voices to both female and male Rotarians. Usually, I pay great attention to these emotional reactions. Otherwise, when they explode, there will be unanticipated consequences (affecting members' relationships). (Interviewee AF11)

Finally, the concern or care of the leader may also be revealed through the leaders' praise:

I feel that there is a very real difference in the leadership role with paid employees than with volunteers. Some volunteers will work very hard; others will hardly work at all. But the only pay that they get is personal satisfaction. If they don't get that they will not stay with a project. Praise and recognition are also very important reward. (Interviewee AF8)

Leading by Examples. As previously stated, female membership in Rotary has been approved since 1989. However, some Rotary Clubs still do not mix with women. In order to prove their abilities are as good as male leaders, six out of the 15 interviewees would lead by

example (Interviewee TF6, TF7, TF10, AF7, AF8, and AF11). They want to let their members know that they can not only give direction, but also influence them, lead them, and work together with them to fulfill tasks:

Leaders nowadays are not just giving orders; they need to lead by example and work together with the followers. When they are extremely busy or meet some difficulties with some big projects, leaders need to help members or lead them. You are not just leading every month without any action. Instead, they need to influence and lead by example. (Interviewee TF6)

Key elements to my personal success include a questioning intellect, avid interest in the world and travel, and an ability to see logical, yet creative solutions to problems. Also, I try to lead by example and solicit their ideas. (TF11)

In conclusion, we can see seven qualities in the female leadership styles of the 15 female leaders. The seven qualities are: 1) communicating for consensus with sufficient empowerment; 2) managing different talents for different tasks; 3) emphasizing professionalism and capabilities; 4) managing conflicts with tender and soft characters; 5) stimulating motivation and exploring potential; 6) showing empathy and care; 6) leading by examples. These dimensions show that in their management of the members, female leaders try to reach a consensus through communication and provide sufficient empowerment after getting the consensus. It is also necessary to use different styles to lead different members because each member is unique and reveals different traits. Therefore, a leader should first evaluate her members and assign them to

the right positions or tasks. Furthermore, leading by example also proves to be an effective way to convince their members. Finally, female leaders are considerate and gentle, and they can use their tender words or actions to prevent possible conflicts from occurring.

Different Female Leadership Characteristics

According to the data of this study, the researcher also found some different qualities of female leadership styles practiced in Rotary Clubs. In the following section, the researcher will describe the different leadership styles one by one.

District 3510, Taiwan

Paternalist Style. In Chinese collectivist systems, a leader has broad and unquestioned authority. To be effective, the Chinese leader must be skilled in the performance aspects of the job and take good care of his/her followers. This leadership model follows that of a loving parent. In this study, three female Taiwanese leaders indicated that they have natural maternity, so they get along with others (TF8, TF12, and TF14):

No matter male or female members, I always try to show my care and concern toward them.... In their mind, I think I am more like a mother or sister rather than a president. (TF8)

I am very member-centered. I care about my members--not only their situations in the club but also in their private behaviors and personal issues. Sometimes if needed, I will give them some advice or suggestions from a mother's perspective. (TF12)

“Number Two” Style. As previously mentioned, there were eight female leaders who have deliberately employed their soft and tender qualities when interacting with their members. Such soft characters frequently help them to manage the conflicts or disagreements and bring efficiency to the job. Nevertheless, among the eight interviewees, only two were American female leaders; that is, most Taiwanese female leaders felt that showing the soft side of the personalities and even degrading themselves were essential to smoothly running Rotary Clubs (Interviewees TF6, TF7, TF11, TF12, TF13, and TF14). Specifically, some of them also proposed the “number two style.” To illustrate this idea by using a Chinese saying, “the nail that sticks out, gets hammered down,” which means that members of a group are not anticipated to stand out, even the leader (TF6, TF11, and TF14):

No matter male or female leaders, they always need to remember that being the number two in groups are in the best situation because being number one in groups always dies first. (TF11)

Being a Rotary president, you need to bring your members to share goals with their commitment and cohesion. In addition, you need to degrade yourself and tolerate your members to keep harmony. It is especially very important to show the “number two philosophy.” I don’t like competing with my members. (TF14)

Family Involvement Style. For Chinese, family is where personal relationships originate and conclude. Family relationships are, thus, the prototype for all social

relationships. Therefore, all of the Taiwanese female leaders have held some family programs regularly to involve members' relatives (TF6, TF7, TF8, TF9, TF10, TF11, TF12, TF13, and TF14):

I just follow our club's traditions to hold family activities regularly. For example, we will invite members' spouse and children to attend a meeting monthly. We also will go traveling twice a year with members' families. Anyway, we meet members' families all the time and try to get close relationships with them. In our club, we are like sisters, and their families are like my families. (TF6)

District 6600, the United States

Straight Shooting and Honesty. Almost every American female leader mentioned that honesty and straightforwardness are very important for her to lead others toward shared visions (AF6, AF7, AF9, AF10, and AF11):

My leadership style is to be "a straight shooter" – I say what I mean, and mean what I say. I do not think people who lead with their mouths or sweet words. Without action, they will not be respected or trusted by their followers. They will often eat their words. (AF11)

Risk-Taking. Traditionally, not taking risks has been studied as a trait of leadership which distinguishes successful men and women from the unsuccessful. Although Henning and Jardim (1977, cited in Xie, 2001) contended that male leaders

view risk as an opportunity for success or failure, whereas female leaders see it as a losing proposition, this study showed that American female leaders were more willing to take risks and be persevering to overcome difficulties (AF7, AF9, and AF11):

By accepting that you are capable of meeting challenges and taking risks, you become a leader, whether you are aware of it or not. (AF7)

My leadership style has evolved over my presidency in Rotary. I have learned to trust my own instincts, despite what seems rational. I trust my heart and my gut – over my head. (AF11)

Broad-Minded and Liberal Views. Broad-minded and liberal views were also frequently mentioned by the American interviewees (TF6, TF7, and TF11), which may be related to the cultural value of individualism. To illustrate, members of individualistic cultures highlight personal freedom and favor an equity norm in which rewards are based on their individual contribution (Cox, 1994). Accordingly, Hofstede (2001b) added that people living in the USA have the highest individualism (score: 91), which demonstrates they will value independence, achievement, and freedom:

For me, leadership is living your life without being limited by your own inhibitions, or the inferred limitations that others would impose on you. (TF11)

I believe that American women enjoy much more freedom in their business and

personal relationships with men. Chinese men are more dominant in the relationship than women. (TF7)

In addition, the researcher also found that some of American female leaders not only are very active, loyal to Rotary, but also have a broad service vision and goal:

I joined the Rotary Club for networking, but soon realized that I became a Rotarian to make a difference in the world. The objectives of Rotary meet my strong need to volunteer in projects that I am interested in and to expand the scope of my understanding of my place in the world. I think that Rotary is an excellent organization for females because of our care and concern for the human race and our nurturing abilities. (TF11)

I wanted to do something for the world that gives me some self-satisfaction. Those are the reasons for me to be a Rotary president. I also want to meet people and broaden my vision. (TF6)

Cultural Difference and Leadership Characteristics

In sum, based on data of the 15 in-depth interviews, the researcher found not only some common leadership styles but also some different leadership philosophies between Taiwanese and American female leaders. For instance, Taiwanese female leaders demonstrated a paternalist style and frequently showed their care and concern in members' personal lives as loving mothers. In addition, they followed the "number two

philosophy” and tried to humble themselves in Rotary to keep harmonious relationships with members. In order to have more members’ commitments, Taiwanese female leaders also highlighted family activities and tried to involve the members’ families to participate in these activities. On the other hand, American female leaders emphasized straightforward and honest traits to gain members’ trust and respect. Also, they viewed risk-taking as a successful leader’s factor. Moreover, American female leaders tended to be broad-minded and have a global service vision due to their nurturing qualities. In short, in some aspects, cultural difference did influence female leadership styles in Rotary Clubs. Nevertheless, all female leaders in this study have tried to display good leading styles and follow the Rotary motto: Service above Self.

Conflict Management Strategies

The fourth research question of the present study examines the conflict management strategies of the female leaders. To collect the data, the researcher asked each female leader to describe at least one case of conflict, including the background and the management strategy she used to deal with the conflict. Among the 15 female interviewees, there are only two cases that use dominating strategies (Interviewees TF8 and AF11). Five cases use integrating strategies (Interviewees TF6, TF10, TF14, AF6, and AF8), and six cases use obliging strategies (Interviewees TF9, TF12, TF13, AF7, AF9, and AF10). One case uses compromising strategies (Interviewees TF7), and one case uses avoiding strategies (Interviewee TF11). Therefore, it is clear that mainly the obliging strategy and integrating strategy were used in handling the conflicts in Rotary Clubs by the 15 female leaders.

Interestingly among the 15 cases, ten had solicitation of third parties, including all of the nine Taiwanese female leaders and only one American female leader (Interviewees TF6, TF7,

TF8, TF9, TF10, TF11, TF12, TF13, TF14, and AF7) (See Table 5.12). Furthermore, we can also divide the 15 cases into two major types. The first belongs to conflicts purely over the projects or decision-making, such as the conflict between the leaders and the members in terms of the perspective of decision-making, as well as dealing with certain projects. Twelve cases were of this first type. The second type of conflicts was mainly related to the presidents' leadership styles or their personal issues. There were only three cases in this study.

Table 5.12
Conflict Management Strategies of the Interviewees

Strategies	Cases	Reasons		
		Project-Related	Personal Issue	Soliciting 3rd Party
Integrating	5	5	0	3
Obliging	6	5	1	4
Avoiding	1	0	1	1
Dominating	2	1	1	1
Compromising	1	1	0	1
Total	15	12	3	10

Obliging Strategy. Among the six conflicts using the obliging strategy, this researcher has found that obliging is the most often used strategy to face the conflicts with members. Five of the six cases belong to the work-related or decision-making conflicts. According to the five interviewees, they usually tried to conform to the members because Rotarians are volunteers, and if they do not get personal satisfaction, they may not stay in the clubs. However, there were still some complaints about these conflicts, and some emphasized that they did not insist on their ideas because they wanted to keep a harmonious atmosphere in the club:

Once there was a project about fund-raising. My opinion was different from that of a member. I expressed my idea and intended to find some sponsors about it. However, she did not like my idea, and I had to listen to her because she is a

past president. Sometimes, it is difficult to fulfill your ideal goal because some past presidents always ask the current president to follow traditional projects, services, and rules. (Interviewee TF9)

At first, I was very active to propose some creative ideas about projects or services that we could do or needed to do. However, some senior members, especially senior past presidents always disagreed with my ideas. I felt that they were too traditional and always want current presidents to do things in old ways. Unless you can do creative services on your own and do not need to get the financial support from the club, you just need to listen to their ways to do things in order to keep a positive and harmonious atmosphere in the club. (Interviewee TF13)

In addition, one conflict in this study that used the obliging strategy took place because of personal issue. Similarly, the president conformed to her member to bring all members into harmony. She even felt that lowering herself is one of the things the leaders can learn from as a Rotary president:

Once, one of the members got angry at me for starting a procedure of a service without waiting for her. After that, someone told me she was angry, very angry. It's not very often that someone comes to me and criticizes me directly, even my husband. If she said it to me directly, probably I'd apologize. But she didn't approach me. The next week, then I went to her and said, "Hi, Lily, I heard that

what I have done made you really upset. I'm sorry." In such issues, I won't make any excuses. I'll say that it's my fault. I don't see it as necessary to start an argument if it can be avoided. If I am committed to do something, and I cannot convince anyone, that seldom happens to me. If I find something really important and bring it up, usually I get support and approval. But the situation may happen to others. Then they need to compromise to avoid some long-term negative effects. (Interviewee AF10)

To sum up, to deal with the conflicts with the members in Rotary Clubs, this study has found that most female leaders will adopt the obliging strategy due to the volunteer nature of the clubs and the desire to keep a harmonious relationship with members.

Integrating Strategy. Besides using the obliging strategy, the interviewees often adopt the cooperative strategy (Interviewees TF6, TF10, TF14, AF6, and AF8). One interviewee remarked:

In voluntary work, the purpose of dealing with the conflicts is to solve the conflict instead of making your stance outstanding. Therefore, if an argument cannot solve the problem, why do you still keep on using it? All the methods can solve the problem and get the things done well. (Interviewee TF6)

Because most of the presidents had experience holding different positions in Rotary Clubs, they have established extensive networks and profound professional experiences. Facing unanticipated incidents or conflicts, they often integrate multiple sources to get the problem solved so as to create a win-win situation, which can be found in this study as well:

In a board meeting, one of our members promised to plan a project. But after a while, she told me that it was impossible with such short notice. I asked her about the difficult point, and she told me that it was hard to rent a place. I contacted some Rotary friends, and then I rented a great place for our plan, but I still asked her to plan and organize the project. (Interviewee TF10)

Once when we wanted to release a piece of news to get the public to participate in a service project, the chair of that committee tried to use “the first in the nation” in his writing. After discussion, we changed it and made it sound more reasonable. (Interviewee TF14)

The cases above prove again the significance of the leaders’ capabilities. Coupled with professional capabilities, if the leader could integrate the ideas of both sides of the conflict parties, she would create a win-win situation.

Dominating Strategy. Among the 15 conflict cases, the dominating strategy was used in only two cases (Interviewees TF8 and AF11). This strategy was used mostly on occasions when the interviewees and their members had differences in the club agenda or club policies. For the two conflicts, the interviewees insisted on their opinions and used the dominating strategy to

make the members agree with their ideas:

We had a member who wanted to plan and organize a fund-raising project, and she wanted to be empowered to make her own choices regarding everything. I explained to her that we needed to take many factors into consideration since it was a big service project and that the ultimate decision would be made by our board meeting. (Interviewee AF11)

Therefore, if the interviewees felt that their ideas were right and the issues were task-related, they would adopt the dominating strategy to protect the majority rights and focus on the issue rather than the person.

In addition, there was one case in which the compromising strategy was used. Interviewee TF7 and one of her members had some different perspectives on a certain project. After making compromises, both sides stepped back to coordinate and communicate till a compromised agreement could be reached.

Finally, there was one case in which the avoiding strategy was adopted (Interviewee TF11). The case occurred when both sides were excited. To avoid face-to-face confrontation, the avoiding strategy was utilized:

Once at a board meeting, a member stood up and scolded me. I felt that she was anxious, and I did not want to confront her face to face. I put it up, but I was very much humiliated. However, I felt that so long as I did not quarrel with her, I would win the upper hand. (Interviewee TF11)

To sum up, the conflicts between the female leaders and their members mostly came from disagreement about some projects or clubs' policies. To solve the conflicts, if the leaders wanted to keep a harmonic atmosphere in their clubs, they would mostly use the obliging strategy, but some also adopt the integrating strategy for a win-win result.

Asking the Third Party for Help

Among the 15 cases, there were 10 cases in which a third party was invited to solve the problem. In the ten cases, the obliging strategy was used in four cases (Interviewees TF9, TF12, TF13, AF7), the integrating strategy was used in three cases (Interviewees TF6, TF10, TF14), the dominating strategy was used in one case (Interviewee TF8), the compromising strategy was applied in one case (Interviewee TF7), and the avoiding strategy was also used in one case (Interviewee TF11). Interestingly, the difference is nine out of ten cases that a third party was invited to solve the conflicts happened in Taiwan as the participants appealed to higher authorities who were either senior Rotarians or past Rotary presidents, and in the case in District 6600, the third party was an ordinary Rotarian. In these instances, country difference is clear.

In the four cases in which the obliging strategy was adopted, the interviewees had more interactions with the person she had conflicts with due to different understandings or perspectives of the projects. To avoid a worsening situation from happening in the future that might affect the relationships of the whole club, the interviewees first used the obliging strategy and then asked a third party to mediate so as to avoid face-to-face conflicts.

Similarly, the interviewees who utilized integrating strategy had conflicts with their members mostly due to the understanding of the work. To avoid face-to-face confrontation, the mediators were invited to discuss plans and help both sides to reach a win-win situation.

As for the dominating strategy, the conflicts occurred between the interviewee and her member. The member was not satisfied with the leader's behavior, and they did not reach an agreement. The leader went to a senior past president of the club for help to gain the member's understanding.

Finally, in the application of the avoiding strategy, the interviewee was facing an unreasonable member's verbal attack. To avoid face-to-face confrontation, the interviewee first used the avoiding strategy to calm down both sides and then invited a past president to help solve the conflict.

In conclusion, among the ten cases in which a third party was invited, the motivation of so doing was either to purely solve the work problem, to seek preventive measures to avoid possible conflicts, or more commonly, to maintain the harmonious relationship. Generally speaking, Taiwanese Rotarians would frequently ask a mediator to help with negotiations, while American Rotarians rarely invited a third party to solve conflicts. These results matched with the survey data of this study: 97.3% Taiwanese Rotarians would anticipate to have a mediator to solve conflicts, while only 17.2% American Rotarians would anticipate to have a third person to solve conflicts. For Chinese cultures, Confucianism is an authoritarian system that focuses on values such as conformity, submission, and respect for one's parents and elders. Therefore, in order to avoid confrontation and keep harmonious relationships, Taiwanese female leaders generally were more likely to have senior past presidents to play the role of the third party to solve conflicts in Rotary Clubs.

Research Question Five

RQ5: Why are the majority of female leaders not advancing to top positions in Rotary Clubs?

The fifth research question of the present study is to explore why the majority of female

leaders are not advancing to top positions in Rotary Clubs. Here, the researcher wants to clarify that the top positions in this study refer to the positions in Rotary Districts or the board of Rotary International such as district governors, directors of Rotary International, or even the president of Rotary International. Also, according to Northouse (2007), gender-role stereotyping is one of the biggest difficulties that female leaders have faced in their work environments. This stereotyping always influences people's perception about female leader's behavior. Therefore, to answer this question, the researcher also wanted to examine whether gender stereotype in Rotary Clubs would result in the glass-ceiling effects.

Among the 15 female interviewees, eight said that they did not feel the glass-ceiling effects or obstacles to promotion. However, six clearly felt the glass-ceiling effects or obstacles to promotion. One female leader did not know how to answer this question. As the data indicate, female glass-ceiling effects do exist in the Rotary Clubs in both districts, but not as clearly as anticipated.

No Apparent Glass-Ceiling Effects. Eight interviewees who were elected smoothly to be a Rotary president said that they were not affected by apparent glass-ceiling effects or situations of dilemma. They emphasized that Rotary Clubs are different from business organizations, and those who are more willing or actively involved in clubs' projects are elected comparatively easier. The only issues are their willingness and family situations (Interviewees TF7, TF8, TF10, TF11, TF13, TF14, AF8, and AF11).

These interviewees indicated that promotion in Rotary Clubs depends on the individual performance, personal dedication, loyalty to Rotary, and spare time for Rotary services. The promotion seldom relies on the criterion of gender: "Rotary is different from other occupations. In other occupations, you can get pay, but here you cannot. You need to consider your situation

first, such as time, financial condition, and family issues. Gender is not an issue for being a district governor” (Interviewee TF7). Therefore, if members are performing well in their clubs, keeping good communication with other clubs, then being a district governor or even district officer is within anticipation. For instance, Interviewee TF8 added that she was a good example because she was elected as a district governor four years ago. In such organizations, the gender issue is not an important factor for advancing to top positions.

Having Apparent Glass-Ceiling Effects. Although some female leaders emphasized that the glass-ceiling effects are not very obvious, six female leaders, however, felt obstacles and negative evaluation due to the glass-ceiling effects (TF6, TF12, AF6, AF7, AF9, and AF10). From the analysis of the transcripts, promotion obstacles and stereotypes exist in three aspects:

Family Role

Among the six interviewees, three remarked that they clearly felt that they were anticipated to be at home instead of active in their careers or Rotary Clubs (Interviewees TF6, TF12, and AF7). For example, when they were elected as president, instead of being congratulated, they received opinions regarding more burdens for the families and the duty may beyond their abilities. Some of the interviewees said that although they were making time and efforts to perform well, they were still anticipated to be at home taking care of the children and husbands, and their performances were ever under suspicion:

Once I was discussing with some past presidents about the issue of being district governor, a male past president told me that I should not take this position too seriously. Instead, I should spend more time with my husband and kids at home. Sometimes when you join some dinner meetings, some Rotarians would ask you

why you did not go back home and prepare meals for your family. They still have stereotypes toward females. (Interviewee TF12)

There is still gender bias in the world, and women are compensated less for similar work. (TF6)

I think females are more responsible for their families. That's why some young female members when they got pregnant or have children, then left the organization. I would do the same. Family is always my first priority. (Interviewee AF7)

Deep-Rooted Male Culture

Among the six interviewees, three (TF12, AF9, AF10) emphasized that Rotary Clubs are still an environment with deep-rooted male culture. The males enjoyed privileges while the females were respected in formality:

In my opinion, Rotary is still a male-dominated organization. Inherited from such male-privileged environment, women's capabilities were not cared about and respected. (Interviewee TF12)

I think there are still some people, males or females, who are more receptive to male authority. I think that's a problem that female leaders have to face. We still have a tendency toward male authority. (AF9)

That females are not respected in the male culture can be seen in discrimination against women and channel of promotion in the hands of males. Due to gender, females find it hard to get integrated into the male-dominated world. For example women are prohibited from joining men's social networking activities. In addition, men have long established the old boy network, and they naturally control the promotion channels. One interviewee signed: "At present the positions of the district governor or the official director of Rotary International all belong to males. As I have observed for such a long time, it will be meaningless if you are not ambitious enough to get promoted because men control the opportunities of the top positions" (Interviewee TF6)

In addition, there is another phenomenon from the research that is worth noticing. Some interviewees criticized the existence of single sex clubs due to the gender difference. For example, District 3510, Taiwan, is composed of 71 clubs, including 42 male clubs, 8 female clubs, and 21 mixed gender clubs. There are approximately 2,067 Rotarians, including 1763 male Rotarians (85%) and 304 female Rotarians (15%). Among these clubs, there are 15 female presidents (21%) and three district governor assistants (15%) in 2007-8. Although District 6600 does not have any single sex club, it includes 15 male district governor assistants but no female governor assistants in 2007-08. According to TF6 and TF 12, there are some reasons for these single sex clubs to reject different sex members. For instance, the wives of the male members may be jealous of the female members, and males may doubt about females' intentions to become Rotarians. Moreover, males keep females out of their clubs so that females will not interfere with their freedom:

I used to try to apply to a club which does not mix with women. Although I tried

hard, they refused to have females in their clubs. They kind of have the same reason for doing so. They want to go away from their daily life world and get into their own space. They don't want to lose such rights. Otherwise, they have to change the way they talk, the jokes they tell, and some other crazy behaviors. (TF6)

I asked some male Rotarians who are in male clubs if they could accept female membership. All of them told me the same answer: it's impossible because they don't want their wives to be jealous and worry about their interactions with females when they go to the regular meetings.

I think there are some other women who join the club because of their positions. For example, some bank managers join Rotary because they have jobs to do here. That's fine with me. I don't think it is possible to generalize, but males would not think like me. (TF12)

I don't see why it would not be good for women if they have the right attitude and really endorse the motto "service above self." However, some women joined just to be a part of a men's club; that's a wrong reason. (AF10)

Difference in Male and Female Evaluation

Apart from the above, two interviewees remarked that due to the stereotypical impact, the capabilities of females are evaluated with different criterion resulting in a kind of dilemma for

females in their behaviors (Interviewees AF6, AF10). The interviewees said that according to the tradition, some males find it hard to accept female leaders. Therefore, females are likely to get negative or extreme assessment. For example, when the female leaders are either strict or soft in their leadership styles, there will be complaints or criticism. In general, people use different criteria to assess the capabilities of males and females. With such standards, females must be more capable or work harder than males so as to be promoted:

Because male leaders are still more in number than females in Rotary Clubs, what I do may get some weird looks. If you are tough, there will be negative criticism; if you are very nice, others may say that you are incapable or even you intend to flatter others. (Interviewee TF6)

Men still hold positions of power in most organizations and earn more respect and higher wages than women in comparable position. In addition, in many companies, if a female and a male are comparable in capabilities, most probably the male will get promoted. Although Rotary is different from these companies, this situation may still happen sometimes. (Interviewee TF12)

Two female leaders also mentioned that some senior male members sometimes showed their resistance of participation in services only because they were females (AF6, AF8). AF7 and AF10 also felt that senior members sometimes did not take their suggestions seriously. To sum up by AF9's statement, "In every culture, men still want to be ways they take. In reality, women still wait on men much more."

Glass-Ceiling Effects Have Disappeared in Recent Years

Based on the above data, the results showed that glass-ceiling effects still exist in the Rotary Clubs, and they did affect the promotion of females. However, eight of the 15 interviewees remarked that in the last ten years, as the society is becoming more modern, female capabilities have been recognized. As more and more females have become leaders, the treatment and assessment of females have gradually become just and fair. The so-called glass-ceiling effects have been broken bit by bit, particularly in Rotary Clubs:

It was an obvious phenomenon for people to pay more attention to males than females. Since a sufficient number of females have become leaders now, it is comparatively easier to get promoted. (Interviewee TF8)

Six or seven years ago, when I attended a district conference, I could not see a female face on the front stage. However, in the last three or four years, you can see the female presidents or female district officers sitting above. (Interviewee TF10)

In conclusion, after analyzing the in-depth interviews of 15 interviewees in Rotary Clubs in this study, the researcher has found that glass-ceiling effects still exist in the Rotary Clubs, but not as apparent as anticipated. Among the interviewees, eight interviewees have not felt the apparent gender stereotype and obstacles to female promotion. However, six interviewees noted that gender stereotype and promotion obstacles existed. The interviewees indicated that there are

three types of stereotypes and promotion obstacles: females' family obligations, discrimination against females due to the male-dominant culture, as well as different assessment criteria used for males and females. With regard to the unfair situation as a result of the stereotype and promotion obstacles, eight interviewees pointed out that during the past ten years, female capabilities have been recognized and the glass-ceiling effects have been gradually broken.

Research Question Six

RQ6: Do Rotarians perform different leadership styles according to gender?

Gender Difference in Leadership Styles

Among the 25 interviewees, 15 of them felt that gender does affect leadership styles (TM1, TM3, TM5, TF6, TF7, TF8, TF10, TF12, TF13, TF13, AM1, AM4, AF6, AF7, and AF11). Based on the data of the 15 interviews, the researcher put the related and frequently discussed leadership characteristics or strengths into the following categories: 1) detail-oriented; 2) task or relationship-centered; 3) politeness-oriented; and 4) humorous or conservative.

Detail-Oriented

Eight interviewees agreed that female leaders are very detail-oriented, while male leaders are better at developing general ideas and delegating others (TM1, TM3, TM5, TF6, TF12, AM1, AM4, and AF11):

I follow through with details. I think females are much better at grasping the big picture and are better able to lay out a detailed plan for making the details happen than men. In my experience, women tend to get things done, while men tend to develop ideas and then delegate to women to get the details done. Women can do both. (AF11)

Female leaders generally are better at details. I think I focus on details a lot. I will always finish something in advance in order to check out every detail.
(TF6)

Relationship-Oriented

Task-centered behavior occurs when a leader pays close attention to the work of members, explains the task procedures, and is keenly interested in performance. On the other hand, relationship-centered leadership behavior occurs when the leader is interested in developing a cohesive relationship. Female leaders tend to include all members within their network, instead of isolating themselves in the top positions. They keep close relationships with their members through informal channels (Likert, 2005). Within our anticipations, male leaders tended to be more task-oriented (TM2, TM4, TM5, TF8, AM1, AM2, AM5; AF6, and AF11), while more female leaders tended to build up better relationships with members (TM1, TM3, TF6, TF7, TF9, TF10, TF13, TF14, AM3, AM4, AF7, AF8, and AF9):

I work very well with male leaders. I find them to be focused on the task. I am very task-oriented as well, but I pay more attention to relationship building.
(AF11)

I don't think it necessary to get closer to people to get things done. I do think it necessary to be friendly toward people. However, for female leaders, it provides a better opportunity for "networking" than it does for male leaders. (AM5)

Politeness - Male Attribution

Surprisingly, four male interviewees also pointed out that being polite is a good style for them to convince female members to participate in projects (AM3, AM4, TM1, and TM3):

Culturally in the United States, men tend to be more polite toward women. I really do think so. The members think that I am more polite to women as well. Even as boys, they are more protective to girls and women. (AM3)

I am very polite to female members, and this makes it easier for me to convince females and vice versa. When I asked women to do jobs in a polite way, it is always not difficult. If I ask some men to do something, there are always excuses. (AM4)

Assertiveness

In this study, most interviewees in the two districts agreed that male leaders should be more assertive than female leaders, and if female leaders are very assertive, it may cause some difficulties for females to lead (TM1, TM2, TM3, TM4, TF6, TF7, TF9, TF10, TF13, TF14, AM1, AM2, AM3, AM4, AF7, AF8, and AF9):

Some female leaders get the same problems as Hillary Clinton. Some men think she is too aggressive. Women are anticipated to be less assertive, less irritating, and softer. They anticipate women to be softer. When women are assertive or

aggressive, it makes it more difficult for them to do their jobs. I am very assertive, but I think it is a good leadership style for men. (AM4)

Humorous or Conservative Style

In this study, two male leaders proposed that male leaders should use a more humorous leadership style to develop a positive atmosphere in club meetings, while female leaders should display more conservative style to gain members' respect (AM3 and AM4):

Sometimes, male leaders should more often use humor than women. I do so. I told jokes in meetings, as well as in e-mails. It helped me to lead others not only successfully but also interestingly. However, female leaders are anticipated to have a little reserve, not to speak in certain ways or tell some inappropriate jokes. (AM4)

I accept that male leaders can be more humorous. Also, while I can appreciate an attractive young woman in a sexy dress, that is definitely a no-no in a leadership role. Female leaders should be more conservative in words and actions. (AM3)

No Gender Difference in Leadership Styles

Although 15 interviewees emphasized that gender affected leadership style performance, six Rotary leaders felt that there was no gender issue for performing leadership styles in Rotary Clubs (TM2, TM3, TF9, AM2, AM3, and AF8):

In an adult group such as the Rotary, I don't think the gender of the leader makes any difference. I also don't think different sex presidents will perform differently. Also, in recent years, men have come under fire for discriminating against women. This is a charge that I consider true only on rare occasions. In addition, the charge of sexual harassment has to be a real concern of any male whether in a position of leadership or not. (AM3)

There is a big difference. The fact is, to a male leader, most men are taller and just plain bigger. Their voices are stronger and louder. A disadvantage, however, comes from these bigger persons. They may overlook smaller, quieter, or more timid persons whether they are male or female. (AM2)

In short, 15 Rotary leaders felt that females can be better at some aspects such as paying more attention to detail, network building, and generating cooperative behavior from others, especially with men who tend to be competitive with other men. In addition, they have noticed that male leaders tended to be more assertive in decision-making, more task-oriented, and more polite to members, especially female ones. In addition, a few interviewees also pointed out that females are better able than males to use emotional appeals and males are usually better at using humor. Moreover, females tend to be better organized with a better artistic sense. On the other hand, six Rotary leaders did not feel the difference between male leaders and female leaders in performing leadership styles.

Research Question Seven

RQ7: How can female leaders develop suitable and effective strategies for dealing with the male-dominated organizations in Taiwan and the United States?

Managing Family Role. Recent studies on female leadership have revealed that women have encountered the high personal costs of being leaders: compared to their male counterparts, they tended to be single, separated or divorced, and if married, they were more likely to be childless or have fewer children (Charlesworth, 1997; Wajcman, 1998). Some previous research on women's career development has also implicitly indicated that female managers sometimes need to choose either home or career (Cleveland, Stockdale & Murphy, 2000). Among the 15 interviewees, nine of them are married, three are single, two are widowed, and only one is divorced. Most of them expressed that it is not easy to accomplish a balance between career and family, not to mention the Rotary Clubs. To manage their family role, they would first hold the membership until their children are grown up. In this study, the youngest child of the female leaders is eighteen years old. Then they tried to make conscious efforts to do it well with the support of the spouse/partner and prioritize strategically. Below is what some of them said:

I think the family issue is certainly an issue for female leaders. There are family responsibilities you need to fulfill. I joined the club after I retired, so I can have more time to do what I really want to do. (AF7)

By having a home-based business, I can balance my family, my job, and my volunteer commitments. I have a separate suite of rooms for the office, and I know the work is always right there waiting to be done, but I will follow my priority to do things. (AF11)

Managing Deep-Rooted Male Culture. As previously mentioned, several female participants experienced some level of gender discrimination. In their view, this type of discrimination is common in the society. Therefore, females need to work harder, prove their abilities in the male-dominated organizations, and take advantage of the lower anticipations of women by impressing others with outstanding performance. Against such backdrop, TF6 believed that if women want to enter the men's world, they must be more progressive and active and make compromise of their female qualities. Only when you appear almost the same as men, can you enter their deep-rooted culture:

When I first became the president, I had to wipe out my female qualities to enter the male-dominated world. Male members have established some network relationships. Although I cannot drink much, I still try to go to those occasions. If I know where the males are going at night, I might go with them. (Interviewee TF8)

Some female leaders also have tried some ways to change the males' negative views toward them or the male-dominated culture, such as spending more time to provide detailed information about projects and recruiting more female members. They felt that females are more often on boards and committees for Rotary and there are more women at leadership levels, they are being recognized for their performances through the work they are doing.

For the male members who resisted to participate in our projects, I assumed they did not know what we were doing. Thus, I spent a lot of time to promote understanding and provide them with more information. One of my members, who really became a good friend of mine, told me a couple of months after I got the president position that he didn't believe a woman could do the leadership job as well as a man. He told me that I changed his mind about this. (AF7)

To balance the male-dominated situation, I serve on committees each year and have chaired several of them. I actively recruit more female members into the club and have personally recruited several who have become long-term members. (AF9)

In the Rotary, I was one of the first women in the club, and I like to think that my leadership created awareness that women were definitely an asset to the club. I recruited younger members to the club, which had an average age of 70 when I joined Rotary. Today that average age is much lower. (AF11)

Opinions on the Glass Ceiling Effects. The perspectives of the female leaders on the issue of the glass ceiling were mixed. Eight interviewees strongly believed that glass-ceiling effects still exist in the Rotary Clubs, and they did affect the promotion of females. However, half of the female participants remarked that in the last ten years, as the society is becoming more modern, female abilities have been recognized. As more and more females became leaders, the appreciation and evaluation of females have gradually become just and fair. The so-called

glass-ceiling effects have been broken bit by bit, particularly in Rotary Clubs.

Summary

Chapter V reports both the quantitative and qualitative research results of this study. With regard to the quantitative research results, this chapter presents the descriptive statistics of the sample. This is followed by the descriptive and exploratory statistical analysis of the aggregated responses obtained on all the measuring instruments of the total sample in accordance with the management level, gender, and cultural group. The results show that Taiwanese respondents have higher scores in all cultural dimensions than their American counterparts. In addition, Rotarians in both countries anticipate female leaders to demonstrate transformational leadership style. Moreover, cultural values do significantly influence anticipated female leadership styles, and the variables of country and cultural dimension can best explain laissez-faire leadership, followed by transformational and transactional leadership styles in this study.

As for the qualitative research results, first, seven similar leadership qualities have emerged in both Taiwan and the USA, they are, 1) communicating for consensus with sufficient empowerment; 2) customizing different talents for different management; 3) emphasizing professionalism and capabilities; 4) stimulating motivation and exploring potential; 5) managing conflicts with tender and soft characters; 6) showing empathy and care; 7) leading by examples. In addition, this study has found that the conflicts between the female leaders and their members often came from disagreement about some projects or clubs' policies. However, due to the volunteer nature of the clubs, leaders tended to use different strategies to solve different conflicts. If the leaders wanted to keep a harmonic atmosphere in their clubs, they would mostly use the obliging strategy, followed by the integrating strategy for a win-win result. Nevertheless, Taiwanese Rotarians would frequently ask a mediator to help with negotiations, while American

Rotarians rarely invited a third party to solve conflicts. Finally, after analyzing the qualitative data of the in-depth interviews of 15 interviewees in the Rotary Clubs, the present study has found that the glass-ceiling effects still exist in the Rotary Clubs in both Taiwan and the USA. However, the glass-ceiling phenomenon is not as apparent as anticipated due to social progress and the increasing number of women entering the work force, especially with more and more female leaders holding managerial or higher leadership positions.

CHAPTER VI

DISCUSSION AND CONCLUSION

Comprised of three sections, Chapter VI analyzes the research data in greater detail. The first section presents the answers to the seven research questions and discusses the research findings of this study in a holistic manner. The second section addresses the limitations of this research project. Based on the research results, the third section first offers suggestions to the Rotarians and then discusses the implications of the present study for future research.

Findings and Discussion

Cultural Differences

Since the early 1990s, trend expert John Naisbitt declared that the worst situation for women in the job market would become the past. With the rising level of education, social transformation, and business needs, women would have more choices and independence in terms of career development (Kilianski, 2002).

With more women entering the work force and an increasing number of females obtaining leadership positions, the topic of female leaders has become increasingly important. Thus, this study explores the leadership styles and conflict strategies of the female leaders in the Rotary Clubs. It also investigates the impact of cultural values upon the anticipations of female leadership styles. Specifically, to address the issue of gender equality, the researcher undertakes a comparative quantitative and qualitative study of female leadership in non-profit organizations in the East and the West by exploring the relationships between the Rotary Club members' cultural values and their anticipated female leadership styles in Taiwan, a representative of Oriental culture, and the United States, a typical example of Western culture. It is hoped that the results of the study will not only provide a better understanding of the styles of female leadership, but also

contribute to the body of knowledge with regard to the research on cross-cultural leadership comparison and organizational communication.

To this end, seven research questions have been raised. The first research question asks about how cultural value dimensions differ between Taiwan and the United States as represented by Rotary Club members. The research findings verify the assumption that there is a significant difference in the Rotarians' cultural values between Taiwan and the United States. Rotarians in Taiwan have higher scores in all of the four cultural dimensions than Rotarians in the United States, including collectivism, masculinity, customs, and long-term relationships. More specifically, Rotarians in both countries display high collectivism, customs, and long-term relationships and moderate masculinity. However, the Rotarians in Taiwan reveal the highest score in long-term relationships and the lowest score in masculinity, while Rotarians in the United States have the highest score in collectivism and lowest score in masculinity. Nonetheless, Taiwan's score in masculinity is still much higher than that of the USA. The results are contradictory to Hofstede's study (2001b) that the American culture is characterized by high masculinity and low collectivism.

Before addressing the research findings different from those of Hofstede's study, the researcher finds it necessary to use cultural dimensions to explain the different mentality of the respondents from Taiwan and the USA. For instance, there are two major differences between the American and Taiwanese respondents regarding long-term relationship and customs. Taiwanese respondents have much longer tenure and are more likely to reveal former leadership positions in Rotary Clubs, which can be explained by the dimensions of long-term relationships and customs. As explained in the previous chapter, the Chinese tend to form rich, life-long networks of mutual relations. For the Chinese, since personal relationships often take a long time to develop, they

tend to stay solid once the relationships have been established. In contrast, Americans generally do not build long-term relationships outside of families. Chinese relationships last for a long time even after the groups dissolve, and there are no more work-related duties. This is less likely the case for Americans. As for revealing former leadership positions, the Chinese attach importance to “face need” just as a tree needs bark to cover it. Therefore, Taiwanese respondents are more likely to feel honored and respected with the title of a past president whereas American respondents feel that taking a turn to be a president is a duty for Rotarians, and as long as the duty is fulfilled, they are like other ordinary members again.

As for the research findings different from those of Hofstede’s study in collectivism and masculinity (2001), the researcher argues that when specific samples are collected, they do not necessarily correspond with Hofstede’s cultural-dimension scores. For instance, Gudykunst et al. (1992) did a cross-cultural study and found that when college students are sampled in Japan and the United States, the Japanese students are more individualistic than the students in the USA. Gudykunst and Nishida (1986) also explained that both collectivism and individualism exist in all cultures, but one pattern tends to predominate. Interviewee AM3’s comments further explain the results. He said, “Leaders in Rotary Clubs in the States have to be careful not to be too aggressive and demanding because every project in the club is voluntary team-work.” Therefore, it is impossible for a leader to show high masculinity and individualism in Rotary Clubs due to the nature of the voluntary team-work based projects. Accordingly, the results of interview participants’ gender characteristics show that most of the participants have androgynous characteristics in Rotary Clubs in both countries, that is, they demonstrate both feminine and masculine characteristics.

Anticipated Female Leadership Styles

The second research question asks about the anticipated female leadership styles in non-profit organizations in Taiwan and the United States. The results of this study reveal that there is a significant difference between the Taiwanese and American Rotarians' anticipations of female leaders to display transformational and laissez-faire leadership styles. The present study, however, shows that there is no significant difference between the Taiwanese and American Rotarians' anticipations of female leaders to demonstrate transactional leadership style. To be specific, Rotarians in both countries reveal the highest scores in their anticipations of female leaders to display transformational leadership and the lowest scores in the anticipations of female leaders to demonstrate laissez-faire style. American Rotarians, however, are somewhat more expectant of female leaders to display the transformational leadership style than the Rotarians in Taiwan. With a statistically significant difference, Taiwanese Rotarians have a much higher anticipation of laissez-faire style than their US counterparts.

As previously explained, transformational leaders often concentrate on long-term goals by developing a vision with the members. They display the following four features: Idealized Influence (II), Inspirational Motivation (IM), Intellectual Stimulation (IS), and Individualized Consideration (IC) (Avolio et al., 1999; Bass, 1997; Bass & Avolio, 1994, 1997; Bass & Steidlmeier, 1999). Among the four features of transformational leadership, the data of this study reveal that American respondents have the highest anticipation of female leaders to demonstrate IS, followed by II, IM, and IC. Taiwanese respondents, in contrast, put the highest anticipation on female leaders to perform IC, followed by IM, IS, and II. The results are also supported by the qualitative interview data in this study.

According to the interview data, most American respondents anticipated the same

leadership qualities of both male and female leaders and focus more on creativity and leading by example. As Interviewee AM4 said, “I anticipate female presidents to be almost as same as me. As a male, I anticipate them to be charming and have an ability to see logical, yet creative solutions to problems.” On the other hand, Taiwanese respondents regardless of males or females all anticipate females to apply soft leading styles and put the priority on family first. As TF6 stated, “We are more anticipated to demonstrate soft management and focus on family first. I also believe that soft and subtle approach can disarm a man of hot temper. It is still a male’s world today, yet if we cared about members and used soft leadership quality, nothing would be difficult.” In addition, for Taiwanese, female leaders are also highly anticipated to take good care of each member and assign tasks on an individual basis. To be specific, the researcher will explain why Rotarians in both countries reveal the lowest scores in their anticipations of female leaders to display laissez-faire style, and why Taiwanese Rotarians have much higher anticipations of female leaders to demonstrate laissez-faire leadership in the next section because this issue is more related to culture.

Interaction between Cultural Values and Anticipated Female Leadership Styles

The third research question asks about the relationship between cultural values and anticipated female leadership styles in Taiwan and the United States. The results of this study reveal that there is a significant relationship between cultural dimensions and Rotarians’ anticipated female leadership styles in both Taiwan and the United States. Also, based on the adjusted R^2 s of the three multiple regression analyses, the data show that the laissez-faire leadership style can be best explained by the factors of the cultural dimensions and countries, followed by transformational leadership style. Transactional leadership style, however, can be explained little by the factors of the cultural values and countries.

The result can be explained from two perspectives. First, Rotarians are mostly from top positions of various organizations and are motivated by voluntarism or willingness rather than exchanging rewards for services rendered. Thus, they do not anticipate female leaders to demonstrate transformational leadership style rather than transactional leadership style. Second, the quantitative data show that Taiwanese Rotarians have much higher anticipations of female leaders to demonstrate laissez-faire leadership than their American counterparts. In addition, Taiwanese respondents prefer male leaders. Moreover, Taiwanese Rotarians show higher masculinity than American Rotarians.

The above data show that Taiwanese reveal more masculinity and prefer male leaders than female leaders in Rotary. Therefore, once they are led by females, they would like the female leaders to demonstrate the laissez-faire leadership style. As Hofstede (1980a) explained, organizations in highly masculine cultures often have goals that agree with the achieving role of the male, and as such, are almost always led by males with a setting established by men. This trend leads to prejudice against female leaders and supports the general way of male dominance in most societies that men have a higher status than females, and therefore, are not anticipated to be led by females. According to Chinese culture, older males should be the rulers, and people at the lower rank, such as females, should demonstrate obedience and submission (MacCormack, 1991). Therefore, for Chinese, the more masculinity the members have, the more laissez-faire leadership they anticipate their female leaders to demonstrate because masculine members do not want to be led by females. The reasons for the result of having the lowest scores in anticipating female leaders to demonstrate laissez-faire style in both countries are the voluntary and teamwork features of the Rotary Club. As shown in the study, Rotarians have high collectivist values and tend to collaborate with their leaders and other members, so they cannot fulfill

projects based on the self-directed ways in a laissez-faire style.

In this study, although the significant differences between the two countries seem to support that the focus variables of cultural dimensions can explain the anticipated female leadership styles, they are not sufficient to fully explain the anticipated female leadership styles since only 38% of the variance can be explained by these cultural factors in the anticipated laissez-faire leadership style, 19% of the variance in the anticipated transformational leadership style, and 12% of the variance in the anticipated transactional leadership style. Some other factors such as language, political system, organizational culture, and past experience working under female leaders may also be factors that need to be taken into consideration to explain female leadership styles in non-profit organizations. These factors, however, are beyond the scope of this study.

Female Leadership Practices

Leadership Qualities

The fourth research question of this study is raised to discover the leadership practices of the female leaders in Rotary in the two countries. Seven leadership qualities have correspondingly emerged in this study: 1) communicating for consensus with sufficient empowerment; 2) customizing different talents for different tasks; 3) emphasizing professionalism and capabilities; 4) managing conflicts with tender and soft characters; 5) stimulating motivation and exploring potential; 6) showing empathy and care; and 7) leading by example. In this section, the researcher compares the research findings with the literature review in the previous chapter so as to discuss the findings.

Phalen (1996) researched twelve female supervisors in several organizations. She found the following leadership practices: 1) different management for different people; 2) leading by

example; 3) informal leadership; 4) mild management, which means “customizing different talents for different posts with multiple levels of management,” “leading by example,” “communicating for consensus with sufficient authorization,” and “managing conflicts with tender and soft characters.”

From Phalen’s study, we can find great commonalities between the seven qualities of female leadership as shown in this study and those of the previous literature. They both emphasize soft management, customized evaluation, individual concern, and encouragement. Moreover, based on the literature review and the data analysis from the interviews, the researcher finds that, compared with their male counterparts, female leaders are more likely to apply the transformational leadership style which is believed to exert more positive impact on the job performances of individuals, groups, and organizations (Bass & Avolio, 1994). Other research results also confirmed that those female supervisors who adopt the transformational leadership style usually enjoy a high level of satisfaction among their subordinates. When there is more transformational leadership, there will be higher levels of satisfaction (Crampton & Mishra, 1999).

According to Bass and Avolio (1994), the transformation leadership comprises four elements: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Among the seven qualities of female leadership in the present study, four of them match the leadership characteristics of the transformation leadership style. To illustrate, idealized influence means that the leader has a vision for the future and capabilities to guide his/her members to achieve their shared goals. She or he is admired, respected, trusted, and regarded as an example for learning. The members are willing to obey his or her command. Intellectual stimulation refers to the fact the leader provides incentives to the members to work

hard and helps them solve problems in new ways. These two qualities are echoed as “emphasizing professionalism and capabilities” by participants in the present study.

As previously mentioned, professional capabilities are highly emphasized in Rotary Clubs; thus each Rotarian needs to go through three or six-year line for presidency. They need to take the chair duties of club service or community service before being a Rotary president in the three or six year line. There are two significant points here. First, professional capabilities are the basis of members’ trust. The interviewees mentioned that members with top position titles in their work organizations or experiencing serving in different positions in Rotary will easily win the trust of their members with their charisma. Second, as previously mentioned, professional capabilities can help solve some problems in the tasks. As the female leader takes turns to perform different duties in the Rotary, she is familiar with the tasks and able to help the members solve problems and stimulate their intellect. Just as Interviewee AF11 said, “With more experiences or training than the members, I can help or guide them to deal with some challenges. After all, I went through the six-year line for presidency.”

The third characteristic of the transformation leadership style is to inspire motivation. With inspirational motivation, leaders can clearly express what they anticipate of members and thus provide challenging and encouraging jobs for the members. This characteristic reflects the value of exploring potential and improving performance mentioned by participants. This study finds that Rotary Clubs need creative projects. As a result, female leaders will frequently appreciate their members’ performance and prevent them from staying in the same duty or project too long. By using job rotation and stimulating the sense of personal satisfaction, leaders can also win the members’ commitments.

Finally, individual consideration in the transformation leadership style means that the

leader offers individual concern based on the different situations of the individuals so as to make him or her pay more attention to and work harder at work. Specifically, individual consideration can be demonstrated in developmental, individualized, and mentoring aspects. In the developmental aspect, transformational leaders understand their members' capabilities and assign them to relevant tasks. In the individualized aspect, a transformational leader can encourage an individual to improve his or her abilities and offer timely feedback. In the mentoring aspect, a transformational leader will coach his or her members to get used to all kinds of situations. In brief, the transformational leadership style with different management and consideration for different individuals echo the theme of "different talents for different tasks," and "showing empathy and care."

However, based on the qualitative data of this study, female leaders also reveal some different leadership qualities between the two countries. The Taiwanese female leaders, for instance, tend to show the paternalistic characteristic as a loving parent, which is an effective leadership model in Asian cultures. This characteristic reflects the practice of idealized influence and individualized consideration of transformational leadership styles. Moreover, some female respondents strive to follow the "number two style," which means that members or even the leader of a group are not anticipated to stand out and always ask for other team members' help. Also, since family relationships are the prototype for most Chinese relationships, Chinese female leaders tend to emphasize family involvement. On the other hand, American female leaders value honesty and straightforwardness and lead others toward shared visions. In addition, in order to cope with the increasingly complex and globalization environment, leaders must have the ability to adapt to the changes and develop innovative solutions. Creativity and innovation requires leaders' risk-taking quality (Kouzes & Posner, 1995). Therefore, many female leaders tend to be

risk-takers and persevere in overcoming challenges. Especially, American female leaders are likely to be broad-minded and have a global service vision due to their nurturing qualities.

To sum up, the seven qualities practiced by female leaders in the Rotary in both countries correspond with the characteristics of the transformation leadership styles. The findings are also supported by the survey in this study that reveals Rotarians in both countries anticipate female leaders to demonstrate the transformational leadership style. However, cultural differences do somewhat influence female leaders' practice in Rotary Clubs. Nevertheless, regardless of the similarities or differences in female leadership styles, all female leaders in this study have strived to lead their members toward the Rotary motto "service above self."

Conflict Management Strategies

In the following section, the researcher will discuss the conflict management strategies that female leaders apply in the Rotary Clubs by analyzing the types of the conflicts, positions of the conflicting parties, and the involvement of the third party.

Types of conflicts. The analysis of the 15 cases in the present study reveals that there are two major types of conflicts. The first type of conflicts occurs more often in Rotary Clubs and concerns projects or work-related matters like job assignments or procedure disagreements. The second takes place when the members disagree with the leaders' personal leading styles or behaviors rather than project-related issues.

Relative positions of the conflicting parties. For the conflict strategies of female leaders used in the Rotary Clubs, this study has found that when facing conflicts, most of the female leaders prefer to apply the integrating or obliging strategies to deal with conflicts, which is somewhat contradictory to previous studies. According to several previous studies, when facing conflicts, leaders of the organizations generally tend to employ the dominating or integrating

strategy with subordinates, compromising strategy with colleagues, and conforming or obliging strategies with superiors (Brewer et al., 2002, Lee, 2002; Rahim, 2001; Daniel et al., 1997).

However, it is understandable for the female leaders to adopt the obliging or integrating strategies in the Rotary. First, past literature revealed that females are highly relation-oriented, so they tend to adopt non-confrontational strategies to deal with conflicts (Conrad & Poole, 2002). Also, due to the voluntary nature of the organization, it is inappropriate for female Rotary Clubs' leaders to apply the dominating strategy. As TF6 interviewee explained, "In our club, although I am the president, I view myself as at the lowest status. My job is to provide good services not only for my members, but also for our society. Therefore, I tend to use the obliging strategy to cope with conflicts." The quantitative results of the study also match the interview findings that Rotarians more anticipate female leaders to use integrating, compromising, or obliging strategy to cope with conflicts in Rotary Clubs.

The involvement of the third party. Past literature also revealed that the third party plays an important role in the settlement of conflicts. In general, the third party plays the roles of either an arbitrator or mediator. In this study, most conflicts were settled with the help of a third party. Also, most of the third parties appeared as authoritative arbiters and put forward solutions both sides had to obey. Others tended to facilitate the communication of two conflicting parties.

This study found that female leaders in Taiwan emphasized harmony and tended to invite the third party to resolve conflicts and use the integrating or obliging strategies to bring the settlement of the conflicts to a satisfactory result. To illustrate, in the Chinese culture, Confucianism is an authoritarian value that focuses on conformity, submission, and respect for one's parents and elders. Thus, in order to avoid face-to-face confrontation and keep a harmonious relationship, Chinese leaders are more likely to invite a third party who is senior or

respected by both parties to resolve the conflicts. Therefore, in this study, when the third party appeared as an arbiter with higher authority, the conflicts were solved soon, and when the third party was objective, he/she was able to pacify the emotion and to save face for both parties. In other words, most of the conflicts were settled due to the important existence of the third party, particularly for Taiwanese participants.

The Relationship of Leadership Styles and Conflict Management Strategies

As previously discussed, after analyzing the interview transcripts of the 15 female leaders in the Rotary Clubs, the study has identified seven female leadership qualities across countries. Most of the qualities match those of the previous research findings. A detailed assessment of the development of these female leadership qualities reveals that differences and similarities result from unique female characteristics such as individual consideration, soft management, and emphasis on communication. Bartol et al. (2003) researched the leadership behaviors of middle and senior positions and found that female supervisors in both positions would emphasize interpersonal relationships in their leadership behaviors, thus demonstrating that interpersonal consideration is an important element in female leadership qualities. It also reveals that female leadership qualities have commonalities regardless of the different situations. The female leadership qualities shown in this study match with Bass's (1997) universal viewpoints of cultural free, indicating the full range of leadership frame provides a global perspective.

Apart from the commonalities in the female leadership qualities, this study has also found that female leadership behaviors can be influenced by the types of organizations. For example, the leadership behaviors in business organizations are different from those of non-profit organizations. The present study reflects these differences. Since Rotarians volunteer for community services and mostly come from top positions of various organizations, Rotary leaders,

therefore, should not apply authoritative management styles to their members (Interviewee AF11). Concepts like this are also echoed in the present study when interviewees greatly advocated capabilities as the important basis to command respect from their members.

In addition, the female leadership qualities of “soft management and dissolving conflicts” are closely connected with the “conflict management strategies” examined in the present study. Leadership styles are correlated with conflict management strategies. This study shows that female leaders primarily adopt the integrating and obliging strategies to deal with conflicts in Rotary, and the female leadership style can be mostly characterized as transformational leadership style. Rahim (2001) remarked that transformational leaders are suitable to manage conflicts which occur because some people think in an old way while some think in new ways. Once people adopt new ways of thinking, conflict situations will be reduced. One of the characteristics of transformational leaders is to encourage subordinates to think critically and creatively, which enables the resolution of conflict. The research results of the present study also support this idea. In the discussion about the cases in the previous section, it is found that female leaders in Rotary Clubs emphasize leading experiences and capabilities. Possessing such experiences and abilities, the female leaders can address the conflicts from a macro perspective by understanding the stances of both parties into consideration so as to keep a good atmosphere and relationship in Rotary. Therefore, it can be inferred from this study that the female leaders are mostly practicing the transformational leadership style, and they are likely to use the integrating or obliging strategy to solve the conflicts. Also, in general, female soft qualities are used in dealing with conflicts that mostly occur in both project-related and personal situations.

To sum up, the present study has found that the transformational leadership style is usually accompanied by the integrating and obliging strategies. Most female leaders in Rotary

Clubs tend to utilize the two strategies to maintain the interpersonal relationships among members. However, the researcher suggests that it depends on the situations of the conflicts rather than one single factor, and the application of conflict strategies may be determined by the impact of the personalities of the conflicting parties, the character of the conflicts, the relative positions of the conflicting parties, as well as the role of the invited third party. All this shows that we need to interpret the application of the relevant strategies from a more comprehensive and macro perspective rather than a single angle.

Advancement Barriers

The fifth research question asks about why more female leaders are not advancing to top positions in the Rotary. To discuss the answer to this question, the researcher will analyze it from two perspectives: gender stereotypes and glass-ceiling effects.

Gender Stereotypes

Based on the in-depth interviews of 15 female leaders in Rotary Clubs in this study, the researcher categorizes the data into three barriers that influence females advancing to top positions in the Rotary.

Past literature revealed that the most difficult problem for female leaders is overcoming gender stereotypes, which often influence people's perception of a leader's behavior (Northouse, 2007). Because people are used to the image of male leaders, female supervisors are often challenged when they have to meet the anticipations of the traditional society. They are likely to cause others' negative assessment of their behavior. This study has found that there are three common stereotypes concerning female leaders in Rotary Clubs: regarding females as family caretakers rather than professional workers, discriminating females due to the male-dominant

culture, and using different assessment criteria of male leaders and female leaders.

For a long time, females have been regarded as family caretakers who have nothing to do with the professional world. Even though they are allowed to work outside the home, females are still assumed to be responsible for most of the family chores in addition to their jobs. Such ideas of women as family caretakers are still deeply rooted in most people's minds, so it is easy to imagine the pressure women suffer because of the gender difference. This situation is extremely obvious in the Taiwanese Rotary Clubs. For instance, most Taiwanese interviewees in this study feel that females should first take care of their families and should not be leaders unless their husbands agree with the idea or are willing to support this decision.

In addition, the present study has also found that, in the male-dominant settings such as Rotary, females' positions and advancement have been prohibited and blocked. This phenomenon has been studied and confirmed in Oakley's study (2000) as well. Oakley found that the "old boy's network" affects females' advancement. The "old boy's network" refers to the fact males in high positions can form an informal male social system. The members are formed by powerful males, who will help one another for promotion so as to keep the existence of male privileges. In a sense, they also prevent or threaten females from getting power and high positions in the organizations. The culture of the "old boy's network" is specifically manifested in the male "brothers" culture, which obviously excludes the females and affects the advancement and development of females in many organizations. For instance, many male Rotarians in Taiwan will go to some social settings such as nightclubs for socializing after their Rotary meetings. In this case, females are not invited to these so-called "second meetings."

Finally, the study has also found that the assessment of female leaders is different with regard to that of male leaders. Due to the differences in criteria, assessment of women tends to be

more negative than that of men. For instance, it is indicated in the past literature the concept of stereotype often equates females' behaviors (such as use of tender words, dressing, and appearance) to inability and powerlessness. However, when female leaders adopt the same behaviors as male leaders, they will also get the negative comments like "masculine women," or "female giants" (Oakley, 2000). Such dilemmas can be explained by Theodore and Lloidy's (2000) study. According to that study, the traits of males such as assertiveness and independence are often regarded as more important and indispensable elements of successful leaders. On the contrary, the characteristics of females such as dependence and unassertiveness are regarded as incompatible to successful leaders. Therefore, when females intend to show behaviors that traditionally belong to male leaders, they will violate the anticipations of gender roles and thus cause negative evaluation.

We can also analyze such negative assessment from situations and positions. It is indicated in the past literature that situations and positions will influence people's attitudes toward males and females. When the positions of males are lower than those of females, there will be negative assessments of female superiors (Richeson & Ambady, 2001). Under the stereotypical gender anticipation, the statuses of females are often regarded as lower than those of males. Therefore, when female leaders take charge of those so-called high-positioned males, it is hard for males to accept them, and these women are likely to receive harsh and negative evaluation.

The above analysis can be supported by the findings of this study. For instance, the most obvious phenomenon to reflect the male discrimination is the large number of male-only Rotary Clubs. As previously addressed, there are 21 mixed sex Rotary Clubs, 42 male Rotary Clubs, and eight female Rotary Clubs in District 3510 in Taiwan. To disallow female membership, the male

Rotarian Clubs explain they want to enjoy their own space, they do not want to change the way they talk or joke, and their wives will not like to have other females in their clubs. Under this situation, females were forced to set up some single sex clubs to develop their networks or try to join a mixed sex Rotary Club. However, even in mixed sex clubs, some of the female respondents of this study mentioned their leading barriers coming from several senior male members' discrimination as well.

The Glass-Ceiling Effects

To discuss the barriers that prevent female leaders from advancing to top positions, this section will explain whether the female leaders in the Rotary Clubs feel the gender stereotype and its impact upon their advancement. The research results show that although many female leaders witness glass-ceiling effects in the Rotary Clubs, more than half of the female respondents do not feel the existence of gender stereotypes as obstacles to their advancement. It can be inferred that obstacles do exist with regard to female advancement in the Rotary Clubs, but they are not as apparent as anticipated. Furthermore, the unfavorable situation and gender stereotypes have improved in recent years.

As for the fact that there are not obvious glass-ceiling effects in the Rotary Clubs, the analysis of the interview transcripts offers some insight to such phenomenon. The Rotary is volunteer-based, and an individual Rotarian is encouraged to take a turn to serve as a president. Therefore, promotion based on gender is not allowed. Moreover, most female respondents in this study are from single sex clubs; gender within those clubs is of course not an issue for them. But for advancement to senior positions like the district governor or board member of the Rotary International, there are almost no female in those positions. Hence, most female leaders do not feel glass-ceiling effects because either they are not aware of this issue or they do not care about

having higher positions than being a president in their own Rotary Clubs.

Also, although there appear no obvious obstacles to promotion due to gender differences based on the eight female Rotary leaders, a comparison of the male to female leader ratio in these organizations is not equal. In District 3510, there are approximately 2,067 Rotarians, including 1763 male Rotarians (85%) and 304 female Rotarians (15%). Among these clubs, there are 15 female presidents (21%) and 3 district governor assistants (15%) in 2007-8. As for District 6600, there are 4201 members in total, including 50 male presidents (75%) and 17 female presidents (25%). However, in 2007-08, this district includes 15 male District Governor Assistants and no female Governor Assistants. Simply speaking, among the leaders, ratio of males to females in leadership positions is clearly much higher.

To sum up, this study has found that the female leaders in Rotary Clubs have witnessed increasing improvement in their career advancement in recent years. Although obstacles still exist in the females' advancement, it is no longer a serious phenomenon. Rodler et al. (2002) researched the image of female leaders during the past twenty years. They found that the images of female and male leaders have become almost equal. The situation in which females had to make double efforts so as to be successful has become rare nowadays. This study reveals that most interviewees agree that female leaders are more capable and perform better than males. All this proved that women's positions have been raised, and female capabilities are being recognized and accepted in Rotary. However, some of the interviewees still feel that women have fewer chances to be promoted to district governor than men. Thus, the impact of gender differences and gender stereotypes still exists but the difference is diminishing in Rotary Clubs.

Gender Difference in Leadership Styles

The sixth research question asks about whether leadership styles differ according to

gender as represented by Rotary Club members. The researcher has found that more than half of the respondents feel different leadership styles are performed in Rotary Clubs according to gender. For instance, female leaders are more detail-oriented and relationship-centered, which can be viewed as one of the elements of the transformational leadership style: individualized consideration. In addition, they are better at network building and generating cooperative behavior from others. On the other hand, male Rotary leaders tend to be more politeness-oriented and task-centered toward members, assertive in decision-making, and more humorous thus possessing a leadership style to develop a positive atmosphere in club meetings, which can be viewed as demonstrating more of transformational leadership style. However, many respondents do not apparently feel the difference between male leadership styles and female leadership styles, and as long as one can get the job done, respondents report gender should not be an issue in leadership styles.

There has been a lot of empirical research on the leadership styles from the perspective of gender roles. Fagenson (1990) used four models to analyze the relationship between leadership styles and gender roles. He found that the factors that influence the leadership styles included gender and situations. In other words, men and women exhibit different leadership styles because they are of different genders. Meanwhile, individuals will present different leadership styles due to different organizational structure or positions. Besides gender and situations, other studies revealed that organizational type, production kind, organization size, company policy, individual growth background, and past experience all exert impact on the leadership styles (Van Engen et al., 2001). One of the interviewees in this study even proposed that it was personal qualities that determined leadership styles (Interviewee AF11).

Of all the above findings, what this present study is interested in is whether there exists

cardinal differences in female and male leadership behaviors. Since the 1970s, Bem and Spence disregarded the views of describing gender roles simply from males or females. Instead, they turned to illustrate gender roles from the macro perspectives of masculine, feminine, androgynous, and undifferentiated roles. Under the influence of the stereotypical impression of gender roles, most people think the image of leaders is masculine or neutral (Deal & Stevenson, 1998; Gardiner & Tiggermann, 1999). In the studies on female leaders, it was found that female supervisors tend to be androgynous or masculine. It was even found that such characteristics have positive impact on the success of females in their leadership positions (Gardiner & Tiggermann, 1999).

The present study has also explored the gender roles of the female leaders and calculated the scores of the gender characteristic of the 25 female and male leaders in their in-depth interviews (See Tables 5.10, 5.11). It is found that most leaders reveal androgynous gender characteristics. Further analysis indicates that these Rotary leaders have shown higher masculine scores than feminine ones in both countries. Simply speaking, although the Rotary leaders reveal androgynous characteristics, they also contain higher masculine characteristics. The results support the literature that modern leaders are mostly androgynous or masculine.

Management Strategies in Male-Dominated Settings

The last research question asks about how female leaders develop suitable and effective strategies to manage the male-dominated settings in Taiwan and the United States. The respondents of this study have proposed several ways to cope with these situations.

Managing Family Role. Unsurprisingly, most female interviewees feel that it is not easy to balance their career and family, not to mention their involvement in Rotary Clubs. To manage their family role, they would first hold the membership until their children are grown up. Then

they tend to make conscious efforts to do Rotary services well with the support of the spouse and prioritize strategically.

Managing Discrimination. According to some respondents in this study, gender discrimination is common in Rotary. To deal with this issue, some of interviewees purposely tend to be more progressive and active and to compromise their female qualities in order to enter deep-rooted male settings. Other female leaders have also tried some strategies to change the males' negative views toward them. In this way, they may spend more time to provide detailed information about projects or their ideas in order to gain their involvement and commitment. In addition, these female leaders also try to recruit more female members and mentor them to become Rotary board or committee members. When there are more female Rotarians in leadership positions, females will be recognized for their performances through the work they do.

As for the issue of disallowing female membership in the Taiwanese Rotary Clubs, some female leaders joined in either mixed-sex clubs or created female-only clubs. Unlike American female Rotarians who tend to be straightforward and emphasize fairness and equality, most Chinese females just show a tendency to obediently listen and follow orders, meet others' anticipations, and accept others' criticism (Zhuang, 1990). Therefore, the female Rotarians in Taiwan do not appeal this issue to Rotary International or court for justice even though disallowing membership based on gender has already been prohibited in Rotary.

For the opinions on the glass ceiling effects, some female leaders strongly believe that this issue still exists in societies, even in Rotary Clubs, and this issue does affect the promotion of females. Therefore, some female Rotarians have developed some ways to deal with the glass ceiling effects, as introduced previously. However, half of the female participants remark that as

society is becoming more modern, female abilities have been increasingly recognized and appreciated. Also, as more females become leaders, the appreciation and evaluation of females have gradually become just and fair. The so-called glass-ceiling effects have been broken bit by bit, particularly in non-profit organizations such as Rotary Clubs.

Limitations

There are many strengths in this study. For instance, unlike many studies using students as their research subjects or only qualitative methods, this study has recruited a large representative sample of the population from Rotary Clubs in Taiwan and the United States. In addition, the researcher combines quantitative and qualitative data through mixed research methods. However, there are some limitations that readers are cautioned in interpreting the findings and conclusions in this study.

First, although there are quite a number of research studies on cultural values, leadership styles, and conflict management strategies, there are few studies on the topic of female leadership in non-profit organizations. Therefore, lacking existing categories, this study can only analyze data based on general inferences or constructions about cultural values and female leadership in non-profit organizations.

Second, some survey items in this study have shown minor problems. For instance, the researcher has encountered low reliability scores for several items in the survey questionnaire, including Items Five and Nine in Part A and Item 16 in Part B. The reliability of the measurement is not an issue in this study; however, some respondents have indicated the wording problems with the three items. Based on the respondents' comments and for better reliability scores, the researcher had to delete the three items from analysis and used at least three items in the survey to measure cultural values and anticipated female leadership styles.

Finally, pressed for time and due to the lack of financial support, this study is mainly based on probability samples from the two accessible Rotary Districts, 3510 in Taiwan and 6600 in the United States. Nevertheless, after conveniently choosing the two Rotary Districts, the researcher has randomly chosen a probability sample of 550 subjects from each district according to their respective membership list. For future studies, the researcher suggests using a stratified sampling method to reflect the diversity of the population.

Suggestions and Conclusion

By collecting quantitative and qualitative data from two different cultures, this study attempted to advance the field of leadership studies not only in non-profit organizations but also in a cross-cultural context. Based on the research findings, the following section will present some suggestions to Rotary Clubs, female leaders, and future research.

Suggestions to Rotary

Adopting Transformational Leadership Style. Due to the rapid cultural and economic changes, and the characteristics of voluntariness and willingness of the Rotarians, the researcher suggests that both female and male leaders in Rotary should strive to apply the transformational leadership style rather than transactional and laissez-faire leadership styles. In other words, leaders should try to develop higher levels of autonomy and the achievement of each member's full potential, to inspire members to achieve goals, to say and do things that build members' confidence in their abilities to achieve goals, to empower or encourage members to function competently and innovatively without the leaders' direct interference, and to set examples and assign tasks on an individual basis.

Emphasizing Female Members as an Asset. Today's Rotary is adapting to the rapid cultural and economic changes of the shrinking middle class, which usually hold two or more

jobs per family. In addition, there are around 1,200,000 male Rotarians worldwide but only 90,000 female Rotarians around the world. Therefore, female membership is the key to potential success for Rotary. In addition, female leaders will globally play a significant role in the twenty-first century because many feminine leadership characteristics fit in with many demands of leadership in this century (Adler, 1999).

Also, according to some studies discussed in previous chapters, members will be more satisfied if female leaders adopt more transformational leadership styles. The results reveal that the female leaders in Rotary tend to employ transformational leadership styles not only in decision-making but also in managing conflicts. All in all, it is indicated that female leaders' performance and leadership styles can positively influence an organization's development. Therefore, this study also suggests that Rotary should pay more attention to the issue of glass-ceiling effects, particularly the present issue of single-sex Rotary Clubs. It is also hoped that Rotary can be more sensitive to diversity by not only involving female membership but also promoting women to be district governors or even the president of Rotary International,

Suggestions to Female Leaders

This study reveals that it is important for more female leaders to be available to mentor young women and serve as board committee members for the benefits of women, just as some interview subjects have done in this study. Also, the support of husbands to the female leaders is essential for the interviewees in this study. Moreover, according to the interview respondents, female leaders can benefit from applying soft qualities which frequently help them to manage the conflicts or disagreements and bring satisfactory outcomes or support at job. This finding is also supported by some previous studies as discussed in the previous chapter that female leaders will achieve great efficiency in their work if they appropriately use their feminine qualities such as

softness and consideration. Therefore, this study also suggests that female leaders should value and employ their feminine characteristics to achieve effective and efficient job performance. As Adler (1997) stated, women should capitalize on their feminine characteristics such as communication skills, empathy, nurturance, gentleness, and well-developed interpersonal skills that are a must to compete in the global twenty-first century environment.

Suggestions For the Future Research

As previously mentioned, in the survey of this study, some items' reliability scores are low in both cultural groups, particularly in Part A's customs and long-term relationship dimensions. Technically, both dimensions are somewhat related to Confucianism, a complicated philosophical system and cultural value. Hence, the three to five items used in this study to measure this cultural dimension are insufficient. This study, therefore, suggests adding more items to both dimensions.

Moreover, in the discussion of the female leadership behaviors and leadership styles, this study has found that the unique female characteristics determine their leadership behaviors, such as emphasizing communication, soft management, and individual consideration. Moreover, leadership behaviors of the female leaders may also be influenced by the organizational culture. As Interviewee TF8 indicates, different organizational culture may also determine the leadership behaviors. Van Engen et al. (2001) proposed that the type of organization, kind of production, size of the organization, policy of the company, a person's growth background, and the past experience all exert impact upon an administrator's leadership styles. In another word, the organizational culture influences the leadership styles. Gardiner and Tiggemann (1999) defined organizational culture as the shared value and belief system that result from the integration of the members, structure, regulations of the organization, and behavior norms derived from the system.

Thus, this study suggests future research to include the factor of organizational culture to examine female leadership styles. As Lewis and Fagenson (1998) stated, the organizational culture could exert great impact on the leaders and present a whole picture of the organizational situation and leadership behaviors.

Furthermore, this research is actually inquiring whether leadership style is a culturally universal or culturally specific concept. Researchers like Hofstede (1984, 1994, 2001b) proposed a culture-specific approach, which assumes that leadership concepts and styles should be different among cultures. On the other hand, researchers like Bass (1997) contended that leadership is cultural-free and transcends cultural boundaries. From the findings of this study, the researcher suggests a combination of both approaches. That is, culture is not the only factor to account for the anticipated female leadership styles as shown research results of this study. The study of leadership concepts and styles should include more variables such as organizational culture, political system, language, and feminine or masculine characteristics.

In conclusion, with rapid change and uncertainty in the new century, new types of leaders with new styles and skills are demanded (Adler, 1997, 1999; Bennis, 1996, 1997, 1998; House, 1995; Kanter, 2000). This study shows that cultural difference is not the only indicator to explain anticipated female leadership styles. The study shows that transformational leadership style is appropriate for females to lead not only in business organizations but also in non-profit organizations such as Rotary. Female leaders bring different perspectives to the table as leaders. Their transformational leadership style and integrating/obliging conflict management strategies can foster innovation and development in organizations. As Adler (1999) claimed, feminine characteristics or styles are more suitable not only for transformational leadership, but also to the twenty-first century leadership perspectives. The researcher thus proposes that research studies in

the future should focus on effective versus ineffective leadership rather than male versus female issues.

The present study has found that less than half of the interviewees have experienced the glass-ceiling effects. However, negative effects have been witnessed in Rotary Clubs, including regarding women as possessing household roles, discrimination against females due to the male-dominant culture, and different assessment criteria for males and females. Gardiner and Tiggemann (1999) noted that if female leaders want to succeed in the male-dominant organizations, they have to forget about their gender. At work, female leaders are anticipated to perform as males, but beyond work they are anticipated to behave as women (Lewis & Fagenson, 1998). The description shows that, due the social anticipations, females are put into a dilemma. The results of the present research confirm this viewpoint. Yet, the insights of the female leaders featured in this study show that the glass ceiling can be broken by their capability and feminine qualities.

It is fortunate that in recent years the number of female leaders is on the rise, and the obstacles females encounter at work are gradually disappearing. Women enjoy more attention in the present social environment. As John Naisbit predicted, this century is a century for women to bring their talents into full play. In the knowledge-based economic system, the demand for physical labor in the past has turned to the emphasis of brainpower. Furthermore, the unique feminine qualities (such as intuition, establishment of consensus, encouragement of participation, and soft management) have become the leadership styles that are greatly advocated in the new economic era. Because of this, the researcher believes that the topic of female leadership will continue to be emphasized. The development of women's positions and roles will gradually proceed in an optimistic and positive direction. Finally, the research would like to conclude this

study with the following quote of a female leader in this study:

Regardless of the sex difference, a president is a president. As females possess more flexibility in their roles both at home and in the job, and as the number of female leaders is gradually increasing, there should be not only equality in power but also mutual leading between the two sexes in the future. There is a growing feminist trend in Taiwan with more tendency of female independence. Within the Rotary Clubs and in the present-day society, it is not enough that women merely hold up half of the sky, they can actually hold up the whole sky. However, modesty results in progress while pride goes before a fall. We should be grateful to the males for their help and support in our growth and living. In the 21st century, the radiance of the female beauty will continue spreading far and wide from this advanced country of the world. (Interviewee TF6)

Summary

Chapter VI analyzes the research data in greater detail. To explore the impact of cultural values upon the anticipations of female leadership styles, the researcher undertakes a comparative quantitative and qualitative study of female leadership in the Rotary Clubs in both Taiwan and the USA. In the first section of Chapter VI, answers to the seven research questions are presented with a holistic discussion. Among the seven research questions, the first three are quantitative ones, which are all positively verified with statistical significance. First, due to differences in cultural values, Rotarians in Taiwan have higher scores in all of the four cultural dimensions of collectivism, masculinity, customs, and long-term relationships than Rotarians in

the United States. Second, Rotarians in both Taiwan and the USA anticipate female leaders to display the transformational leadership style. However, Rotarians in Taiwan reveal much higher anticipations of female leaders to demonstrate the laissez-faire leadership style than their American counterparts. Third, regression analyses show that the variables of cultural values and country can best explain the anticipated leadership style of laissez-faire, followed by the transformational leadership.

Theme analysis of the interview transcripts provides answers to the next four research questions. As an answer to the fourth research question, the emerged seven common qualities in the female leaders in the Rotary Clubs in both countries correspond with the characteristics of the transformation leadership styles. As for the answer to the fifth research question, this study has found that female leaders in the Rotary Clubs have witnessed increasing improvement in their career advancement in recent years, with a few obstacles that are not as serious as anticipated. The answer to the sixth research question is that although the Rotary leaders reveal androgynous characteristics, they also demonstrate higher masculine characteristics. Finally, as the answer to the seventh research question, this study indicates that female leaders' professional capabilities have gradually been recognized and appreciated as the society is becoming more modern and an increasing number of females have stepped into leadership positions. Nevertheless, female leaders still have to develop strategies to address conflicts like the traditional notion of women's roles as family caretakers and various types of gender discrimination.

The present study is carried out under the limitations of time and financial support. Thus, the study is mainly based on the probability samples of two accessible Rotary districts 3510 in Taiwan and 6600 in the United States. Although the selected cultural value dimensions have been

tested with statistical significance in their impact upon the Rotarians' anticipations of female leadership styles, some findings are contrary to the popular research results. Meanwhile, more cultural factors like organizational culture, political system, and past experiences, as well as male and female characteristics need to be taken into consideration in future studies to provide more sufficient explanations for female leadership styles in non-profit organizations.

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