

EXAMINING EFFECTIVE LEADERSHIP PRACTICES ACROSS CULTURES:
A COMPARATIVE STUDY OF HIGHER EDUCATION LEADERS
IN KENYA AND THE UNITED STATES

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by
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The undersigned, appointed by the Dean of the Graduate School, have examined the dissertation entitled

EXAMINING EFFECTIVE LEADERSHIP ACROSS CULTURES: A COMPARATIVE STUDY OF HIGHER EDUCATION LEADERS IN KENYA AND THE UNITED STATES.

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DEDICATION

This dissertation is dedicated to everyone who has been a source of support and encouragement in my quest to attain a doctoral degree. I am especially thankful to my parents. To my late father, your ideas continue to inspire my quest for knowledge. To my mother, your support and love have been a great source of strength in my quest for knowledge. A special dedication to my twin daughters, Nia and Tumelo Musamali. You made the ultimate sacrifice for me. I love you girls.

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EXAMINING EFFECTIVE LEADERSHIP ACROSS CULTURES: A COMPARATIVE
STUDY OF HIGHER EDUCATION LEADERS IN KENYA AND THE UNITED STATES.

Kennedy Musamali

Dr. Barbara N. Martin, Dissertation Supervisor

ABSTRACT

The purpose of this research was to examine effective leadership practices across cultures. Specifically, this study investigated differences in leadership practices of educational leaders. The relationship between effective leadership and cultural competency was also examined. Kouzes and Posner's (2002) conceptual framework was used to assess effective leadership practices while the cultural intelligence conceptual framework developed by Earley and Ang (2003) was utilized to examine cross-cultural competency.

A non-experimental quantitative approach was used to compare educational leaders from top ranked public universities in the Midwestern state of Missouri in the United States to their counterparts in Kenya. Upper, middle, and lower management leaders were surveyed on universally endorsed leadership practices (Kouzes & Posner, 2002) and cultural competencies (Early & Ang, 2003). Data from the surveys were examined for differences in leadership practices and assessed for correlations between effective leadership and cultural competency.

Knowledge gained from the study was expected to facilitate a better understanding of effective leadership practices across cultures and provide insight on ways to advance, train, and develop cross-cultural leadership competencies in higher education settings (Tang, Yin, & Min, 2011; Triandis, 2006; Van Dyne, Ang & Livermore, 2010; Walker & Dimmock, 1999).

CHAPTER ONE

Introduction to the Research Study

A review of the literature showed that understanding the influence of culture on leadership is essential to developing and facilitating effective leadership practices (Dickson, Castano, Magomaeva & Den Hartog, 2012; Kempner, 2003; Kumar & Chhokar, 2013; Marquardt, 2011; Northouse, 2010; Van Dyne, Ang & Livermore, 2010; Walker & Dimmock, 1999). Research revealed that effective leaders were culturally competent individuals capable of interacting and functioning in diverse settings (Ang, Van Dyne & Tan, 2011; Deng & Gibson, 2009; Triandis, 2006). However, research has shown that developing culturally competent leaders presents a great challenge because leadership is practiced differently across cultures (Dickson et al., 2012; Tang, Yin, & Min, 2011).

While there are a plethora of studies conducted to examine leadership practices across cultures, most studies focus on business organizations (Deng & Gibson, 2009; Dorfman, Howell, Hibino, Lee, Tate & Bautista, 1997; Hofstede, 1984; House, Hanges, Javidan, Dorfman & Gupta, 2004; Wendt, Euwema, & van Emmerik, 2009). Few studies examined effective leadership in higher education (Braun, Nazlic, Weisweiler, Pawlowska, Peus & Frey, 2009; Bryman, 2007; Spendlove, 2007; Vilkinas & Ladyshevsky, 2011) and far fewer studies examined the influence of culture on educational leadership (Smith & Hughey, 2006; Tang et al., 2011; Walker & Dimmock, 1999). In addition, studies on educational leadership primarily focused on the top management and neglected middle, and lower (frontline) levels of leadership (Braun et al., 2009; Smith & Hughey, 2006; Spendlove, 2007).

Consequently, in this study, higher education leadership was examined and the relationship between cultural competence and effective leadership was investigated. Using a quantitative design, the researcher examined and compared effective practices of educational leaders in two distinct cultures. The researcher also examined the correlation between cross-cultural competency and effective leadership. Presented in this chapter is the conceptual framework, statement of the problem, purpose of the study, and research questions. The study's limitations, assumptions, design controls and definition of key terms are also discussed.

Conceptual Framework

The conceptual framework was guided by the purpose and research questions of the study. The purpose of this study was to examine effective leadership practices across cultures. Research questions aimed to examine differences in leadership practices and cultural competence of educational leaders in Kenya and the United States. Consequently, cross-cultural leadership theories were utilized to develop conceptual constructs for this study. Specifically, the exemplary leadership conceptual framework espoused by Kouzes and Posner (2002) was utilized to compare effective leadership practices while the cultural intelligence conceptual framework developed by Earley and Ang (2003) was utilized to assess cultural competence.

In this study, cross-cultural leadership theories were utilized because of their suitability to examine effective leadership practices across cultures (Avolio, Walumbwa & Weber, 2009). Cross-cultural leadership is characterized as a process, in which members of a culturally diverse group are intentionally motivated, influenced, and guided toward a goal by appealing to their shared knowledge and meaning making systems (Akiga & Lowe, 2004). Cross-cultural leadership theories provided a framework in which comparative research could be conducted and

cultural competency dimensions assessed (Avolio, Walumbwa & Weber, 2009). Specifically, the theoretical framework provided an appropriate lens through which global mindsets and cultural competence could be examined.

Mumford and Barrett (2013) characterized effective leadership as the ability to influence a group of people toward achieving a desired outcome while Kouzes and Posner (2002) conceptualized effective leadership through five exemplary practices. These practices included: (a) Model the Way; (b) Inspire a Shared Vision; (c) Challenge the Process; (d) Enable Others to Act; and (e) Encourage the Heart. Model the Way referred to a leader's ability to lead by example while Inspire a Shared Vision demonstrated the ability to create a compelling image and rouse a commitment in followers. Challenging the Process reflected a leader's innovation and ability to take risks while Enabling Other to Act referred to the ability to encourage participation of followers by "fostering collaboration and building trust" (Kouzes & Posner, 2002 p.18). Encouraging the Heart demonstrated the leader's ability to support and keep followers hopeful. Based on these five exemplary practices, Kouzes and Posner developed a *Leadership Practice Inventory* (LPI) to assess effective leadership. Several studies revealed the five exemplary practices were universally endorsed leadership concepts that could be readily and consistently appraised across culture (Clark & Gong; 2011; Tang et al., 2011; Zaid, Alzawahreh, Olimat, 2012). Consequently, Kouzes and Posner's (2002) conceptual framework was utilized in this study because of its extensive use by researchers across cultures.

Similarly, Earley and Ang (2003) conceptualized cultural competence through the lens of cultural intelligence (CQ). The authors defined cultural intelligence as a leader's ability to relate effectively and function successfully in culturally diverse settings (Earley & Ang, 2003; Van

Dyne et al., 2010). CQ was designed to measure a set of malleable abilities that could be enhanced through experience, education, and training (Ang et al., 2011). The four factors measured by CQ included: Motivational (CQ); Cognitive (CQ); Metacognitive (CQ) and Behavioral (CQ). Motivational CQ referred to the drive and interest to adapt in culturally diverse settings while Cognitive CQ indicated the knowledge or understanding of cultural systems, norms, and values of other societies. Metacognitive CQ represented the level of awareness when interacting in culturally diverse settings, and Behavioral CQ assessed one's ability to engage across cultures (Van Dyne et al., 2010). Studies showed that CQ reliably assessed leaders' abilities to function in a variety of national, ethnic and organizational cultures (Ang, VanDyne, Koh, Ng, Templer, Tay & Chandrasekar, 2007; Deng & Gibson, 2009). Consequently, CQ was selected as a conceptual framework because of its suitability to address the research question and its ability to assess competencies across cultures (Ang et al., 2011).

In this study, cross-cultural leadership theories, exemplary leadership practices, and cultural intelligence provided the appropriate framework in which to explore the problem and examine the research questions. While cross-cultural leadership provided the appropriate theoretical framework in which leadership in two distinct cultures could be examined and compared (Avolio, Walumbwa & Weber, 2009), globally endorsed leadership practices espoused by Kouzes & Posner (2002) provided a universal lens through which leadership across cultures could be assessed and compared. Similarly, cultural intelligence provided a lens through which specific cultural factors could be examined to better understand the relationship between cultural competence and leadership (Van Dyne et al., 2010).

Statement of Problem

While it is known that effective leadership is critical to the success of any organization (Bolman & Deal, 2008), little is known about effective leadership in higher education (Bryman, 2007; Spendlove, 2007; Tang et al., 2011; Walker & Dimmock, 1999). Although multiple studies show that cross-cultural competency facilitates effective leadership (Ang et al., 2011; Deng & Gibson, 2009; Dickson et al., 2012; Marquardt, 2011; Northouse, 2010; Triandis, 2006; Van Dyne et al., 2010), few studies examined the relationship between cultural competency and educational leadership (Tang et al., 2011; Walker & Dimmock, 1999). Nevertheless, researchers have expressed the urgent need to investigate effective leadership practices in higher education settings across cultures (Kempner, 2003; Tang et al., 2011; Vilkinas & Ladyshevsky, 2011; Walker & Dimmock, 1999).

Consequently, this study examined effective practices of higher educational leaders in Kenya and the United States. A review of the literature revealed that while the two countries shared similar education systems they valued different cultural dimensions (Hofstede, 1984) and belonged to different cultural clusters (House et al., 2004). Furthermore, studies conducted in the two countries to examine cultural influences on leadership primarily focused on business organizations. For instance, a notable study by Hofstede (1984) focused on International Business Machines (IBM) employees while the project on Global Leadership and Organizational Behavioral Effectiveness (Project GLOBE) conducted by House et al. (2004) examined telecommunication, food, and bank employees. Although both studies showed significant differences in leadership preferences and practices between the two cultures, the implication of

the findings on educational leadership remained unclear. Therefore, educational leadership and cultural competency in the two countries became the focus points of this study.

Purpose of the Study

The purpose of this study was to compare effective practices of higher educational leaders in Kenya to those of their counterparts in the United States. A review of the literature revealed that few major studies examined effective leadership in higher education (Bryman, 2007; Spendlove, 2007). Besides, leadership was perceived and practiced differently across cultures (Dickson et al., 2012; Hofstede, 1984; House, Hanges, Ruiz-Quintanilla, Dorfman, Javidan, Dickson & Gupta, 1999; Tang et al., 2011). Consequently, the focus of this inquiry was to examine whether there were significant differences in how effective leadership was practiced by higher educational leaders in Kenya compared to their counterparts in the United States.

Furthermore, studies indicated that cross-cultural competency was critical to effective leadership (Kempner, 2003; Van Dyne et al., 2010; Walker & Dimmock, 1999). However, few studies examined the relationship between cultural competency and leadership in higher education settings (Tang et al., 2011; Vilkinas & Ladyshewsky, 2011; Walker & Dimmock, 1999). Consequently, the second objective of this study was to examine the correlation between effective leadership and cross-cultural competencies of higher educational leaders in Kenya and the United States.

To that end, the researcher conducted a non-experimental quantitative study to compare effective leadership practices and examine cultural competencies of educational leaders. Specifically, leaders from top ranked public universities in the two countries were assessed on universal effective leadership practices (Kouzes & Posner, 2002) and cultural competency

measures (Early & Ang, 2003). The goal of the study was to determine whether effective leadership practices in the two cultures were significantly different. The study also aimed to determine whether a correlation existed between effective leadership practices and cross-cultural competency. Knowledge gained from the study was expected to facilitate a better understanding of effective leadership practices across cultures. Most important, findings from the study were expected to provide additional insight on ways to advance, train, and develop cultural competency and effective leadership in higher education settings (Tang et al., 2011).

Research Questions

The study was guided by the following research questions:

1. Are there significant differences in effective leadership practices when educational leaders in Kenyan universities are compared to their counterparts in the United States using the *Leadership Practice Inventory- Self* (LPI-Self) and assessed on the five universally endorsed exemplary practices of: (a) Model the Way; (b) Inspire a Shared Vision; (c) Challenge the Process; (d) Enable Others to Act; and (e) Encourage the Heart?
2. Is there a correlation between effective leadership practice as measured by the LPI-Self and a leader's ability to relate with people from diverse cultural backgrounds as measured by the four cultural intelligence (CQ) factors of (a) Motivational CQ; (b) Cognitive CQ; (c) Metacognitive CQ; and (d) Behavioral CQ?

Limitations and Assumptions

The limitations of this research were attributed to the quantitative design of the study. While the quantitative design utilized in the study permitted the researcher to collect vast

amounts of data across geographic locations, the researcher was restricted to making numerical interpretation of the findings. Besides, the multistage and convenient population sampling approach excluded participation of eligible respondents from the study. A multiple stage approach selectively identifies participating institutions and then samples within them (Creswell, 2009). Unlike random sampling where individuals in the population sample have an equal chance of participating in the study; convenient sampling utilizes participants who are willing and available for the study. This sampling methodology limits the extent to which results from the study can be generalized to a larger population.

Similarly, the use of an online self-administered questionnaire also presented disadvantages that were limiting to the study. The disadvantages presented by the online questionnaire included: (a) lack of reliable access to the Internet; (b) varying computer skill levels of respondents; (c) respondents' unfamiliarity and reluctance of utilizing new browsers; (d) access to valid respondent email addresses and the permission to use them (Fink, 2009). These web-based limitations were an impediment to participation and a potential source of attrition.

In sum, this study was limited by its use of a quantitative design that utilized a multistage approach and convenient sampling. The quantitative method restricted findings to numerical interpretation while the multistage approach and convenient sampling limited the ability to generalize findings of the study to the larger population sample. Although the use of the web-based survey provided the benefits of reaching a large pool of potential respondents, the lack of reliable Internet access or limited computer skills presented a critical limitation to the study

Several assumptions were also made in the study. For instance, the study assumed that cultures were homogeneous within national boundaries. The study also assumed equivalence in ranking of institutions selected to participate in the research. The study further assumed that regardless of the vast difference within national boundaries the findings of the study from the convenient sample could be generalized to a larger population of educational leaders. The study also assumed that most respondents had adequate computer skills and reliable Internet access. Nevertheless, the researcher utilized several design controls to ensure the validity of the study.

Design Controls

Several design control measures were taken to ensure the quality of the research. The control measures were aimed at addressing limitations and assumptions associated with quantitative designs. For instance, the researcher ensured uniformity and equivalence in the multistage sampling process. First, only the top three ranking universities from a Midwestern state in the United States and Kenya were selected for the study. Universities were selected based on the institution's website presence and popularity in foreign countries (www.4icu.org/about/).

Second, the researcher contacted institution gatekeepers in advance to request permission and access to email addresses of potential participants. The IRB approval was included in the gatekeepers' request letter. Once permission was granted and email addresses secured, an initial email was sent to inform potential respondents of the upcoming survey. The initial email outlined reasons for the survey, assurances of confidentiality, and instructions on how to complete the survey. The researcher's contact information was also provided for those who needed further instruction, technical assistance, or had questions about the survey. An electronic

receipt of the initial email was requested from potential respondents to ensure a valid and working email address. A second email with the survey link was then sent to the confirmed working email addresses. The email included directions, purpose of the study, assurances of confidentiality, and a link to a Demographic Questionnaire (DQ), Leadership Practice Inventory-Self (LPI-Self) (Kouzes & Posner, 2002), and (CQ) assessment (Earley & Ang, 2003). Follow up emails were sent to encourage participation and offer needed technical assistance. Paper surveys were distributed to respondents with limited unreliable Internet access or preferred to complete a paper copy. As recommended by Fink (2009), responses from completed surveys were monitored to ensure consistency in respondents' answers.

Definition of Key Terms

The following definitions of key terms used in this investigation were provided to clarify meaning of core concepts in the study for the reader:

Cross cultural competency: the skill to interact with people from different cultural backgrounds and function effectively in diverse cultural settings. This includes national ethnic, organizational and other types of cultures (Van Dyne et al., 2010).

Cross-cultural leadership: the process, in which members of a culturally diverse group are intentionally motivated, influenced and guided toward a goal by appealing to the group members shared knowledge and meaning making systems (Akiga & Lowe, 2004).

Culture: a set of beliefs, values and ideologies that form the basis of societal and organizational structures, processes and practices (Walker & Dimmock, 1999).

Cultural Intelligence: an individual's capacity to relate with people from different cultural backgrounds and function effectively in diverse cultural settings. This includes national ethnic, organizational and other types of cultures (Van Dyne et al., 2010).

Cultural intelligence model: the 4 factors of cultural intelligence: (a) Motivational CQ- the drive and interest to adapt in culturally diverse settings; (b) Cognitive CQ- the knowledge and understanding of cultural systems, norms, and values of other societies; (c) Metacognitive CQ- the level of awareness and strategy employed when interacting in culturally diverse settings; (d) Behavioral CQ- the capability and action taken to engage across cultures (Earley & Ang, 2003).

Effective leader: an individual with the ability to influence a group(s) of people toward desired outcomes (Mumford & Barrett, 2013).

Effective leadership: the capacity to influence a group(s) of people toward desired outcomes (Mumford & Barrett, 2013).

Effective leadership practices: activities that enhance the capacity to influence a group(s) of people of people toward desired outcomes.

Exemplary leadership practices: the five leadership practices by Kouzes & Posner (2002) that are associated with effective leadership across cultures: (a) Model the Way- the ability to lead by example; (b) Inspire a Shared Vision- the ability to create a compelling image that rouses commitment in followers; (c) Challenge the Process- innovation, change and a leader's ability to take risks (d) Enable Other to Act- the leader's ability to encourage participation of followers by "fostering collaboration and building trust" (Kouzes & Posner, 2002 p.18); and (e) Encourage the Heart is a leader's ability to be supportive and keep followers hopeful.

Summary

Provided in Chapter One is an introduction and overview of the study. Specifically, a brief background, conceptual framework, statement of the problem, purpose of study, and research questions were presented. The study's limitations, assumptions, design controls, and definition of key terms were also discussed. Provided in Chapter Two is a detailed review and synthesis of the literature related to the statement of problem, purpose of study and research questions. Presented and discussed in Chapter three is the research design and methodology of the study. In Chapter Four are the data presentations and analysis of the study's findings, while conclusions, implications, and recommendations of the study are presented in Chapter Five.

CHAPTER TWO

Review of Related Literature

Introduction

In today's global economy and interconnected world cross-cultural competencies are considered critical to effective leadership (Ang et al., 2011; Deng & Gibson, 2009; Dickson et al., 2012; Marquardt, 2011; Triandis, 2006; Van Dyne et al., 2010). Researchers characterize effective leadership as the capacity to influence and guide a group of people in realizing desired outcomes (Mumford & Barrett, 2013; Northouse, 2010; Spendlove, 2007). Cross-cultural competencies are the skills required to engage, motivate, and guide members of a culturally diverse group in attaining desired outcomes (Ang et al., 2011; Van Dyne et al., 2010). Culture is defined as a set of beliefs, values, and ideologies that form the basis of societal and organizational structures, processes, and practices (Walker & Dimmock, 1999, p. 322). Consequently, cross-cultural leadership is the process, in which members of a culturally diverse group are motivated, influenced, and guided toward achieving desired outcomes (Akiga & Lowe, 2004, p. 301).

A review of the literature indicated that although multiple studies examined effective leadership practices, most research focused on business organizations (Deng & Gibson, 2009; Dorfman et al., 1997; Hofstede, 2001; House et al., 2004; Wendt et al., 2009). Specifically, few studies examined effective leadership practices in higher education institutions (Bryman, 2007; Spendlove, 2007) and far fewer studies examined educational leadership across cultures (Tang et al., 2011; Walker & Dimmock, 1999). In sum, little was known about the influence of culture and cross-cultural competencies in educational leadership (Walker & Dimmock, 1999).

Meanwhile, developed nations such as the United States continued to struggle with issues of diversity, inclusiveness, and equity in education (William, Berger & McClendon; 2005), while the impact of culture on educational leadership in developing countries remained unclear (Walker & Dimmock, 1999).

In addition, a comparative literature review showed that developing and developed countries faced similar challenges in higher education. For instance, Kenya and the United States both faced challenges related to diversity, inclusion, and equity in higher education and required a new kind of leadership (Colman, Palmer, Rippner & Riley, 2009; Eckel & King, 2004; Munene, 2012; Sifuna, 2012; Williams, Berger & McClendon, 2005). Researchers asserted that addressing challenges of higher education in the 21st century required leaders with cross-cultural competencies (American Council on Education [ACE], 2011; Ayiro & Sang, 2010; Walker & Dimmock, 1999).

However, even as researchers emphasized the need for global leadership in higher education, studies indicated that training and developing effective cross-cultural leaders was a complicated task (Dickson et al., 2012; Dickson, Den Hartog, Mitchelson; 2003). This was attributed to the notion that leadership practices significantly varied across cultures (Dickson et al., 2012; Dickson et al., 2003; Tang et al., 2011). Notable researchers revealed that while there were universally accepted leadership practices across cultures (House, Javidan, Hanges & Dorfman, 2002; Kouzes & Posner; 2002), there were variations in preferences of endorsed leadership behaviors (Tang et al., 2011; Walker & Dimmock, 1999).

In this study, leadership practices in higher education across cultures were examined. Specifically, effective leadership practices of educational leaders in Kenya and the United States

were compared. The relationship between effective leadership practices and cultural competency were assessed. The conceptual framework in this study was guided by key concepts of cross-cultural competencies as assessed by cultural intelligence (CQ) (Earley & Ang, 2003) and effective leadership practices as assessed by Kouzes and Posner's (2002) Leadership Practice Inventory (LPI).

Presented in this chapter is a literature review related to the development of higher education in both the United States and Kenya. The literature reviews country profiles, historical development of higher education, current leadership challenges and the future of higher education in both countries. Most important, the review examines the gaps in leadership theories and affirms the suitability of cross-cultural leadership in higher education.

United States Country Profile

The United States is a country located in North America. It borders Canada to the north, Mexico to the south, the Pacific Ocean to the west, and the Atlantic Ocean to the east. The United States is comprised of 50 states and the District of Columbia. The country covers a total area of 3.974 million square miles and is approximately three-tenths the size of Africa (Central Intelligence Agency [CIA], 2013).

Population

Census Bureau data showed the population in the United States is diverse and constantly changing. Trends project the country would be more racially and ethnically diverse by the year 2060. Currently, the country's population is estimated at 313 million and expected to grow to 420 million in 2060 (U.S. Census Bureau, 2012). Census data indicated that 20% of the

population in the United States was below the age of 14 years while 65% was between the ages of 15 and 64 (CIA, 2013). Nearly 14% of the population was over the age of 65.

The United States is projected to become a majority-minority nation in 2043 (U.S. Census Bureau, 2012). Minorities are defined as the non-White population. Currently, minorities make up 37% of the United States population. However, this number was expected to rise to 57% by 2060 (U.S. Census Bureau, 2012, para. 12). According to projected trends by the United States Census Bureau (2012), the Hispanic population was expected to rise from 53 million in 2012 to 128 million in 2060. Similarly, the Black population was expected to grow from 41 million to 62 million over the same period. The Asian population was also projected to grow from 16 million in 2012 to 34 million in 2060 while the American Indians and Alaska Natives populations were expected to rise from 4 million to 6 million. Native Hawaiian and other Pacific Islander populations were expected to double from 700 thousand to 1.4 million while the population of people belonging to more than one race was projected to rise from 7.5 million in 2012 to 26 million from 2060. The United States Census Bureau (2012) projections indicated that many segments of the minority population would double by the year 2060.

Census data trends also showed the elderly population was the fastest growing segment of the United States population. The population of people aged 65 years and over was projected to rise from 43 million in 2012 to 92 million in 2060 (U.S. Census Bureau, 2012). For the first time in United States history the population of those aged 65 and over was projected to exceed the population of young people under the age of 18 years. However, the population of those aged between 18 to 64 was expected to rise moderately from 197 million in 2012 to 239 million in 2060 (U.S. Census Bureau, 2013). Data also revealed that only 18% of the United

States population lived in the rural areas (United Nations Educational Scientific and Cultural Organization [UNESCO], 2013).

Public Expenditure on Education

According to UNESCO (2013), the United States expends an average of 13.1% (5.5% of GDP) of its public expenditure on education. While the country's gross domestic product (GDP) averaged \$48,112, the combined public and private expenditure on education averaged 7.3% of GDP (Organization for Economic Co-operation and Development [OECD], 2012). Data analysis showed that 72% of the education expenditure in the United States was funded by public resources while 28% was privately funded (OECD, 2012). However, 38% of higher education expenditure was serviced by public funds while the remaining 62% emanated from private sources. This was in contrast to many countries around the world where 70% of higher education was funded by public revenue and 30% by private proceeds (OECD, 2012). The combined public and private spending on higher education in the United States made up 2.6% of GDP (OECD, 2012).

Historical Overview of Higher Education in the United States

An overview of higher education in the United States showed a history of growth and expansion over three distinct periods. The historical periods were categorized to include: 1) Higher education before the 20th century; 2) Higher education in the 20th century; 3) Higher education in the 21st century and beyond. A historical account of higher education showed that access and affordability of postsecondary education in the United States was a persistent problem that needed to be addressed with a sense of urgency (Barrow, Brock & Rouse, 2013; Baum, Kurose, McPherson, 2013; Eckel & King, 2004; Thelin & Gasman, 2003; Trow, 1988). The

literature also revealed that while globalization and technological advancements added new twists to the challenges in higher education, they also presented educational leaders with new tools and opportunities to address persistent problems (Baum et al., 2013; Eckel & King, 2004). Specifically, leadership was identified as the critical factor in addressing the challenges of higher education in the 21st century (Barrow et al., 2013; Baum et al., 2013; Eckel & King, 2004).

Higher Education before the 20th Century

Higher education before the 20th century was characterized by a colonial and national period (Thelin & Gasman, 2003). The colonial period preceded America's independence in 1776. Colleges and universities during this period were established to specifically train individuals in spiritual ministry, leadership, and service (Duster, 2009; Thelin & Gasman, 2003; Trow, 1988). The early institutions included Harvard (1638), College of William and Mary (1693), and Yale (1701). Higher education in the early years was reserved for the elite white male (Thelin & Gasman, 2003). However, white students from religious minority backgrounds were also barred from attending universities of the dominant faith (Brickman, 1972).

The national period began after America's independence in 1776. It was a period characterized by a dramatic increase in the number of universities across the country. However, even as the numbers grew nationwide from 25 in 1800 to 240 in 1860, student enrollment remained low (Thelin & Gasman, 2003). At the time, college education was not perceived as a means to economic prosperity. Consequently, few students' enrolled in college and state governments saw little value in funding higher education (Thelin & Gasman, 2003).

In the middle of the 19th century colleges made efforts to attract diverse student populations. This was part of an innovative strategy undertaken by colleges to generate revenue

for their institutions (Thelin & Gasman, 2003). Professional training colleges for women, dentistry, agriculture, military skills, and business were established (Brickman, 1972). Advanced learning institutions for African Americans were also established. They included: Wilberforce University (1856), Atlanta University (1866), Howard University (1867), Hampton Normal and Agricultural Institute (1868), and Tuskegee Normal and Industrial Institute (1881). Despite these efforts, the cost of attending college remained prohibitive and postsecondary education remained inaccessible to those with modest incomes (Thelin & Gasman, 2003).

Late in 1890, the *Land Grant Act* was used as a catalyst for change in higher education. The Act, which was first signed into law in 1862, provided states with federal land that could be utilized or sold, and the proceeds used to fund higher educational institutions. However, the *Land Grant Act* was seen as an obstacle to the growth and expansion of Black colleges and universities (Duster, 2009; Thelin & Gasman, 2003). It encouraged state governments to establish separate educational institutions for the Black population and helped perpetuate the concept of “separate but equal” (Duster, 2009). In addition, it empowered states not to develop Black educational institutions beyond the level of trade schools (Duster, 2009). Attempts to address concerns regarding access, inclusiveness, and affordability were made in the 20th century.

Higher Education in the 20th Century

In the 20th century higher education was perceived as a gateway to economic opportunity and began to attract state funding (Eckel & King, 2004; Thelin & Gasman, 2003). Although college education still remained the preserve of white male, change was beginning to take root in the larger society (Eckel & King, 2004). The 20th century was characterized by the

establishment of community colleges, GI bill of rights, the United States commission on civil rights, and Title IX programs (Brickman, 1972).

The need for a skilled work force and growing global economic competition created the demand for affordable postsecondary education (American Association of Community Colleges [AACC], 2013, Kasper, 2003). As a result, Joliet Junior College (JJC), the first community college in the country, was established in Illinois, in 1901. The college offered liberal arts studies and job training programs (AACC, 2013). However, the demand for more job training programs in college settings was heightened with the passing of the GI Bill of rights in 1944. The Bill helped finance higher education for military servicemen returning from World War II and was considered a major milestone in breaking long standing barriers to a college education for many Americans (AACC, 2013; Brickman, 1972; Thelin & Gasman, 2003). It provided broader access and encouraged the growth of community colleges across the country (Eckel & King, 2004).

Introduction of the GI bill and President Harry Truman's proposition to expand access and affordability of higher education brought about a golden age in higher education (Thelin & Gasman, 2003). The golden age lasted from 1945 to 1970. It was characterized by critical events that increased student access and recruitment to higher education. These events included *Brown v. Board of Education* in 1954, the Civil Rights Act of 1964, the Higher Education Act of 1965, Title IX legislation of 1972, and the Vocational Rehabilitation Act of 1990.

Brown v. Board (1954) was a landmark Supreme Court ruling that declared segregated schools unconstitutional and required the expansion of educational access to all students regardless of race or ethnicity. Nevertheless, inequities and access to higher education persisted.

Growing concerns of inequity led to the Civil Rights Act of 1964 and the Higher Education Act of 1965 (Baum et al., 2013; Eckel & King, 2004). As a result, Federal Pell Grants and Supplementary Educational Opportunity Grants (SEOG) were introduced to support college access and affordability for disadvantaged students. These grants reflected the federal government's commitment to ensure access and social justice in higher education (Thelin & Gasman, 2003). Loan and work-study programs were also introduced to facilitate access and affordability of a college education (Thelin & Gasman, 2003). In 1972, the Title IX legislation was enacted to facilitate access for women and other underrepresented populations to postsecondary education (Thelin & Gasman, 2003). It was not until 1990 that a *Vocational Rehabilitation Act* was passed to ensure the inclusion of people with disabilities in higher education.

Although higher education came into prominence in the early part of the 20th century, enrollment and college attendance grew drastically between 1960 and 2009. Data showed that enrollment in postsecondary institutions rose from 4 million in 1960 to 20 million in 2009, an increase of 300% (Baum et al., 2013). The percentage of high school graduates attending college also grew from 45% in 1960 to 75% in 2009 (Barrow et al., 2013). Data further revealed that 40% of students in postsecondary institutions were enrolled in open access community colleges (Barrow et al., 2013).

While great progress was made in boosting enrollment in higher education, access for economically disadvantaged students and underrepresented minorities remained a challenge. Access to postsecondary institutions was restricted by a prohibitive cost of attendance. The average cost of attendance to a 4-year state public university rose at an annual rate of 4.4%

beyond inflation from \$2,242 (in 2011 dollars) to \$8,244 in 2011 (Baum et al., 2013). Similarly, the cost to attend a community college rose at an annual rate of 3.5% beyond inflation from \$1,070 to \$2,963 over the same period. According to Lynch, Engle and Cruz (2011), low-income students were expected to pay more than 100% of their annual family income to attend college. This prohibitive cost of attendance made a postsecondary education inaccessible to minority and socioeconomically disadvantaged students.

In addition to the rising cost of attendance, there was a drastic decline in funding for higher education (Baum et al., 2013; Eckel & King, 2004). Data showed that state government funding for higher education declined from 44% in 1980 to 22% in 2009 (Barrow et al., 2013). State government funding constituted a large portion of the college revenue. Regardless of the funding cuts, public colleges and universities were expected to demonstrate improved productivity by achieving more performance objectives with fewer resources (Eckel & King, 2004). The drastic cuts in state funding negatively impacted college operations including the ability to provide financial aid to socioeconomically disadvantaged students.

Higher Education in 21st Century and Beyond

The literature indicated that higher education challenges and opportunities in the 21st century were linked to access, affordability, globalization and technological advancements. Despite efforts to facilitate college access and affordability, higher education remained beyond the reach of many Americans (Lynch et al., 2011). The problem of access to affordable higher education remained particularly pronounced among minority and low-income populations. Studies showed that minority and low-income populations were underrepresented and poorly served in higher education institutions (Eckel & King, 2004; Hunt & Tierney, 2006). Studies

also showed that providing access and affordable higher education to disadvantaged and underrepresented populations was imperative (Barrow et al., 2013; Baum et al., 2013; Coleman, Palmer, Rippner & Riley, 2009; Eckel & King, 2004; Hunt & Tierney, 2006). Researchers agreed that addressing the college access and affordability problem was a priority for higher education in the 21st century (Barrow et al., 2013; Baum et al., 2013; Eckel & King, 2004; Hunt & Tierney, 2006).

Today's globalized and highly competitive knowledge-based economies require workers with a postsecondary education (Hunt & Tierney, 2006). While studies revealed that workers in the new economy were increasingly drawn from minority and low-income populations, members of these population groups remained underrepresented and underserved in higher education (Eckel & King, 2004; Hunt & Tierney, 2006). Consequently, researchers asserted that access and inclusion were critical issues that needed to form the core agenda of higher education in the 21st century (Coleman et al., 2009; Williams et al., 2005). According to Coleman et al. (2009), access and diversity were imperative cultural values that needed to be embraced and practiced in every higher education institution.

Although globalization and technological advancements exacerbated the challenges in higher education, they also provided new opportunities to resolve the challenges of college access and affordability (Barrow et al., 2013). Globalization increased the demand for non-routinized skills that required postsecondary training while technology advanced the growth of E-Learning (Barrow et al., 2013). Technological advancements in E-Learning opened up new inexpensive ways to deliver and access higher education. Data showed that more than 31% of college students in the United States took an online class in the fall of 2010 (Barrow et al., 2013).

According to Baum et al (2003), globalization and advances in technology provided an opportunity to robustly address the issues of access and affordability in higher education.

In addition, globalization and technology opened up opportunities to internationalize higher education (Eckel & King, 2004). However, taking advantage of such opportunities required postsecondary institutions to orient themselves toward serving a global community. Therefore, it was critical for institutions to develop programs that reflect global needs and provided experiences that advance an understanding of other cultures (Eckel & King, 2004). According to Coleman et al. (2009) the challenge for higher education in the 21st century was to develop learning environments that advanced the success of students in global workplaces and societies. Preparing students to thrive in a global economy was considered a critical mandate for postsecondary institutions in the 21st century (U.S. Department of Education [DOE], 2010). However, realizing this mandate required building vibrant postsecondary systems and effective leadership capacities (ACE, 2011; Baum et al., 2013, McCaffery, 2010; William et al., 2005).

Kenya's Country Profile

Kenya is a country located in the East African region. It borders Ethiopia and Southern Sudan to the north, Tanzania to the south, Uganda to the west, Somalia and the Indian Ocean to the east. The country is made up of 47 counties and covers a total area of 224, 961 square miles. Kenya is slightly more than twice the size of the state of Nevada (CIA, 2013).

Population

A literature review showed that Kenya was a diverse country of 42 ethnic groups each with a distinct language, culture, and set of traditions. The country's major ethnic groups included: Kikuyu (22%); Luhya (14%); Luo (13%); Kalenjin (12%); Kamba (11%), Kisii (6%);

and Meru (6%) (CIA, 2013). Minority ethnic groups made up 15% of the population while non-African groups (Asian, European, and Arab) comprised 1% of the population. Kenya's population of 40 million consisted of relatively young people. Forty two percent of the country's population was between the ages of 0-14 while slightly more than 50% of the population was between the ages of 15-64 (CIA, 2013). According to data from UNESCO (2013), 70% of Kenya's population resided in the rural areas. However, with the increasing migration to major cities and towns, Kenya's urban population was projected to exceed 40% by the year 2015.

Public Expenditure on Education

Data showed that Kenya spent a total of 17.2% of its public expenditure on education (UNESCO, 2013). This was equivalent to 6.7% of GDP. Although Kenya's GDP was estimated at \$1,710, data showed that 70% of the country's population lived on less than \$2 per day (UNESCO, 2013). However, 82% of the public expenditure on education was spent on primary (55%) and secondary (27%) education. Only 16% of the total public expenditure was spent on postsecondary education (UNESCO, 2013).

Historical Overview of Higher Education in Kenya

An overview of the country's history showed that in the last 30 years Kenya had witnessed an unprecedented growth and expansion of postsecondary institutions (Boit & Kipkoech, 2012; Kipkebut, 2010; Munene, 2012; Odhiambo, 2011; Owuor, 2012). However, the growth and expansion was accompanied by a significant decline in the quality of higher education (Boit & Kipkoech, 2012; Odhiambo, 2011). Scholars cited poor leadership, ethnic divisions, and inadequate funding as contributing factors to the declining quality of postsecondary education (Munene, 2012; Odhiambo, 2011; Sifuna, 2012). Researchers asserted

that transforming governance and leadership practices in public universities was required to restore the quality of education in postsecondary institutions (Ayiro & Sang, 2010; Munene, 2012; Odhiambo, 2011; Sifuna, 2012). Researchers agreed that current problems in postsecondary institutions were rooted in the historical development of Kenya's higher education (Buchmann, 1999; Kipkebut, 2010; Munene, 2012; Nyaigotti-Chacha, 2004; Odhiambo, 2011; Sifuna, 2012).

Higher Education in the Post-Independence era (1963-1979)

Although the history of Kenya's higher education can be traced to 1922, the development and expansion of postsecondary education began after the country's independence in 1963 (Nyaigotti-Chacha, 2004; Kipkebut, 2010). The initial growth and expansion of higher education was driven by an urgent need to develop the skills of local personnel who were to replace departing colonialists and expatriates (Boit & Kipkoech, 2012; Kipkebut, 2010; Owuor, 2012). Prior to Kenya's independence the local African population was viewed as a source of cheap manual labor and their educational training was restricted to rudimentary manual skills. Professional skilled occupations and intellectual pursuits associated with higher education were an exclusive preserve for the white colonialists (Buchmann, 1999). Consequently, the local African population was denied access to education (Buchmann, 1999).

Following Kenya's independence, the Royal Technical College of East Africa was established as the country's first postsecondary institution (Kipkebut, 2010; Ngombe, 2004; Nyaigotti-Chacha, 2004). It was soon renamed the Royal College of Nairobi and accredited to offer degree level programs in Bachelor of Arts and a Bachelor of Science degrees in Engineering (Kipkebut, 2010). The Royal College later joined the Federal University of East

Africa and was renamed the University College of Nairobi (Kipkebut, 2010; Ngombe, 2004). The Federal University of East Africa was formed to enhance and strengthen collaborative efforts to improve higher education in the region. It comprised of Dar-es-Salaam and Makerere University Colleges from the neighboring countries of Tanzania and Uganda respectively. However, because of regional political differences, the federation was dissolved in 1970 resulting in the establishment of individual national universities. The Kenyan government established the University of Nairobi (UON) by an Act of parliament in 1974 (Kipkebut, 2010). The UON remained Kenya's only university until 1984.

The Era of Growth and Expansion (1980-2013)

The 1980s was the beginning of an explosive growth and expansion of public universities in the postcolonial era. Leading up to this point, the UON had been the sole public university in the country. However, this changed with the establishment of Moi, Kenyatta, and Egerton Universities. Moi University was established in 1984 to offer programs in science and technology. Kenyatta University (KU), a college affiliated to the University of Nairobi, was elevated to a full-fledged university in 1985 (Commission for University Education [CUE], 2013; Kipkebut, 2010). KU offered education, physical science, as well as social science degree programs. Over the years, KU established an outstanding reputation and became the leading educational institution in East and Central Africa (Kipkebut, 2010). Egerton University (EU), an affiliated college to the University of Nairobi, was also elevated to a full-fledged university in 1987 (CUE, 2013). Although EU specialized in agricultural degree programs it also offered degrees in engineering and computer programming.

As Kenya grew and expanded its higher education institutions, the government elected to change the country's educational system (Boit & Kipkoech, 2012; Buchmann, 1999; Kipkebut, 2010; Munene, 2012). For over 20 years, the education in Kenya was based on a system inherited from the British in 1963. The 7-4-2-3 education system required students to go through seven years of primary education, four years of secondary education, two years of high school and three years of university education. The argument against the British system was that it focused more on academic theory and less on the vocational skills required by the labor market (Munene, 2012). With the rapidly growing unemployment and limited postsecondary institutions to accommodate the large number of students graduating from high school, the government required an education system that emphasized vocational training (Ojiambo, 2009). Consequently, the government adopted the American 8-4-4 education system in 1985 which required students to go through eight years of primary education, four years of secondary education and four years of university education (United Nations Educational, Scientific and Cultural Organization-International Bureau of Education [UNESCO-IBE], 2010). It was believed the 8-4-4 system provided better opportunities to equip students with the essential vocational skills required in the labor market (Bachmann, 1999; Ojiambo, 2009; UNESCO-IBE, 2010).

Even as the government changed its education system it continued to focus its efforts on growing and expanding public universities. In 1994 the Jomo Kenyatta University of Agriculture and Technology (JKUAT) was upgraded from a constituent college to a full-fledged university (CUE, 2013). It was accredited to offer degree programs in engineering, electronics, and dairy technology. Maseno University, a former constituent college of Moi University,

became a full-fledged university in 2000 (CUE, 2013). Seven years later, Masinde Muliro University of Science of Technology, a constituent college of Moi University, was also elevated to a full-fledged university (CUE, 2013).

In 2013, the Commission for University Education (CUE, 2013) a body authorized to regulate all universities in the country reported that Kenya had a total of 22 fully accredited public universities and 17 chartered private universities. CUE (2013) also reported a total of 9 constituent colleges affiliated to public universities and 5 private constituent colleges. Fully accredited institutions were expected to meet extensive physical, human, library, financial, programmatic, and governance standards while constituent colleges only met minimal standard requirements to offer university level education. Nevertheless, constituent colleges could be upgraded to full-fledged universities if they met required accreditation standards (CUE, 2013).

The Current State of Higher Education in Kenya

A historical review of higher education in Kenya showed that great strides were made in growing and establishing universities across the country. Data revealed the number of fully accredited public universities grew from one in 1963 to 22 in 2013 (CUE, 2013). Fifteen of the 22 universities were fully accredited in the 2012/2013 academic year. University enrollment also grew from a meager 571 students in 1963 to 360,000 students in 2012 (Kipkebut, 2010; Odhiambo, 2011; Republic of Kenya [ROK], 2012). Kenya was reported to have the highest number of postsecondary institutions and student enrollment in the East and Central African region (Odhiambo, 2011).

Although student enrollment numbers underscored the positive strides made in higher education, a closer look at the data revealed a public university system that was struggling to

meet an unprecedented growth in the demand for higher education. The ROK (2012) data showed that between 2009 and 2012 student enrollment in universities across the country had risen from 177, 735 to 361,147. These numbers reflected 100% growth in enrollment over a 3-year period. Data further showed that enrollment in public universities grew from 144,181 to 271,143 during the same period. These numbers also reflected an enrollment growth rate of close to 100% over 3 years.

Despite positive strides, the growth and expansion of public universities failed to match the growth and demand for higher education. Data showed that public universities were unable to accept 66% of the applicants who met admission requirements (ROK, 2012). Although private universities provided an alternative to public institutions, the high cost of attendance made them unaffordable to most Kenyan families (Kipkebut, 2010; Owuor, 2012). Students seeking admission into public universities were primarily from disadvantaged socioeconomic backgrounds and attempts to enroll more students in public universities over stretched institutional resources and undermined the quality of higher education (Boit & Kipkoech, 2012; Odhiambo, 2010).

In sum, studies indicate that Kenya's challenges in higher education were linked to access, affordability, equity and the quality of education in postsecondary institutions (Kinyanjui, 2007; Munene, 2012; Odhiambo, 2011; Ojiambo, 2009; Owour, 2012; Ponge, 2013; Sifuna, 2012). However, the inability to effectively address these challenges was linked to poor leadership, ethnic divisions, and inadequate funding (Ayiro & Sang, 2010; Munene, 2012; Odhiambo, 2011; Sifuna, 2012).

The leadership challenge. While Sifuna (2012) and Kinyanjui (2007) attributed the challenges in higher education to poor leadership, many researchers asserted that effective leadership in Kenyan public universities was undermined by political and government interference (Munene, 2012, Odhiambo, 2010; Sifuna, 2012). The literature showed that executive leadership appointments in public universities were based on political considerations (Munene, 2012; Sifuna, 2012). Until recently, the country's Head of State was the chancellor of all public universities with statutory powers to appoint and terminate vice-chancellors. Deputy vice-chancellors were appointed by the vice-chancellor in consultation with the chancellor. The chancellor, vice-chancellors and deputy vice chancellors formed the executive leadership.

In addition, over 60% of the members serving on the university council were nominated by the Head of State (Kauffeldt, 2010; Sifuna, 2012). Members on the council included key government officials who served at the pleasure of the president. The council was the highest public university authority and policy making body. It is argued that because members of the executive leadership and university council were Presidential appointees, their commitment to postsecondary institutions was motivated by political rather than educational needs (Kauffeldt, 2010; Munene, 2012).

Sifuna (2012) argued that the government's involvement in university leadership stifled autonomy and academic freedoms. The executive leadership lacked the ability to freely make decisions because they owed their loyalty and commitment to the President's political interests (Kauffeldt, 2010; Munene, 2012; Sifuna, 2012). Similarly, academic freedoms, which provide individuals with the liberty to pursue and enjoy scholarly research interests, were also compromised by the government's involvement in the management of public universities

(Munene, 2012; Sifuna, 2012). The lack of autonomy and academic freedom undercut the ability of leaders to freely make decisions that positively impact the quality of higher education in public universities (Munene, 2012; Sifuna, 2012).

Politics and ethnicity in higher education. The literature revealed that politics and ethnicity posed a serious challenge to leadership in higher education (Munene, 2012; Kinyanjui, 2007; Kipkebut, 2010; Odhiambo, 2010; Sifuna, 2012). According to Munene (2012), the appointment of leaders in public educational institutions was based on ethnic considerations. This practice began in the early days of Kenya's independence to leverage and consolidate political power (Munene, 2012; Kipkebut, 2010; Odhiambo, 2010; Sifuna, 2012). For instance, Kenya's first vice-chancellor, Dr. Josephat Karanja, was appointed to the country's first public university by Kenya's first Head of State, Jomo Kenyatta. Both Dr. Karanja and President Kenyatta belonged to the Kikuyu ethnic community. According to Munene (2012), Dr. Karanja lacked the necessary leadership and management skills to run a public university but was appointed based on political and ethnic considerations.

The literature indicated that higher education in Kenya was perceived as a gateway to employment and economic prosperity (Boit & Kipkoech, 2012; Munene, 2012; Odhiambo, 2010; Ojiambo, 2009; Ponge, 2013). Dr. Karanja's appointment ensured convenient access to employment and economic opportunities for the Kikuyu community. During his tenure, the vice-chancellor populated senior and middle management levels at the university with members of the Kikuyu community (Munene, 2012). This arrangement allowed the President to leverage and consolidate political power within his own Kikuyu ethnic voting bloc (Munene, 2012).

The trend to control leadership and access to educational opportunities continued with President Kenyatta's successor (Munene, 2012). President Moi, who took over the reins of power, followed in the footsteps of his predecessor and established Kenya's second university within his ethnic community. Like his predecessor, President Moi ensured that senior and middle level university positions of Kenya's second university were staffed with members of his Kalenjin community. President Moi went a step further and elevated constituent colleges in marginalized ethnic communities to full-fledged universities. This was a political strategy designed to lure marginalized ethnic voting blocs from the political opposition. A similar strategy was used by President Kibaki who succeeded President Moi in 2002. According to Munene (2012), "expanding university access and allowing ethnic groups to 'own' their institutions would not only demonstrate the government's benevolence to the communities but would also buy political support without risking the political retribution over expenditures on 'white elephant' projects" (p. 13).

The literature further revealed that while establishing universities in rural Kenya brought economic boon to previously marginalized communities, it also elevated ethnocentrism. This was demonstrated by the violence that followed the presidential elections in 2007 where ethnic minority faculty and staff on campuses across the country were subject to physical threats and abuse (Munene, 2012). Political interference and ethnicity remain a concern in public universities across the country. Munene (2012) warned if political interference and ethnic consideration remained unchecked, public universities were bound to "turn into epicenters of ethnic bigotry and inter-ethnic strife" (p. 18). Sifuna (2012) concurred by stating the lack of

ethnic balance in leadership and governing bodies of public universities could turn higher education institutions into ethnic enclaves.

Funding higher education. Although Kenya had the highest student enrollment numbers in the East and Central Africa region, the government remained the main source of revenue for public universities (Odhiambo, 2011). According to the Ministry of Education (MOE, 2012) task report, government funding for higher education only met 60% of the budgetary requirements of public universities. Moreover, government funding for public universities was expected to decline as the government's focus shifted from postsecondary to elementary and secondary education (Nyaigotti-Chacha, 2004; Owuor, 2012; Sifuna, 2012).

Studies showed that inadequate financial resources for postsecondary institutions negatively impacted the quality of higher education (MOE, 2012). A lack of adequate funds stalled essential infrastructural projects and delayed the development of facilities required to ensure quality higher education (Owuor, 2012). More important, reduced funding undermined the delivery of teaching, research, and other essential services required in public universities (MOE, 2012). Munene (2012) argued that while inadequate funding was a concern, misappropriation and mismanagement of funds were a greater concern in public universities.

The Future of Higher Education in Kenya

Charting the future of postsecondary institutions in Kenya requires an understanding of the historical events and their impact on higher education. The literature revealed that Kenya's present challenges in higher education were linked to activities and policies undertaken in the last 50 years. For instance, while the postcolonial development and expansion of higher education was necessary, critical decisions were based on short-term political and ethnic

considerations rather than long-term national interests (Buchmann, 1999; Kipkubet, 2010; Munene, 2012; Odhiambo, 2011). This undermined the ability of public postsecondary institutions to provide equal access and opportunity to higher education (Munene, 2012; Sifuna; 2012). In addition, the rapid development, unplanned expansion, and inadequate funding of public universities compromised the quality of higher education (Munene, 2012; Nyaigotti-Chacha, 2004; Odhiambo, 2011; Owuor, 2012; Sifuna, 2012). Multiple researchers agreed that transforming leadership in higher education was necessary to address the historical related issues of access, affordability, equity, and quality (Ayiro & Sang, 2010; Munene, 2012; Odhiambo, 2011; Sifuna, 2012). Moreover, addressing these issues was considered critical to the future of higher education in Kenya.

In its attempt to address the future of higher education, the Kenyan government set up Vision 2030 and a Commission for University Education (CUE). Vision 2030 was set up as a blueprint to guide development and transformation of Kenya into a globally competitive nation by the year 2030 (Government of Kenya [GOK], 2007). Vision 2030's goal for higher education was to develop "A national culture that prides in and actively promotes science, technology and innovation for social and economic prosperity and global competitiveness" (ROK, 2012, p. 15). The Ministry of Higher Education and Technology (MOHEST) was assigned the task of coordinating Vision 2030 for higher education. Its mission was "To spearhead and enhance the integration and technology into national production systems and processes for sustainable development" (ROK, 2012, p. 15).

Likewise, CUE was established by an Act of parliament in 2012 to align higher education with the requirements of Kenya's new constitution (Universities Bill, 2012). CUE was charged

with the mission to facilitate accessibility and ensure the quality of university education across the country. While the regulatory body was charged with guiding Kenyan universities toward global competitiveness, it was also tasked with advising the Cabinet Secretary for education on policy matters related to university education (Universities Bill, 2012).

While Vision 2030 and CUE were established to guide Kenya's higher education into the future, a closer review showed that neither addressed the critical issue of educational leadership.

Although CUE was charged with guiding Kenyan universities toward global competitiveness and quality assurances, it provided no concrete guidance on the type of leadership required to facilitate quality assurances and global competitiveness in public universities (Universities Bill, 2012). Similarly, Vision 2030 provided no blueprint on the type of leadership required to transform higher education (Government of Kenya [GOK], 2007). Besides, Vision 2030 predominately focused on primary and secondary education and restricted its higher education focus to information and communication technology.

Many researchers asserted that developing globally competitive higher education institutions required transforming educational leadership and management (Ayiro & Sang, 2010; Kinyanjui, 2007; Munene, 2012; Nyaigotti-Chacha, 2004; Odhiambo, 2011; Sifuna, 2012). According to Kinyanjui (2007), transforming higher education in Kenya required a complete paradigm shift in leadership and governance. Research showed the traditional hierarchical leadership model utilized in Kenya's public universities was inadequate and ineffective in the new globally competitive world (Sifuna, 2012). Educational leaders of the 21st century were expected to "motivate, empower, articulate and innovate" (Ayiro & Sang, 2010, p. 62). Consequently, it was critical for Kenya's higher education to adopt innovative and inclusive

leadership approaches that encouraged participatory decision-making (Sifuna, 2012). Research showed that developing global leadership capacities in postsecondary institutions was critical to the success of Kenya's higher education in the new millennium (Ayiro & Sang, 2010; Kinyanjui, 2007; Munene, 2012; Odhiambo, 2011; Sifuna, 2012)

Comparative Themes in Higher Education

A review of the literature showed that higher education in Kenya and the United States faced similar historical challenges of access and affordability. Both countries struggled with ensuring diversity, inclusion, and equity in higher education. Globalization and advances in technology presented new challenges and opportunities for postsecondary institutions and educational leaders in Kenya and the United States, resulting in a call for a new kind of leadership in higher education. Researchers showed that transforming higher education leadership practices in both countries are critical in today's globalized and interconnected world.

Access and Affordability

The literature showed that Kenya and the United States continue to struggle with making higher education accessible and affordable to students (Baum et al., 2013; Barrow et al., 2013; Boit & Kipkoech, 2012; Coleman et al., 2009; Eckel & King, 2004; Kipkebut, 2010; Munene, 2012; Odhiambo, 2011; Owuor, 2012; Ponge, 2013; Sifuna, 2012). While great progress had been made in student enrolment, large numbers of low-income and disadvantaged students remained underrepresented and underserved in higher education.

Diversity, Inclusion, and Equity

Higher education institutions in Kenya and the United States continue to struggle with issues of diversity, inclusion, and equity (Colman et al., 2009; Eckel & King, 2004; Munene,

2012; Sifuna, 2012). Data showed that the United States would become a majority-minority nation in 2043 and the shifting demographics require educational leaders to align structures and processes to serve the increasing number of ethnically and racially diverse population entering higher education (Eckel & King, 2004; U.S. Census Bureau, 2012; William et al., 2005). Similarly, Munene (2012) and Sifuna (2012) argued that diversity, inclusion, and equity were critical to the success of postsecondary institutions in Kenya. Munene (2012) warned that unchecked ethnocentrism in higher education was bound to “turn public universities into epicenters of ethnic bigotry and inter-ethnic strife” (p. 18). Sifuna (2012) concurred by stating that the lack of ethnic balance in leadership and governing bodies of public universities could turn higher education institutions into ethnic enclaves.

Ethnocentrism and nativism were identified as barriers to the success of higher education institutions in today’s globalized world (ACE, 2011). Diversity, inclusion, and equity needed to be at the core of all decision making in postsecondary institutions (Coleman et al., 2009; William et al., 2005). Williams et al. (2005) argued that diversity, inclusion, and equity were essential in today’s higher education while Coleman et al. (2009) advocated for effective policies to advance diversity as a core educational goal.

Globalization and Technology

Studies illustrated that higher education in the 21st century is a global enterprise and the challenges presented by globalization and advances in technology require new leadership structures, skills and practices (ACE, 2011; Ayiro & Sang, 2010). Educational leadership in the new era requires engaging colleges and universities around the world; aligning local and global interests; facilitating new leadership models and integrating technology in higher education

(ACE, 2011). The new era calls for leaders with the ability to motivate, empower, articulate and innovate (Ayiro & Sang, 2010). Studies showed that both countries need to transform and align educational leadership practices with the demands of the new globalized world (Ayiro & Sang, 2010; Barrow et al., 2013; Baum et al., 2013; Eckel & King, 2004; Munene, 2012; Odhiambo, 2011; Williams et al., 2005).

Leadership Transformation

A review of the literature showed that educational leaders are critical to the success of higher education (Williams et al., 2005). Leaders facilitate an institution's capacity to achieve goals by guiding divisions and departments toward institutional missions (Eckel & King, 2004). The responsibility of educational leaders' included communicating the vision, setting the tone and securing the necessary resources to achieve institutional objectives (Williams et al., 2005).

However, in today's globalized world, postsecondary institutions need to move away from traditional leadership approaches to leverage opportunities presented by globalization and technology (ACE, 2011; Barrow et al., 2013; Baum et al., 2013; McCaffery, 2010). Besides, the new era of an interconnected world requires educational leaders with the ability to engage and function effectively beyond traditional boundaries and jurisdictions (ACE, 2011; Ayiro & Sang, 2010; Eckel & King, 2004; Odhiambo, 2011; Walker & Dimmock, 1999; William et al., 2005). As a result, there is a need for higher education to transform leadership practices and adopt innovative leadership approaches (Ayiro & Sang, 2010; Sifuna, 2012). In particular, studies showed that transforming educational leadership practices in the United States and Kenya is critical to the success of their postsecondary institutions (Ayiro & Sang, 2010; Barrow et al.,

2013; Baum et al., 2013; Coleman et al., 2009; Eckel & King, 2004; McCaffery, 2010; Munene, 2011; Odhiambo, 2011; Sifuna, 2012; Walker & Dimmock, 1999).

According to McCaffery (2010) the success of American colleges and universities in a globalized world requires: 1) internalizing diversity as a core university value; 2) facilitating access to ensure participation of low-income groups and minority populations in higher education; 3) diversifying revenue streams; and 4) emphasizing collaboration, partnership, and effective governance (p. 29). Similarly, ACE (2011) asserted the prerequisite for success in the new era of globalization required leaders in higher education to actively: 1) engage colleges and universities around the world; 2) align local and global interests; 3) develop new models of leadership; 4) integrate technology in higher education (p. 17). Although researchers stressed the importance of aligning higher education curriculums to global needs, they emphasized the need for educational institutions to provide experiences that prepared students to function effectively in a culturally diverse and interconnected globalized world (ACE, 2011; Eckel & King, 2004; McCaffery, 2010; William et al., 2005)

Similarly, Ayiro and Sang (2010) argued that success in the 21st century required Kenya's educational leaders to embrace and develop global leadership competencies. Odhiambo (2011) stressed the critical need to align Kenya's higher education curriculum with international standards and the importance for postsecondary institutions to prepare students to function in a globalized world. Sifuna (2012) asserted that leadership development programs were necessary to help cultivate competencies, build institutional capacities and transform Kenya's higher education. Many researchers asserted that Kenya's hierarchical, rigid, and authoritarian leadership approach undermined the flexibility required by colleges and universities to make

relevant changes (Ayiro & Sang, 2010; Odhiambo, 2011; Munene, 2011; Sifuna, 2012).

Consequently, Odhiambo (2011) concluded that transforming Kenya's higher education was only possible if the government and university leadership were both fully committed to change.

In summary, the literature stressed the need to transform educational leadership. Higher education was viewed as a global enterprise that demanded leaders with the ability to develop partnerships and alliances across cultures (ACE, 2011; McCaffery, 2010). Researchers argued that geopolitical changes, technological advances, and shifting demographics required leaders with the skills to engage diverse constituents and stakeholders (ACE, 2011; Ayiro & Sang, 2010; Odhiambo, 2011; Williams et al., 2005). Although researchers agreed that infrastructural changes and institutional commitments were necessary to transform leadership in higher education (Ayiro & Sang, 2010; Baum et al., 2013; Coleman et al., 2009; Munene, 2011; Odhiambo, 2011; Sifuna, 2012; Williams et al., 2005), no leadership theory or practice was identified as the most suitable for educational challenges in the 21st century.

Leadership Theories

While there are multiple leadership theories, the practice of leadership is characterized as a process of influencing a group of people toward set common goals (Northouse, 2010). Yukl (2012) defined leadership as "influencing and facilitating individual and collective efforts to accomplish shared objectives" (p. 66) while Northouse (2010) defined it as, "a process where by an individual influences a group of individuals to achieve a common goal" (p.3).

Although no specific leadership theory is identified as most suitable for educational settings, Yukl (2012) identified four major meta-categories and 15 specific behaviors associated with effective leadership. The four categories included: (a) task; (b) relations; (c) change; and

(d) external behaviors. These categories were linked to 15 specific behaviors that included: (a) clarifying; (b) planning; (c) monitoring operation; (d) problem solving; (e) supporting; (f) developing; (g) recognizing; (h) empowering; (i) advocating change; (j) envisioning change; (k) encouraging innovation; (l) facilitating collective learning; (m) networking; (n) external monitoring; and (o) representing. Yukl (2012) asserted effective leadership required a combination of multiple categories and component behaviors. However, the context of operation determined the appropriate meta-category and component behaviors required to lead effectively.

Leadership in Higher Education

A review of the literature showed while leadership requirements in higher education were similar to those in business organizations, leadership in academic institutions emphasized relational competencies (Bryman, 2007; Spendlove 2007; Vilkinas & Ladyshewsky 2011). Collegiality was identified as a unique and vital component for effective leadership in higher education settings (Bryman, 2007; Rowley & Sherman, 2003; Spendlove, 2007). Bryman (2007) characterized collegiality as the ability to foster professional and personal support by creating a climate of mutual trust and respect. Smith and Hughey (2006) asserted although the role of leaders in higher education was to organize and manage resources to meet institutional goals, effective leadership required understanding people and their roles and functions in the larger organizational context. Consequently, strategic thinking and people skills were critical to effective leadership in higher education (Bryman, 2007; Harris, 2006; Rowley & Sherman, 2003; Smith & Hughey, 2006; Spendlove, 2007; Vilkinas & Ladyshewsky2011).

Although building relationships was considered essential in postsecondary education (Bryman, 2007; Harris, 2006; Rowley & Sherman, 2003; Spendlove, 2007; Vilkinas & Ladyshevsky 2011), the ability to build relationships across cultures was considered vital in today's higher education (ACE; 2011; Eckel & King, 2004; Munene, 2011; Odhiamabo; 2011; Sifuna, 2012; Walker & Dimmock, 1999; Willams et al., 2005). While no specific leadership theory or practice was identified as the most suitable for educational challenges in the 21st century, a meta-analysis of leadership research linked indicators of effective leadership to transformational leadership (Yukl, 2012).

Transformational Leadership

Transformational leadership, which is also referred to as charismatic or visionary leadership, was first developed by James Burns and later expounded by Bernard Bass (Northouse, 2010). Transformational leaders were characterized as “those who stimulate and inspire followers to both achieve extraordinary outcomes, and in the process develop their own leadership capacities” (Bass & Riggio, 2006, p.3). Factors linked to transformational leadership included: (a) Idealized influence; (b) Inspirational motivation; (c) Intellectual stimulation; (d) Individualized consideration (Bass & Riggio, 2006; Northouse, 2010). Charisma or idealized influence described leaders who were strong role models and provided followers with a vision (Northouse, 2010). Inspirational motivation characterized leaders with the ability to communicate shared vision in a way that inspired followers to commit to higher expectations (Bass & Riggio, 2006). Intellectual stimulation described leaders who motivated followers to challenge their belief and values as they aspired to develop creative ways to attain an organization's shared vision (Northouse, 2010). Individualized consideration characterized

leaders who took on the role of a mentor or coach and provided a supportive and enabling environment to help followers actualize their potential (Bass & Riggio, 2006).

Studies showed that a transformational leadership approach was effective and had better outcomes than the traditional transactional leadership approach (Northouse, 2010). This was attributed to transformational leadership's ability to empower followers to rise above their individual self-interests and commit to a shared vision (Bass & Riggio, 2006; Northouse, 2010). Transformational leaders build trust, fostered collaboration, and worked effectively with people (Northouse, 2010). These core competencies were considered essential and appropriate for effective leadership in higher education (Bryman, 2007; Harris, 2006; Rowley & Sherman, 2003; Spendlove, 2007; Vilkinas & Ladyshevsky, 2011).

However, studies revealed that transformational leadership varied across cultures (Ergeneli, Gohar & Temirbekova, 2007; Keung, 2011; Tang et al., 2011). Specifically, Ergeneli et al. (2007) found a significant negative relationship between uncertainty avoidance cultures and transformational leadership, supporting the assertion that high uncertainty avoidance societies had lower preferences for transformational leadership. Similarly, Tang et al. (2011) found that transformational leadership behaviors of educational leaders varied across cultures, while Keung (2011) revealed a significant relationship between cultural intelligence and effective transformational leadership in educational settings.

While transformational leadership was noted for its strong emphasis on followers, intuitive appeal and overall effectiveness; it was criticized for a lack of conceptual clarity and undemocratic approach (Mittal & Dorfman, 2012; Northouse, 2010). It was revealed that the four factors that symbolized transformational leadership (Idealized influence, Inspirational

motivation, Intellectual stimulation, Individualized consideration) overlapped and lacked clarity (Northouse, 2010). Despite its strong focus on followers, transformational leadership was faulted for paying too much attention to leaders' personality traits and predispositions. Consequently, it was criticized as an elitist and undemocratic leadership approach (Northouse, 2010). In addition, the application of transformational leadership across cultures was found to be limited (Ergeneli et al., 2007, Keung, 2011; Tang et al., 2011). Researchers identified servant leadership as an appropriate alternative to transformational leadership (Hannay, 2009; Mittal & Dorfman, 2012; Northouse, 2010).

Servant Leadership

The concept of servant leadership was first theorized by Robert Greenleaf (Barbuto, 2006; Hannay, 2009; Mittal & Dorfman, 2012; Northouse, 2010; Parris & Peachey, 2013; Van Dierendonck, 2011). While Greenleaf provided no clear definition of servant leadership, multiple studies identified serving and prioritizing the needs of followers as the primary motivation of a servant leader (Barbuto, 2006; Parris & Peachey, 2013; Russell & Stone, 2002, Spears, 2000; Van Dierendonck, 2011). According to Page and Wong (2000) a servant leader was a person “whose primary purpose for leading is to serve others by investing in their development and well-being for the benefit of accomplishing tasks and goals for the common good” (p.69).

Over the years, scholars attempted to identify characteristics linked to the core concept of servant leadership (Mittal & Dorfman, 2012; Parris & Peachey, 2013). Spears (2000) identified 10 characteristics that represented an effective servant leader. They included: (a) Listening; (b) Empathy; (c) Healing; (d) Awareness; (e) Persuasion f) Conceptualization (g) Foresight; (h)

Stewardship; (i) Commitment to growth of people; and (j) Building community. Similarly, Russell and Stone (2002) listed nine functional attributes and 11 distinct characteristics that were descriptive of servant leadership. The functional attributes included: (a) Vision; (b) Honesty; (c) Integrity; (d) Trust; (e) Service; (f) Modeling; (g) Pioneering; (h) Appreciation of others; and (i) Empowerment. The eleven distinctive characteristics included: (a) Communication; (b) Credibility; (c) Competence; (d) Stewardship; (e) Visibility; (f) Influence; (g) Persuasion (h) Listening; (i) Encouragement; (j) Teaching; and (k) Delegation. Functional attributes reflected operative qualities in servant leaders while distinct characteristics were essential complementing features for effective servant leadership (Russell & Stone, 2002, p. 147). A review of literature by Mittal and Dorfman (2012) revealed six core servant leadership characteristics. These included: (a) Egalitarianism; (b) Moral Integrity; (c) Empowering and developing others; (d) Empathy; (e) Humility; and (f) Create value for the community (Mittal & Dorfman, 2012, p.2). Characteristics and competencies associated with servant leadership such as listening, communication, credibility, and relationship building were consistent with those required for effective leadership in higher education (Bryman, 2007; Harris, 2006; Rowley & Sherman, 2003; Spendlove, 2007; Vilkinas & Ladyshevsky, 2011).

However, a review of the literature showed that most studies focused on characterizing and identifying core concepts of servant leadership and few empirical studies examined leadership effectiveness (Parris & Peachey 2013; West & Bocârnea, 2008). Specifically, a systematic literature review (SLR) by Parris and Peachey (2013) revealed that servant leadership studies primarily focused on developing conceptual definitions, model theory, and measuring tools for empirical testing. While researchers pointed out that assessing effectiveness of servant

leadership was problematic because of its varied definition and proposed measuring scales (Avolio et al., 2009; Northouse, 2010; Parris & Peachey, 2013), multiple studies found a positive correlation between servant leaders and team effectiveness (Mahembe & Engelbrecht, 2013; Parris & Peachey, 2013; Van Dierendonck, 2011; West & Bocârnea, 2008). The correlation was attributed to servant leadership's primary focus on leader-follower relationships. Researchers asserted servant-led organizations provided a collaborative and trusting environment that enhanced individual and collective effectiveness (Parris & Peachey, 2013; Van Dierendonck, 2011).

Although servant leadership is globally accepted, its application and practice has varied across cultures (Brubaker, 2013; Hannay, 2009; Mittal & Dorfman, 2012; Parris & Peachey, 2013; Van Dierendonck, 2011; West & Bocârnea, 2008). Using Hofstede's (2001) five cultural dimensions of (a) Individualism-Collectivism; (b) Uncertainty Avoidance; (c) Power Distance; (d) Masculinity-Femininity; and (e) Long-Short term Orientation, Hannay (2009) found that servant leadership was most applicable in cultures with low to moderate power distance, individualism, masculinity, uncertainty avoidance; and a moderate to high long term orientation. Similarly, Mittal and Dorfman (2012) showed that cultures differed in their endorsement of the five core servant leadership aspects of (a) Egalitarianism; (b) Moral Integrity; (c) Empowering; (d) Empathy; and (e) Humility. While Moral Integrity was universally endorsed, Egalitarianism and Empowerment were strongly endorsed in European cultures compared to Asian cultures. Conversely, Empathy and Humility were strongly endorsed in Asian cultures compared to European cultures. Consistent with Hannay's (2009) findings, Mittal and Dorfman (2012) concluded that servant leadership was less likely to be endorsed in cultures with high power

distance. Multiple studies revealed the global acceptance and application of servant leadership was limited because its endorsement and practice varied across cultures (Brubaker, 2013; Van Dierendonck, 2011; West & Bocârnea, 2008).

Although both servant and transformational leadership emphasized people orientation and relationship building, servant leadership demonstrated a more pronounced focus on service while transformational leadership showed a greater concern for charismatic and motivational leadership qualities (Hannay, 2009). However, both approaches stressed the central and critical role of ethics in leadership (Hannay, 2009; Northouse, 2010). In sum, studies showed the acceptance, application and practice of both leadership theories were limited across cultures (Brubaker, 2013; Ergeneli et al., 2007; Keung, 2011; Tang et al., 2011; Van Dierendonck, 2011; West & Bocârnea, 2008).

Cross-cultural Leadership

While transformational and servant leadership addressed relational aspects of leadership, they inadequately addressed factors associated with effective leadership in diverse settings. Consequently, cross-cultural leadership was considered a more suitable approach in diverse settings (Avolio et al., 2009). Akiga and Lowe (2004) defined cross-cultural leadership as the process in which members of a culturally diverse group were intentionally motivated, influenced and guided toward a goal by appealing to their shared knowledge and meaning making systems (p.301). Culture was defined as a set of beliefs, values, and ideologies that formed the basis of societal and organizational structures, processes and practices (Walker & Dimmock, 1999, p. 322).

Compared to transformational and servant leadership frameworks, cross-cultural leadership utilized multiple approaches to examine and assess leadership practices in diverse settings (Avolio et al., 2009). Cross-cultural leadership theories utilized comparative, global, and project GLOBE (global leadership and organizational behavioral effectiveness) methodologies to assess effective leadership in diverse settings (Avolio et al., 2009). The comparative approach examined the influences of cultural dimensions on leadership and assessed the extent to which practices in one culture applied to a different culture (Avolio et al., 2009). The global approach examined mindsets and cultural acumen required to lead effectively across cultures. Project GLOBE examined beliefs about effective leadership in different cultures and developed cultural dimensions. These three approaches provided a comprehensive perspective of leadership across cultures and made cross-cultural leadership a more suitable approach in diverse settings (Avolio et al., 2009).

However, studies on leadership across cultures have mainly focused on Hofstede and Project Globe's concepts on cultural dimensions (Dickson et al., 2012). According to Hofstede (2001, p. xix), the cultural dimensions included: (a) Individualism-Collectivism; (b) Uncertainty Avoidance; (c) Power Distance; (d) Masculinity-Femininity; and (e) Long-Short term Orientation. Individualism-Collectivism referred to the degree of interdependence maintained among societal members while Uncertainty Avoidance demonstrated how society dealt with an unknown future. Power Distance demonstrated the distribution of power and the cultural attitude toward inequities while Masculinity-Femininity reflected society's attitude toward competitiveness, achievement and caring relationships. Long-Short term orientation

demonstrated a society's perspective on the future. Although Hofstede's five dimensions were found across cultures, preferences and practices of these dimensions varied.

Cultural dimensions espoused by Project GLOBE included: (a) Uncertainty Avoidance, (b) Power Distance, (c) Institutional Collectivism, (d) In-Group Collectivism, (e) Gender Egalitarianism, (f) Assertiveness, (g) Future Orientation, (h) Performance Orientation, and (i) Human Orientation (House et al., 2002). Six of the cultural dimensions were derived from Hofstede's dimensions (Smith, 2005). Project GLOBE went a step further and developed cultural clusters to conveniently examine leadership preferences and practices across cultures (Northouse, 2010).

While understanding the influence of cultural dimensions on leadership is considered essential for effective leadership, developing competent and effective cross-cultural leaders is considered critical in today's globalized world (Deng & Gibson, 2009; Dickson et al, 2012). Effective cross-cultural leadership requires developing multicultural effectiveness, adeptness at managing paradoxes, understanding dimensions of human experience, and appreciating individual uniqueness in cultural contexts (Dickson et al., 2012). Studies found that an individual's ability to lead effectively across cultures could be assessed using cultural intelligence (CQ) (Ang et al., 2011; Ang, Van Dyne, Koh, Ng, Templer, Tay & Chandrasekar, 2007; Crowne, 2008; Deng & Gibson, 2009; Earley & Ang, 2003; Triandis, 2006; Van Dyne et al., 2010). CQ measures a set of malleable abilities that could be enhanced through experience, education and training. The four factors measured by CQ are: (a) Motivational CQ, which reflects the drive and interest to adapt in culturally diverse settings; (b) Cognitive CQ refers to the knowledge or understanding of cultural systems, norms, and values of other societies; (c)

Metacognitive CQ, which indicates the level of awareness and strategy employed when interacting in culturally diverse settings; and (d) Behavioral CQ, which demonstrates the capability and action taken to engage across cultures (Van Dyne et al., 2010).

Comparing Leadership Practices in Kenya and the United States

A review of the literature revealed that studies on leadership mainly focused on business organizations (Deng & Gibson, 2009; Dorfman et al., 1997; Hofstede, 2001; House et al., 2004; Wendt et al., 2009). Although general leadership competencies required in educational institutions were similar to those in business organizations, effective leadership in higher education calls for unique leadership competencies (Bryman, 2007; Spendlove 2007; Vilkinas & Ladyshevsky 2011). Studies showed that collegiality and building sustainable relationships to ensure mutual trust and respect were characteristics uniquely associated with exemplary leadership in higher education (Bryman, 2007; Harris, 2006; Rowley & Sherman, 2003; Spendlove, 2007; Vilkinas & Ladyshevsky 2011). Consequently, findings from leadership studies on business organizations could not be generalized to educational institutions.

Furthermore, a review of the literature revealed that few studies examined effective leadership in higher education institutions (Braun et al., 2009; Bryman, 2007; Smith & Hughey, 2006; Spendlove, 2007; Tang et al., 2011; Vilkinas & Ladyshevsky, 2011) and far fewer studies examined educational leadership across cultures (Smith & Hughey, 2006; Tang et al., 2011; Walker & Dimmock, 1999). Besides, leadership studies in higher education primarily focused on upper management and neglected middle and frontline level leaders (Braun et al., 2009; Smith & Hughey, 2006; Spendlove, 2007). As a result, leadership preferences and practices could not be generalized across educational institutions or cultures.

Specifically, notable studies conducted in Kenya and the United States showed that while the two countries shared a similar education system, each belonged to a different cultural cluster and valued different cultural dimensions (Hofstede, 2001; House et al., 2004). A project GLOBE country profile indicated that Kenya belonged to the Sub-Saharan Africa cultural cluster while the United States belonged to an Anglo cultural cluster (Northouse, 2010). Besides, Kenya showed a preference for humane, charismatic, and team-oriented leadership, while United States preferred charismatic, participative, and humane-oriented leadership (Northouse, 2010; House et al., 2004). The Sub-Saharan African culture favored compassionate, inspirational, and collaborative leaders, while the Anglo cultural cluster preferred inspirational, non-autocratic, and compassionate leaders (Northouse, 2010).

Similarly, data reported at the Hofstede Center website (<http://geert-hofstede.com/countries.html>) showed that Kenya and the United States compared differently on cultural dimensions. Kenya scored higher (64) on the power distance dimension compared to the United States (40). The high score reflected Kenya's preference for hierarchical and centralized organizational structures while the low score highlighted United States preference for a flat and decentralized organizational structure. Similarly, the United States scored higher (91) compared to Kenya (27) on the individualistic dimension. This score characterized the United States as a highly individualistic culture with a strong preference for self-reliance. Kenya's low score reflected a collectivistic culture where extended families, relationship, and loyalties were paramount. Likewise, the United States scored higher (62) compared to Kenya (41) on the masculinity/femininity dimension. The high score characterized the United States as a masculine

culture that valued competition, achievement, and success while the low score characterized Kenya as a culture that valued consensus building, equality, and social welfare.

While Hofstede's (2001) and House et al's (2004) studies provided valuable insight into the relationship between culture and leadership, the impact of these studies in educational settings was not explored. Specifically, the project GLOBE study was conducted on employees in telecommunication, food, and bank industries (House et al., 2004) while Hofstede's (2001) studies on cultural dimensions were conducted on International Business Machine (IBM) employees. None of the studies examined leadership in higher education or the implication of their studies in educational settings. While these studies offered valuable information on cultural differences and leadership, they provided little information on how to develop effective cross-cultural leaders (Deng & Gibson, 2009).

In this study, the relationship between cultural competence and effective leadership was examined utilizing cultural intelligence (CQ) and *Leadership Practice Inventory* (LPI). Specifically, the researcher examined the correlation between cross-cultural competencies and effective leadership practices in higher education institutions. The CQ was developed to assess an individual's ability to relate effectively and function successfully in culturally diverse settings (Ang et al., 2011), while the LPI was developed to assess effective leadership practices across cultures (Kouzes & Posner, 2002).

In particular, CQ was designed to measure a set of malleable abilities that could be enhanced through experience, education, and training (Ang et al., 2011; Earley & Ang, 2003; Van Dyne et al., 2010). The four malleable factors measured by CQ included: (a) Motivational CQ; (b) Cognitive CQ; (c) Metacognitive CQ; and (d) Behavioral CQ (Van Dyne et al., 2010).

Earley and Ang's (2003) assertion that cross-cultural leadership skills could be reliably assessed with the help of a cultural intelligence (CQ) tool was supported by multiple studies that found CQ to be a reliable measure of a leader's ability to function in a variety of national, ethnic, and organizational cultures (Ang et al., 2007; Deng & Gibson, 2009; Keung, 2011).

Similarly, studies found that LPI was a reliable tool for assessing effective leadership practices across cultures (Clark & Gong, 2009; Tang et al. 2011; Zaid et al., 2012). The tool was developed to assess five universally endorsed leadership practices across cultures. These practices included: (a) Model the Way; (b) Inspiring a Shared Vision; (c) Challenge the Process; (d) Enable Others to Act; and (e) Encourage the Heart (Kouzes & Posner, 2002). Nevertheless, studies revealed that preferences and practices of universally endorsed leadership behaviors varied across cultures (Dickson et al., 2012; Dickson et al., 2003, House et al, 2004; Tang et al., 2011).

Specifically, a study conducted by Tang et al., (2011) found that educational leaders in the United States differed significantly from their counterparts in Taiwan in their preference of universally endorsed leadership practices identified by Kouzes and Posner (2002). The study revealed educational leaders in the United States (an individualistic culture) preferred task-oriented behaviors, however, their counterparts in Taiwan (a collectivist culture) preferred relationship-oriented behaviors (Tang et al., 2011). Consequently, educational leaders in Taiwan strongly endorsed relationship-oriented practices of Enabling Others to Act and Modeling the Way while their counterparts in the United States strongly endorsed task-oriented leadership practices of Challenging the Process and Inspiring a Shared Vision. This supported the assertion that universally endorsed leadership practices and preferences varied across cultures (Dickson et

al., 2012; Dickson et al., 2003). Likewise, a study on educational leaders conducted by Keung (2011) revealed a significant relationship between cultural intelligence and effective leadership. Keung (2011) concluded that cultural competence facilitated effective leadership.

The studies by Keung (2011) and Tang et al (2011) underscore the importance of utilizing both the CQ and LPI to assess effective leadership across cultures. While the CQ provides vital information on leaders' cross-cultural competencies, the LPI provides information on preference and practice variations of universally endorsed leadership behaviors. Utilizing both assessment tools in a comparative study could facilitate a better understanding on cultural specific leadership practices while providing insight into the competencies required to develop effective and skilled cross-cultural leaders.

Summary

This chapter presented a comparative historical overview of the growth and development of higher education in Kenya and the United States. Country profiles and comparative themes in higher education were presented and discussed. Leadership theories and comparative leadership practices in higher were also presented. Theoretical and conceptual underpinnings that form the basis of the researcher's study were also discussed.

A review of the literature showed similarities in the growth and development of higher education in Kenya and the United States. The review demonstrated that both countries were faced with similar challenges on issues of diversity, inclusion, and equity in higher education. The literature revealed that challenges in higher education were exacerbated by globalization and advances in technology, which demands a new kind of leadership. The review concluded that

effective leadership in today's globalized and interconnected world requires leaders with cross-cultural competencies.

The purpose of this study was to examine effective leadership and cross-cultural competencies of higher educational leaders in Kenya and the United States. Provided in Chapter Three are details of the study and the research design and methodology utilized by the researcher. Presented in Chapter Four are the findings of the study while presented in Chapter Five are the results, analysis, conclusion and recommendation for future research.

CHAPTER THREE

Research Design and Methodology

Introduction

Globalization, interdependence, and technology have advanced and dramatically increased interaction across cultures (Dickson et al., 2012; Kumar & Chhokar, 2013; Northouse, 2010). As a result, today's business organizations and educational institutions are challenged to find ways of working with stakeholders from diverse backgrounds, customs, values, beliefs, and practices (Marquardt, 2011; Javidan et al., 2006). This has led to an urgent and growing need for leaders with cross-cultural competencies (Dickson et al., 2012; Kempner, 2003; Kumar & Chhokar, 2013; Marquardt, 2011; Van Dyne, Ang, & Livermore, 2010; Walker & Dimmock, 1999).

The purpose of this study was to investigate effective leadership practices in higher educational settings across cultures. Specifically, the researcher used a quantitative approach to investigate and compare effective leadership practices of educational leaders in Kenya to those of their counterparts in the United States. The relationship between cultural competency and effective leadership was examined. Details on the research questions, rationale for the quantitative approach, population sample as well as data collection and instrumentation are presented in Chapter Three. Data analysis as well as the researcher's assumption and biases are also discussed.

Research Questions

The study was guided by the following research questions:

1. Are there significant differences in effective leadership practices when educational leaders in Kenyan universities are compared to their counterparts in the United States using the *Leadership Practice Inventory- Self* (LPI-Self) and assessed on the five universally endorsed exemplary practices of: (a) Model the Way; (b) Inspire a Shared Vision; (c) Challenge the Process; (d) Enable Others to Act; and (e) Encourage the Heart?
2. Is there a correlation between effective leadership practice as measured by the LPI-Self and a leader's ability to relate with people from diverse cultural backgrounds as measured by the four cultural intelligence (CQ) factors of (a) Motivational CQ; (b) Cognitive CQ; (c) Metacognitive CQ; and (d) Behavioral CQ?

Rationale for Use of Quantitative Design

In this study, a quantitative research design was utilized to investigate the research questions. The quantitative approach was considered most suitable because it provided the researcher with the ability to assess trends, preferences, and practices of a general population using numerical data (Creswell, 2009; Mertens, 2010). Furthermore, the use of a cross-sectional survey and self-administered questionnaires provided a cost effective method of gathering vast amounts of data, across distant geographic location, within short time spans (Creswell, 2009; Fink, 2009). In addition, the web-based self-administered questionnaires gave respondents the flexibility and convenience of completing surveys in a timely manner. Although the quantitative design was limited in its ability to validate the meaning or accuracy of participants' responses

(Creswell, 2009), the non-experimental quantitative design surveys permitted the researcher to determine significant differences and examine correlations (Mertens, 2010).

Population and Sample

The targeted population groups were leaders in higher education institutions and included upper, middle, and frontline managers in selected institutions. The *4 International Colleges & Universities* (4icu) website was used to identify top ranked universities in Kenya and the Midwestern state of Missouri in the United States (www.4icu.org/about/). The website provides a search engine and directory of over 11,000 colleges and universities in 200 countries. Rankings of colleges and universities on the website are based on an institution's website presence and popularity in foreign countries (www.4icu.org/about/). Higher education institutions included on the website: (a) were officially recognized, licensed and accredited by national or regional bodies; (b) offered four-year and postsecondary degree; and (c) provided face-to-face learning facilities, programs, and courses (www.4icu.org/about/). While the ranking method was based on algorithms that included five unbiased and independent web metrics, the methodology was non-academic and did not meet stringent academic requirements (www.4icu.org/about/).

Selection of the population sample was multi-phased. The researcher used the 4icu website as an initial tool to screen universities selected for the study because, even with its limitations, the site provided a systematic means of identifying comparable institutions. In addition to the website screening, universities were selected based on their student population and convenience. For example, while the University of Nairobi (UON), Moi University (MU) and Kenyatta University (KU) were listed as public universities with strong website presence and

popularity, they also had the highest student enrollment rates in Kenya. Likewise, University of Missouri-Columbia (MIZZOU), University of Missouri Kansas City (UMKC) and University of Missouri–St. Louis (UMSL) were listed as institutions with the strongest website presence and popularity among public universities in Missouri. Most important, the three Missouri universities had the highest student populations in the state and were most comparable to the selected Kenyan universities.

In addition, the state of Missouri was selected for the study because it represented America’s Heartland and for its convenient access. First, Missouri is considered the geographic center of the United States population (Retrieved from U.S Census Bureau <https://www.census.gov/2010census/data/center-of-population.php>). Secondly, the state of Missouri was easily accessible to the researcher for data collection. Similarly, Kenya was selected because of its easy access to the researcher and the urgent need to examine its higher educational leadership practices. Cost effectiveness and easy access are characteristics associated with convenient sampling (Creswell, 2009; Fink, 2009). Consequently, the researcher utilized a multiphase convenient sampling process for the cost benefits and easy access it provided to the target population (Mertens, 2010). Besides, Missouri and Kenya shared similar economic backgrounds. Missouri has a diversified economy, with the state’s main economic drivers being farming, tourism, trade, and general services, which are similar to Kenya’s economy which is primarily driven by agriculture, tourism, general services, and trade. From this process three top ranked universities were selected from Missouri and three from Kenya.

To select the participants from each institution, convenience sampling was used within each university. Again, participant selection was conducted using multistage sampling. This is a

procedure in which “the researcher first identifies clusters (groups or organizations), obtains names of individuals within those clusters, and then samples within them” (Creswell, 2009, p. 148). Similarly, convenience sampling was used to select leaders within each university. Unlike random sampling, convenience sampling recruits participants who are available and willing to take part in a study (Fink, 2009). A minimum sample size of 15 participants was set for each educational institution. The minimum number of participants per institution was based on the recommended sample size for correlational studies (Tang et al., 2011; Fink, 2009).

Although the research was open to participants at all leadership levels, participation of respondents from middle and lower management levels was encouraged. Middle and lower level leadership positions included Deans, Department Heads, Directors, Managers, and Coordinators. Participation of middle and lower level leaders was encouraged because the literature indicated that studies on educational leadership primarily focused on the top management and neglected middle, and lower (frontline) levels of leadership (Braun et al., 2009; Smith & Hughey, 2006; Spendlove, 2007).

Data Collection and Instrumentation

A web-based survey was utilized to collect data from respondents. However, paper surveys were also utilized to collect data from participants who lacked access to the online surveys. The data collection instruments included: (a) a demographic questionnaire (DQ); (b) *Leadership Practices Inventory* (LPI); and (c) cultural competency measures (CQ). The LPI (Kouzes & Posner, 2002) and CQ (Earley & Ang, 2003) were ready-to-use questionnaires while the DQ was developed by the researcher. This section provides detailed information on data

collection procedures and instrumentation. The reliability and validity of the instruments are also discussed.

Data Collection Procedures

Data collection procedures were aimed at gathering information that would assist the researcher in describing, comparing, and explaining the relationship between cultural competency and effective leadership in higher educational institutions. For this purpose, a cross-sectional survey method was utilized to gather data from participants. This method allowed the researcher to collect data from the population sample at a single specific point in time (Fink, 2009).

Prior to the study, the researcher gained pre-authorization from the University of Missouri Internal Review Board (IRB) to protect all participants (Appendix A). To ensure that IRB's ethical principles were followed all participants were provided consent letters with detailed information regarding the procedures, participation, confidentiality, injuries, risks and benefits of the study. Respondents were also informed of their right to terminate participation at any point during the study.

The data collection procedures began with contacting the targeted institutions. The initial contact with the institution was made via phone or email to request permission for their employees' participation in the study. A formal administrative permission letter and a consent form for employee participation in the study were sent to the universities via a gatekeeper after an IRB approval was received (Appendix B). The formal requests included detailed information about the study and the IRB approval. Once official permission was secured and access to employees granted, an email with information about the planned survey was sent to all potential

participants. The email detailed the purpose, nature, and reasons for the study. Assurances of confidentiality and consent letters were also included in the email (Appendix B). A week later, all potential participants received an email with the actual instruments for the study. The email contained directions, purpose of the study, assurances of confidentiality, and a link to the survey. The survey included a DQ, *Leadership Practice Inventory-Self* (LPI-Self) (Kouzes & Posner, 2002), and (CQ) assessment (Earley & Ang, 2003) (Appendix C). Permission to use these instruments was secured from their respective authors prior to utilizing them for the study (Appendix D). Follow up emails were sent to encourage participation and to offer needed technical assistance to respondents as well as to thank respondents who had completed the survey (Appendix E). Data were captured and analyzed electronically.

Instrumentation

Demographic Questionnaire (DQ). The researcher developed a basic DQ (Appendix C) using an existing online template (<https://www.surveymonkey.com/mp/demographic-survey/>). The DQ contained 12 questions that were aimed at capturing respondents' characteristics pertinent to the study's data analysis. The captured data included information on gender, institution, current leadership position, education attainment, number of departments and persons supervised, years of experience in educational leadership, and participation in leadership development programs.

Leadership Practice Inventory-Self (LPI-Self). The purpose of the study was to compare universally endorsed leadership practices across cultures. Specifically, the purpose was to investigate whether there were significant differences in the way effective leadership was practiced by higher educational leaders in Kenya compared to their counterparts in the United

States. For this purpose, the researcher utilized Kouzes and Posner's (2002) *Leadership Practice Inventory-Self (LPI-Self)* measure. The instrument measures effective leadership by assessing the application of five exemplary practices that are universally endorsed and accepted.

Specifically, the five exemplary leadership practices assessed by the 30 item LPI-Self questionnaire include: (a) Model the Way; (b) Inspiring a Shared Vision; (c) Challenge the Process; (d) Enable Others to Act; and (e) Encourage the Heart (Kouzes & Posner, 2002). Model the Way reflects the ability to lead by example. Inspiring a Shared Vision indicates a leader's ability to create a compelling image that rouses commitment in followers. Challenging the Process has to do with innovation, change and a leader's ability to take risks. Enabling Others to Act demonstrates the leader's ability to encourage participation of followers by "fostering collaboration and building trust" (Kouzes & Posner, 2002 p.18). Encouraging the Heart showed a leader's ability to be supportive and keep followers hopeful. Participants completing the LPI-self rate their responses on a scale of 1-10 with 1 representing *almost never* and 10 representing *almost always* on questions such as "actively listens to diverse points of view," or "expresses confidence in peoples skills."

The instrument was chosen for its reliability and validity. A review of the literature revealed researchers extensively used the instrument to examine effective leadership practices across cultures. An instrument is said to be reliable when the outcome of its measure is consistent across different situations and valid when it accurately measures the characteristics it was designed to assess (Field, 2009; Fink, 2009). A study conducted by Kouzes and Posner (1993) on over 5,000 respondents showed that the LPI's internal reliability on the five exemplary practices ranged from .70 to .85. The study also showed a strong test-retest reliability of .93 or

higher. Kouzes and Posner's (1993) findings were supported by other researchers who also found strong internal reliability of the LPI measure in their studies (Kakar, Kakar, Ket de Vries, Vrignaud, 2002; Zaid et al., 2012).

Similarly, studies conducted on over 36,000 respondents to examine the LPI's psychometric properties revealed the instrument had excellent face, concurrent and predictive validity (Kouzes & Posner, 1993). Face validity demonstrates the items on the instrument are easily understood while concurrent validity demonstrates the ability to correlate outcomes from the LPI with other instruments (Mertens, 2010). The LPI demonstrated good predictive validity by its ability to predict leadership performance (Kouzes & Posner, 1993). As a result, it was considered a credible tool for predicting leadership effectiveness. The LPI was rated highly for its excellent psychometric properties when compared to other leadership instruments (Posner, 2011)

Furthermore, LPI's reliability and validity across cultures is supported by several studies. For instance, a study conducted on Jordanian faculty members found the LPI to be a reliable and valid leadership performance measure in Arab-speaking countries (Zaid et al., 2012). Similarly, a study comparing educational leaders in Taiwan and the United States utilized the LPI for its sound psychometric properties in cross-cultural research (Tang et al., 2011). The LPI was also considered a reliable and valid instrument in a study that compared leadership practices of CEO's in India and the United States (Kakar et al. 2002). Clark and Gong (2011) utilized and found the LPI to be a reliable and valid instrument for examining leadership competencies in the rural setting of the Mississippi Delta. Most importantly, the LPI has been utilized to gather data on effective leadership from over three million respondents across the globe in the last 30 years.

Consequently, the researcher considered the LPI an appropriate instrument for the purposes of this study.

Cultural Intelligence (CQ). The concept of cultural intelligence was first introduced by Earley and Ang (2003) and further developed by Livermore (2010). CQ is a 20-item questionnaire designed to assess cross-cultural competency. The instrument measures a leader's ability to interact and function in diverse cultural settings (Van Dyne et al., 2010). The abilities assessed by CQ can be developed and enhanced through experience, education, and training. The four factors assessed by CQ include: (a) Motivational (Driv(e) CQ; (b) Cognitive (Knowledg(e) CQ; (c) Metacognitive (Strategy) CQ; and (d) Behavioral (Action) CQ (Van Dyne et al., 2010). Motivational CQ reflects the drive and interest to adapt in culturally diverse settings while Cognitive CQ refers to the knowledge and understanding of cultural systems, norms, and values of other societies. Metacognitive CQ indicates the level of awareness and strategy employed when interacting in culturally diverse settings while Behavioral CQ demonstrates the capability and action taken to engage across cultures. Participants who completed the CQ rated their responses on a scale of 1-7 with 1 representing *strongly disagree* and 7 representing *strongly agree* on questions such as "I enjoy interacting with people from other cultures," or "I change my behavior when a cross-cultural interaction requires it."

The CQ instrument was selected because of its strong psychometric properties and application across cultures. The instrument's reliability, stability, and validity were strongly supported by several studies (Ang et al., 2007; Rockstuhl, Seiler, Ang, Van Dyne & Annen, 2011; Ang, Van Dyne & Koh, 2006; Van Dyne, Ang & Koh, 2008). The cultural intelligence center website reported that the reliability of all four factors on the Cultural Intelligence Scale

(CQS) exceeded .70 as measured by the Cronbach's Alpha (<http://www.cultural.com/research.html>). Similarly, Imai and Gelfand (2010) reported an overall high CQS reliability of alpha .92. The alphas of the four individual CQS factors were reported at metacognitive CQ .76, cognitive CQ .84, motivational CQ.76, and behavioral CQ.83 (Ang et al., 2006). Similarly, Imai and Gelfand (2010) reported reliability of the four factors at metacognitive CQ 0.90, cognitive CQ .91, motivational CQ .89, and behavioral CQ .90.

In addition, several studies support the instrument's construct and predictive validity (Matsumoto & Hwang, 2013; Ng et al., 2012, Ang et al., 2011). Construct validity reveals the extent to which an instrument accurately measures a given attribute or concept, while predictive validity demonstrates the extent to which an instrument accurately forecasts future performance (Mertens, 2010). A review of the literature revealed that most studies utilized confirmatory factor analysis (CFA) to provide evidence for CQ's construct validity while evidence in support of predictive validity was provided by studies conducted on multiple groups from diverse cultures (Mastumoto & Hwang, 2013). Studies reported CQS alphas above .70 indicating the instrument's robust construct validity (Mastumoto & Hwang, 2013). Strong evidence supporting predictive validity of CQS over demographic characteristics, personality, general mental ability, emotional intelligence, cross-cultural adaptability, cross-cultural experience, and social desirability was also provided (Ang et al., 2006). CQS was shown to have a stable structure across time, samples, and countries (Van Dyne et al., 2008).

In conclusion, studies revealed the CQ instrument reliably assessed a leader's ability to effectively function and interact across national, ethnic, and organizational cultures (Ang et al., 2007; Deng & Gibson, 2009; Rockstuhl et al., 2011). In addition, Crowne (2008) revealed that

training and developing leaders with cross-cultural skills had a positive impact on organizations. Besides, skills assessed by CQ were shown to contribute positively to global leadership effectiveness (Van Dyne et al., 2008). A study conducted by Ang et al. (2007) on educational development across cultures found that adaptation, decision-making, and task performance were all related to CQ. Consequently, CQ was considered vital in developing effective leadership across cultures (Deng & Gibson, 2009). CQ's robust psychometric properties and extensive research findings across cultures made it an appropriate instrument to assess leaders' cultural competency in this study.

Data Analysis and Procedures

While several steps were used to analyze data gathered from the study, a quantitative statistical model was utilized to examine general data trends (Field, 2009). All data were examined and analyzed in conjunction with the research questions. Specifically, the researcher utilized descriptive, correlational, and inferential statistics to analyze data (Mertens, 2010).

Descriptive statistics assess and summarize data based on common characteristics (Mertens, 2010). In this study, descriptive analyses were employed to assess data and provide information on frequency distributions, measures of central tendency, and variability (Field, 2009; Fink, 2009; Mertens, 2010). Frequency distributions were utilized to examine the rate at which respondents reported using each of the five exemplary practices assessed by the LPI-self and the four cultural competency factors assessed by CQ. Measures of central tendencies provided information on averages while variability assessed the range and spread of the responses (Mertens, 2010).

Inferential statistics are utilized to compare and determine significant difference between groups (Mertens, 2010). In this study, the researcher utilized inferential statistics to examine the first research question. The question inquired whether significant differences existed in the way effective leadership was practiced by higher educational leaders in Kenya compared to their counterparts in United States. To address the research question, data gathered in the study was analyzed using a multivariate analysis of variance (MANOVA) and assessed using a conventional statistically significant value of $p < .05$ (Mertens, 2010). The researcher chose MANOVA for the study because it allowed for more than one dependent variable to be tested (Mertens, 2010). The researcher examined the independent variable (country) against each of the five dependent variables: (a) Model the Way; (b) Inspiring a Shared Vision; (c) Challenging the Process; (d) Enabling other to Act and; (e) Encouraging the Heart. The data were then examined for statistical significant difference expressed by a p -value between .0 and 1. The p -value provides information on the probability that the outcomes in the study occurred by chance or error (Fink, 2009, Mertens, 2010). The conventional value of $p < .05$ was utilized by the researcher to assess for outcomes that reflected a 5% chance or error.

Similarly, the second research question set out to examine the relationship between effective leadership practices as measured by the LPI-Self and a leader's ability to relate with people from diverse cultural backgrounds as measured by CQ. The researcher utilized correlation coefficients to examine to analyze this research question. Correlation coefficients assess and describe the relationship between two or more variables (Mertens, 2010). In this study, the researcher utilized correlational statistical methods to assess the strength and direction of the relationship between effective leadership and cultural intelligence. The direction, strength,

and weakness of the relationship were assessed using the Pearson correlation coefficient (r) statistic. Numerical statistical values between +1 to -1 showed positive and negative correlations, while a value of zero denoted that no correlation existed between variables (Fink, 2009). Values closer to the +1 and -1 were indicative of strong correlations between variables. All five LPI and CQ variables were assessed in the correlational analysis.

Researcher's Assumptions and Biases

This study was conducted on the assumption that differences in leadership between cultures are mainly due to cultural factors. The presumption was supported by the assertion made in the literature that leadership is perceived, developed, and practiced differently across cultures (Dickson et al., 2012; Tang et al., 2011). The researcher further assumed that culture was homogeneous within national boundaries. This was in contrast to data in the literature that showed Kenya is made up of 42 ethnic groups each with distinct customs, values, beliefs, and practices (CIA, 2013). Similarly, America is made up of diverse racial and ethnic groups (CIA, 2013). The researcher assumed that regardless of such vast difference within national boundaries the findings of the study from the convenient sample could be generalized to a larger population of educational leaders.

Potential bias was also revealed in the study's process of data collection and analysis. The researcher used a quantitative design and convenient population sampling. The quantitative approach restricted and biased the researcher toward numerical interpretation of the findings, while the convenient population sampling excluded and biased the participation of eligible respondents in the study. By utilizing multistage sampling the researcher's findings were biased in favor of selected educational institutions, and the convenient sampling only captured views of

those who were willing or available to participate in the study. However, the researcher addressed issues of assumptions and biases by establishing controls that ensured the quality and validity of the study. For instance, the researcher ensured uniformity and equivalence to mitigate multistage sampling biases and encouraged large participation within the selected institutions through web-based instrumentation to minimize convenient sampling biases.

Summary

In Chapter Three the research design and methodology for study was presented and described. A background of the study and the research questions were provided. The rationale for using a quantitative methods design for the study was also articulated. The population and sampling, data collection procedures, and instrumentation were also explained. Data analysis, as well as the researcher's assumptions, and biases were also discussed. Provided in Chapter Four are the data presentations and analysis of the study's findings, while conclusions, implications, and recommendations will be presented in Chapter Five.

CHAPTER FOUR

Introduction

The purpose of this study was to examine effective leadership practices across cultures. Specifically, the study compared effective practices of higher educational leaders in Kenya to those of their counterparts in the United States. The intent of the study was to determine whether effective leadership practices in the two cultures were significantly different. The study also aimed to determine whether there was a relationship between effective leadership practices and cultural competency.

A review of the literature showed that leadership was perceived and practiced differently across cultures (Dickson et al., 2012; Hofstede, 1984; House et al., 1999; Tang et al., 2011). However, few studies examined effective leadership practices in higher education settings (Braun et al., 2009; Bryman, 2007; Spendlove, 2007; Vilkinas & Ladyshewsky, 2011). Furthermore, studies indicated that cultural competency was critical to effective leadership (Kempner, 2003; Van Dyne et al., 2010; Walker & Dimmock, 1999). Consequently, this study was conducted to examine effective practices of educational leaders and the role of cultural competency.

Specifically, a non-experimental quantitative study was conducted to compare effective leadership practices and examine cultural competencies of educational leaders in Kenya and the United States. Leaders from top ranked public universities in Kenya and the state of Missouri were assessed on universal effective leadership practices (Kouzes & Posner, 2002) and cultural competency (Early & Ang, 2003). The study was guided by the following research questions:

1. Are there significant differences in effective leadership practices when educational leaders in Kenyan universities are compared to their counterparts in the United States using the *Leadership Practice Inventory- Self* (LPI-Self) and assessed on the five universally endorsed exemplary practices of: (a) Model the Way; (b) Inspire a Shared Vision; (c) Challenge the Process; (d) Enable Others to Act; and (e) Encourage the Heart?
2. Is there a correlation between effective leadership practice as measured by the LPI-Self and a leader's ability to relate with people from diverse cultural backgrounds as measured by the four cultural intelligence (CQ) factors of: (a) Motivational CQ; (b) Cognitive CQ; (c) Metacognitive CQ; and (d) Behavioral CQ?

Chapter Four presents the data gathered from the study's findings. This includes a data analysis on the demographics of the population sample, data collection instruments, and quantitative analysis.

Data Analysis

The sample population consisted of leaders in higher education institutions in Kenya and the state of Missouri. Convenience sampling was used to select participants for the study. Unlike random sampling, convenience sampling recruits participants who are available and willing to take part in a study (Fink, 2009). The targeted participants were leaders in upper, middle, and frontline managers in University settings. A minimum of 15 participants were identified and selected from each of the 6 educational institutions. A total number of 90 leaders

participated in the study. Descriptive statistics on the demographic data gathered from the population sample are summarized in Table 1.

Table 1

Demographic Data of Sample Population

Variable	Category	N	Percent
Country	Kenya	45	50
	USA	45	50
	Grand Total	90	100
Institution	Nairobi University	15	16.7
	Kenyatta University	15	16.7
	Moi University	15	16.7
	UMKC	15	16.7
	Mizzou	15	16.7
	UMSL	15	16.7
	Grand Total	90	100
Gender	Female	45	50
	Male	45	50
	Grand Total	90	100
Management level	Upper Management	23	25.6
	Middle Management	50	55.6
	Lower Management	15	16.7
	Total	88	97.8

	No answer	2	2.2
	Grand Total	90	100
Duration in current position	Less than 5 years	46	51.1
	6-10 years	27	30
	11-15 years	8	8.9
	More than 15 years	9	10
	Grand Total	90	100
Prior higher education leadership position	Yes	45	50
	No	44	48.9
	Total	89	98.9
	No answer	1	1.1
	Grand Total	90	100
Duration in higher education	Less than 5 years	27	30
	6-10 years	18	20
	11-15 years	12	13.3
	16-20 years	14	15.6
	21-25 years	7	7.8
	26-30 years	4	4.4
	More than 30 years	6	6.7
	Total	88	97.8
	No answer	2	2.2
	Grand Total	90	100

Educational attainment	Graduated high school	1	1.1
	Completed some college	2	2.2
	Associate's degree	1	1.1
	Bachelor's degree	11	12.2
	Master's degree	35	38.9
	Doctorate	40	44.4
	Grand Total	90	100
Supervising more than one dept.	Yes	36	40
	No	53	58.9
	Total	89	98.9
	No answer	1	1.1
	Grand Total	90	100
Number of people directly supervised	Less than 6	39	43.3
	7-12	23	25.6
	13-18	8	8.9
	More than 18	19	21.1
	Total	89	98.9
	No answer	1	1.1
	Grand Total	90	100
Diversity	Less than 10%	15	16.7
	11-20%	21	23.3

	21-30%	9	10
	31-40%	13	14.4
	41-50%	11	12.2
	More than 50%	19	21.1
	Total	88	97.8
	No answer	2	2.2
	Grand Total	90	100
PLD training attended*	None	16	17.8
	Less than 5	59	65.6
	6-10	10	11.1
	More than 10	5	5.6
	Grand Total	90	100
CCL training attended**	None	47	52.2
	Less than 3	29	32.2
	More than 3	14	15.6
	Grand Total	90	100

* Professional leadership development training attended in the last 12 months

** Cross-cultural leadership training attended in the last 12 months

Data gathered in the surveys indicated that 45 (50%) of the respondents were female and 45 (50%) were male. Twenty-three (25%) of the respondents identified themselves as Upper Level management and 50 (56%) as Middle Level management. Fifteen (16.7%) respondents identified with Lower Level management, while 2 (2%) did not respond to this demographic question.

Data on the respondent's duration in their current position were also gathered. Forty-six (51.1%) of the participants were in their current positions for less than 5 years, 27 (30%) for 6-10 years, 8 (8.9%) for 11-15 years, and 9 (10%) for more than 15 years. Forty-five (50%) of the respondents indicated having held a higher education leadership position prior to their current position. Forty-four (48.9%) held no higher education leadership position prior to their current position. One respondent (1%) did not respond to this demographic question.

Duration in higher education reflected the number of years a respondent had worked in higher education settings. Twenty-seven (30%) of the respondents worked in higher education for less than 5 years, while eighteen (20%) worked in higher education between 6-10 years; 12 (13.3%) between 11-15 years; 14 (15.6%) between 16-20 years; 7(7.8%) between 21-25 years; 4(4.4%) between 26-30 years and 6 (6.7%) for more than 30 years. Two of the respondents (2.2%) did not respond to this demographic question.

Educational attainment indicated the highest level of education attained. Forty (44.4%) of the respondents held doctoral degrees, 35 (38.9%) a master's degree, 11(12.2%) a bachelor's degree and 1 (1.1%) an associate's degree. Two (2.2%) had some college and 1 (1.1%) graduated high school.

Respondents also reported on the number of departments they supervised. Thirty-six (40%) of the participants supervised more than one department and fifty-three (58.9%) supervised one department. One participant (1.1%) did not respond to this demographic question.

Data on the number of people directly supervised by the respondent were also gathered. Thirty-nine (43.3%) of the respondents directly supervised less than 6 people while 23 (25.6%)

supervised 7-12 people. Eight (8.9%) participants supervised 13-18 and 19 (21.1%) directly supervised more than 18 people. One participant (1.1%) did not respond to this demographic question.

Diversity referred to the percentage of supervised employees from different ethnic, racial, or religious backgrounds. Fifteen (16.7%) participants supervised less than 10% of employees from different ethnic, racial or religious backgrounds. Twenty-one (23.3%) of the participants supervised 11-20% employees from diverse backgrounds, 9 (10%) respondents supervised 21-30% employees from diverse backgrounds, 13 (14.4%) respondents supervised 31-40% employees from diverse backgrounds, 11 (12.2%) respondents supervised 41-50% employees from diverse backgrounds, and 19 respondents (21.1%) supervised more than 50% employees from diverse backgrounds. Two participants (2.2%) did not respond to this demographic question.

Respondents were also asked about the number of Professional Leadership Development (PLD) training and Cross-Cultural Leadership (CCL) training attended in the last 12 months. Sixteen (17.8%) of the respondents indicated receiving no PLD training. Fifty-nine (65.6%) of the respondents reported attending less than 5 PLD training, 10 (11.1%) respondents attended 6-10, and 5 (5.6%) respondents attended more than 10 PLD training programs. Similarly, 47 (52.2%) of the participants indicated attending no CCL training program in the last 12 months. Twenty-nine (32.2%) attended less than 3, while 14 (15.6%) attended more than 3 CCL training programs.

Data Collection Instruments

In addition to the demographic questionnaire, the instruments used to collect data were the *Leadership Practices Inventory-self (LPI-Self)* and *Cultural Intelligence (CQ)* measure. The LPI (Kouzes & Posner, 2002) and CQ (Earley & Ang, 2003) were ready-to-use questionnaires with established protocols. This section provides detailed information on data collection and instrumentation.

The Kouzes and Posner's (2002) *Leadership Practice Inventory-Self (LPI-Self)* measure was used to assess the application of five universally endorsed effective leadership practices in the two countries. The practices include: (a) Model the Way; (b) Inspiring a Shared Vision; (c) Challenge the Process; (d) Enable Others to Act; and (e) Encourage the Heart (Kouzes & Posner, 2002). Model the Way reflects the ability to lead by example. Inspiring a Shared Vision indicates a leader's ability to create a compelling image that rouses commitment in followers. Challenging the Process has to do with innovation, change and a leader's ability to take risks. Enabling Others to Act demonstrates the leader's ability to encourage participation of followers by "fostering collaboration and building trust" (Kouzes & Posner, 2002 p.18). Encouraging the Heart showed a leader's ability to be supportive and keep followers hopeful.

The *LPI-self* consists of a total of 30 items. Each of the practices of Model the Way, Inspire a Shared Vision, Challenge the Process, Enable Others to Act, and Encourage the Heart are linked to 6 items. Participants completed the 30 item *LPI-self* questionnaire rating their responses to each item on a scale of 1-10 with 1 representing *almost never* and 10 representing *almost always* on questions such as "actively listens to diverse points of view," or "expresses confidence in peoples skills." Data collected from the surveys were entered into the Statistical

Package for the Social Science (SPSS) software program and analyzed. The data were analyzed for statistically significant differences between the educational leaders in Kenya and the United States in each of the five practices.

Similarly, the CQ is a 20-item questionnaire that was used to assess a leader's ability to interact and function in diverse cultural settings (Van Dyne et al., 2010). The four factors assessed by CQ include: (a) Motivational (Drive) CQ; (b) Cognitive (Knowledge) CQ; (c) Metacognitive (Strategy) CQ; and (d) Behavioral (Action) CQ (Van Dyne et al., 2010). Motivational CQ reflects the drive and interest to adapt in culturally diverse settings while Cognitive CQ refers to the knowledge and understanding of cultural systems, norms, and values of other societies. Metacognitive CQ indicates the level of awareness and strategy employed when interacting in culturally diverse settings while Behavioral CQ demonstrates the capability and action taken to engage across cultures. Participants who completed the CQ rated their responses on a scale of 1-7 with 1 representing *strongly disagree* and 7 representing *strongly agree* on questions such as "I enjoy interacting with people from other cultures," or "I change my behavior when a cross-cultural interaction requires it." A correlational analysis was conducted to determine the relationship between the 5 effective leadership practices assessed by the LPI and the cultural competency variables assessed by CQ.

Quantitative Analysis

Research Question 1: Are there significant differences in effective leadership practices when educational leaders in Kenyan universities are compared to their counterparts in the United States using the Leadership Practice Inventory- Self (LPI-Self) and assessed on the five

universally endorsed exemplary practices of: (a) Model the Way; (b) Inspire a Shared Vision; (c) Challenge the Process; (d) Enable Others to Act; and (e) Encourage the Heart?

Inferential statistics were used to determine significant differences between groups in order answer the first research question (Mertens, 2010). An independent sample *t*-test was conducted to compare differences in leadership practices between educational leaders in Kenya and their counterparts in the United States. The independent variable (country) was examined against each of the five dependent variables: (a) Model the Way; (b) Inspiring a Shared Vision; (c) Challenging the Process; (d) Enabling other to Act and; (e) Encouraging the Heart. The *t*-test assessed the significance of differences between the two independent groups. The conventional value of $p < .05$ was set as a level of significance. Preliminary analyses were performed to ensure alignment with the basic assumptions of normality, linearity, and homogeneity of variance of the data. Levene’s test revealed unequal variance ($F = 4.79$ $p = .031$) on Enabling Others to Act and the degrees of freedom were adjusted from 88 to 66 to correct for this violation. A *t* statistic not assuming homogeneity of variance was computed. A summary of the results is shown in Table 2.

Table 2

Comparisons of Leadership Practice Inventory t-test Scores

	Country	<i>N</i>	<i>M</i>	<i>SD</i>	<i>SEM</i>	<i>t</i>	<i>df</i>	<i>p</i>
Model the Way	Kenya	45	48.18	7.65	1.14	-1.322	88	0.189
	USA	45	50.22	7.00	1.04			
Inspire a Shared Vision	Kenya	45	47.22	8.31	1.24	0.229	88	0.819
	USA	45	46.80	9.16	1.37			

Challenge the Process	Kenya	45	47.47	7.95	1.18	-0.785	88	0.434
	USA	45	49.71	17.45	2.60			
Enable Other to Act	Kenya	45	51.49	9.92	1.48	-1.225	88	0.224
	USA	45	53.53	5.19	0.77			
Encourage the Heart	Kenya	45	48.24	7.97	1.19	-1.225	88	0.224
	USA	45	49.11	8.43	1.26			

Note: n=90

The results indicated no significant difference between leaders in the two countries as measured by the *LPI-Self*. However, comparing mean scores indicated that educational leaders in the United States showed a higher preference for Model the Way compared to their counterparts in Kenya. Similarly, educational leaders in Kenya preferred Inspire a Shared Vision compared to their counterparts in the United States. More educational leaders in the United States than in Kenya preferred challenging the process. Additionally, Enabling Others to Act was preferred by more educational leaders in the United States compared to their counterparts in Kenya. More educational leaders in the United States than those in Kenya preferred Encouraging the Heart.

Ranking leadership practices from the highest to the lowest means revealed the most and least preferred leadership competencies in each country. The ranking orders are summarized in Table 3.

Ranking of Leadership Practice Preferences

Leadership Practices	Country	<i>N</i>	<i>M</i>	<i>SD</i>	<i>Ranking</i>
Model the Way	Kenya	45	48.18	7.65	3

	USA	45	50.22	7.00	2
Inspire a Shared Vision	Kenya	45	47.22	8.31	5
	USA	45	46.80	9.16	5
Challenge the Process	Kenya	45	47.47	7.95	4
	USA	45	49.71	17.45	3
Enable Others to Act	Kenya	45	51.49	9.92	1
	USA	45	53.53	5.19	1
Encourage the Heart	Kenya	45	48.24	7.97	2
	USA	45	49.11	8.43	4

The results showed the ranking order of leadership practices by educational leaders in Kenya as (a) Enabling Other to Act, (b) Encouraging the Heart, (c) Modeling the Way, (d) Challenging the Process, and (e) Inspiring a Shared Vision. In contrast, the ranking order of leadership practices by educational leaders in the United States was (a) Enabling Others to Act, (b) Modeling the Way, (c) Challenging the Process, (d) Encouraging the Heart, and (e) Inspiring a Shared Vision. In both countries, the ranking of means showed Enabling Others to Act as the most utilized leadership practice and Inspire a Shared Vision as the least utilized leadership practice.

In summary, while mean scores from the findings suggested different leadership preferences between educational leaders in Kenyan and their counterparts in the United States, no significant differences were found between the groups. The ranking order of means showed Enabling Others to Act and Inspire a Shared Vision as the most and least practiced leadership competencies, respectively, in both groups.

Research Question 2: Is there a correlation between effective leadership practice as measured by the LPI-Self and a leader's ability to relate with people from diverse cultural backgrounds as measured by the four cultural intelligence (CQ) factors of: (a) Motivational CQ; (b) Cognitive CQ; (c) Metacognitive CQ; and (d) Behavioral CQ?

The second research question focused on the relationship between effective leadership practices as measured by the LPI-Self and a leader's ability to relate with people from diverse cultural backgrounds as measured by CQ. Correlation coefficients were used to examine the relationships between five leadership variables assessed by the LPI-Self and four variables assessed by the Cultural Intelligence (CQ) measure. The five LPI-Self variables assessed include: (a) Model the Way; (b) Inspiring a Shared Vision; (c) Challenging the Process; (d) Enabling Other to Act and; (e) Encouraging the Heart. The four variables assessed by CQ include: (a) Motivational (Drive) CQ; (b) Cognitive (Knowledge) CQ; (c) Metacognitive (Strategy) CQ; and (d) Behavioral (Action) CQ).

Correlation coefficients assess and describe the relationship between two or more variables (Mertens, 2010). The direction, strength, and weakness of the relationship were assessed using the Pearson correlation coefficient (r) statistic. Numerical statistical values between +1 to -1 showed positive and negative correlations, while a value of zero denoted that no correlation existed between variables (Fink, 2009). Values closer to the +1 and -1 were indicative of strong correlations between variables. Preliminary analyses were performed to ensure that the basic assumptions of correlational analyses were met. Data were interval, frequency distributions were approximately normal, and scatterplots showed no evidence of non-linear relationships. A summary of results is shown in Table 4.

Table 3
Relationship Between Leadership Practices and Cultural Intelligence

LPI -Self	Cultural Intelligence				
		CQ Strategy	CQ Knowledge	CQ Motivation	CQ Behavior
	Pearson				
Model the Way	(<i>r</i>)	.273**	.220*	0.15	0.14
	Sig. <i>p</i>	0.009	0.037	0.159	0.189
Inspire a Shared Vision	Pearson				
	(<i>r</i>)	0.167	0.108	0.058	0.036
	Sig. <i>p</i>	0.116	0.31	0.584	0.736
Challenge the Process	Pearson				
	(<i>r</i>)	0.133	0.044	0.037	0.022
	Sig. <i>p</i>	0.213	0.682	0.731	0.84
Enable Others to Act	Pearson				
	(<i>r</i>)	.278**	.233*	.235*	0.181
	Sig. <i>p</i>	0.008	0.027	0.026	0.088
Encourage the Heart	Pearson				
	(<i>r</i>)	.227*	.217*	.216*	0.149
	Sig. <i>p</i>	0.031	0.04	0.041	0.161

Note: * Significance $p < .05$, 2-tailed, ** Significance $p < .01$, 2-tailed, N=90

The results showed that 8 out of 20 correlations were statistically significant. These correlations included: (a) Model the Way and CQ Strategy variables, $r(88) = .27, p < .01$, two tailed; (b) Model the Way and CQ Knowledge variables, $r(88) = .22, p < .05$, two tailed; (c) Enable Other to Act and CQ Strategy variables, $r(88) = .29, p < .01$, two tailed; (d) Enable Others to Act and CQ Knowledge variables, $r(88) = .23, p < .05$, two tailed; (e) Enable Others to Act and CQ Motivation variables, $r(88) = .24, p < .05$, two tailed; (f) Encourage the Heart and CQ Strategy variables, $r(88) = .23, p < .05$, two tailed; (g) Encourage the Heart and CQ Knowledge variables, $r(88) = .22, p < .05$, two tailed; and (h) Encourage the Heart and CQ Motivation variables, $r(88) = .22, p < .05$, two tailed.

In summary, the results showed statistically significant relationships between three leadership practices and three cultural intelligence variables. However, no statistically significant relationships were found between the leadership practices variables of Inspire a Shared Vision and cultural intelligence variables, or Challenge the Process and cultural intelligence variables. Similarly, no statistically significant relationships were found between CQ Behavior and leadership practice variables.

Summary

Presented in Chapter Four were the data analyses that include, demographics of the population sample, data collection instruments, and quantitative analysis. A summary of the findings, limitations of the study, recommendations for future research, implications for practice, conclusions and summary are presented in Chapter Five.

CHAPTER FIVE

Introduction

This study examined differences in leadership practices across cultures. Specifically, the study compared effective practices of higher educational leaders in Kenya to those of their counterparts in the United States. The relationship between cultural competency and effective leadership practices was also examined. Presented in Chapter 5 are the findings, recommendations, and conclusions of the study. Included in the presentation are purpose of the study, research questions, design and procedures, discussions of the findings, conclusions, limitations of the findings, implications for practice, and recommendations for future research.

Purpose of the Study

The purpose of this research was to examine effective leadership practices across cultures. A review of the literature revealed that few major studies examined effective leadership in higher education (Bryman, 2007; Spendlove, 2007). Furthermore, studies indicated that cross-cultural competency was critical to effective leadership (Kempner, 2003; Van Dyne et al., 2010; Walker & Dimmock, 1999). However, few studies examined the relationship between cultural competency and leadership in higher education settings (Tang et al., 2011; Vilkinas & Ladyshevsky, 2011; Walker & Dimmock, 1999).

To that end, this study aimed to examine differences in practices of higher educational leaders in Kenya and the United States. The relationship between effective leadership and cultural competency was also examined. Kouzes and Posner's (2002) conceptual framework was used to assess effective leadership practices while the cultural intelligence conceptual framework developed by Earley and Ang (2003) was utilized to examine cultural competency.

Research Questions

The study was guided by the following research questions:

1. Are there significant differences in effective leadership practices when educational leaders in Kenyan universities are compared to their counterparts in the United States using the *Leadership Practice Inventory- Self* (LPI-Self) and assessed on the five universally endorsed exemplary practices of: (a) Model the Way; (b) Inspire a Shared Vision; (c) Challenge the Process; (d) Enable Others to Act; and (e) Encourage the Heart?
2. Is there a correlation between effective leadership practice as measured by the LPI-Self and a leader's ability to relate with people from diverse cultural backgrounds as measured by the four cultural intelligence (CQ) factors of (a) Motivational CQ; (b) Cognitive CQ; (c) Metacognitive CQ; and (d) Behavioral CQ?

Design and Procedures

A non-experimental quantitative approach was used to compare educational leaders from top ranked public universities in the Midwestern state of Missouri in the United States to their counterparts in Kenya. Upper, middle and lower management leaders were surveyed on universally endorsed leadership practices (Kouzes & Posner, 2002) and cultural competencies (Early & Ang, 2003). Data gathered from the completed surveys were examined for significant differences in leadership practices and assessed for correlations between effective leadership and cultural competency.

A total of six universities were identified in Kenya and the United States using the 4icu website to screen and select universities for the study. The site provided a systematic means of identifying comparable institutions. Fifteen participants were selected from each of the six institutions. Convenience sampling was used to select leaders at each university. Unlike random sampling, convenience sampling recruits participants who are available and willing to take part in a study (Fink, 2009).

Surveys were utilized to collect data from respondents. The data collection instruments included: (a) a demographic questionnaire (DQ); (b) *Leadership Practices Inventory* (LPI); and (c) cultural competency measures (CQ). The LPI (Kouzes & Posner, 2002) and CQ (Earley & Ang, 2003) were ready-to-use questionnaires while the researcher developed the DQ. The DQ contained 12 questions aimed at capturing respondents' characteristics pertinent to the study's data analysis. The captured data included information on gender, institution, current leadership position, education attainment, number of departments and persons supervised, years of experience in educational leadership, and participation in leadership development programs. Kouzes and Posner's (2002) *Leadership Practice Inventory-Self (LPI-Self)* assessed the application of five exemplary practices that are universally endorsed and accepted. The 30 item LPI-Self questionnaire assessed: (a) Model the Way; (b) Inspiring a Shared Vision; (c) Challenge the Process; (d) Enable Others to Act; and (e) Encourage the Heart (Kouzes & Posner, 2002). The CQ instrument measured a leader's ability to interact and function in diverse cultural settings (Van Dyne et al., 2010). The 20 item instrument assessed four CQ factors: (a) Motivational (Drive) CQ; (b) Cognitive (Knowledge) CQ; (c) Metacognitive (Strategy) CQ; and (d) Behavioral (Action) CQ (Van Dyne et al., 2010).

Data gathered from the survey were analyzed using the IBM SPSS statistics version 21. An independent sample *t*-test was conducted to compare differences in leadership practices between educational leaders in Kenya and their counterparts in the United States. The conventional value of $p < .05$ was utilized to assess statistical significance of leadership differences between the groups. Similarly, correlation coefficients were utilized to assess and describe the relationship between leadership practices and cultural competencies. The direction, strength, and weakness of the relationships were assessed using the Pearson correlation coefficient (*r*) statistic. Numerical statistical values between +1 to -1 showed positive and negative correlations, while a value of zero denoted that no correlation existed between variables (Fink, 2009).

Discussion of the Findings

This study aimed to examine two research questions. The research questions were: (a) Are there significant differences in effective leadership practices when educational leaders in Kenyan universities are compared to their counterparts in the United States using the *Leadership Practice Inventory- Self* (LPI-Self), and (b) Is there a correlation between effective leadership practice as measured by the LPI-Self and a leader's ability to relate with people from diverse cultural backgrounds as measured by cultural intelligence (CQ).

A statistical analysis conducted found no significant differences between effective leadership practices preferred by educational leaders in Kenya and their counterparts in the United States. These findings were inconsistent with those from similar studies in the literature. Specifically, a study conducted by Tang et al. (2011) revealed that leadership practices of educational leaders in the United States differed significantly from their counterparts in Taiwan

when assessed by the LPI-Self (2002). The study further revealed that while educational leaders in the United States (an individualistic culture) preferred task-oriented behaviors, their counterparts in Taiwan (a collectivist culture) preferred relationship-oriented behaviors (Tang et al., 2011). Although Kenya is considered a collectivist culture, findings similar to the study conducted by Tang et al. (2011) were not demonstrated in the comparative study between Kenya and the USA.

Similarly, the ranking order of leadership preferences by educational leaders in both countries showed Enabling Others to Act and Inspire a Shared Vision as the most and least practiced leadership competencies. Comparably, Tang et al. (2011) found that Taiwanese educational leaders ranked Enabling Others to Act as their most preferred leadership practice and Inspire a Shared Vision among the least preferred practices. These results were consistent with findings from studies conducted in other collectivist cultures (Kakar et al. 2002, Zaid et al., 2012).

The second research question focused on the relationship between effective leadership practices as measured by the LPI-Self and a leader's ability to relate with people from diverse cultural backgrounds as measured by CQ. Data analysis revealed statistically significant correlations between the following LPI-Self and CQ variables: (a) Model the Way and Metacognitive CQ; (b) Model the Way and Cognitive CQ; (c) Enable Other to Act and Metacognitive CQ; (d) Enable Others to Act and Cognitive CQ; (e) Enable Others to Act and Motivational CQ; (f) Encourage the Heart and Metacognitive CQ; (f) Encourage the Heart and Cognitive CQ; and h) Encourage the Heart and Motivational CQ.

These findings were consistent with the literature that demonstrated a relationship between effective leadership and cultural intelligence (Deng & Gibson, 2009; Keung, 2011; Rockstuhl et al., 2011). Three leadership practices showed a significant relationship with cultural intelligence. They include: Model the Way, Enable Others to Act, and Encourage the Heart. Model the Way was significantly correlated to metacognitive and knowledge CQ. Model the Way reflects the ability to lead by example while metacognitive CQ reflects the level of awareness when interacting in culturally diverse settings. Knowledge CQ demonstrates the understanding of cultural systems, norms, and values of other societies. The significant relationship between Model the Way and the two CQ variables was consistent with findings in a study conducted by Keung (2011). The study found that idealized influence was significantly correlated to metacognitive and knowledge CQ. Idealized influence describes leaders who are strong role models (Northouse, 2010). According to Keung (2011) leaders with high metacognitive and knowledge CQ made good role models because they were skilled at finding ways to connect with followers in culturally relevant ways.

Similarly, data analysis revealed that Enabling Others to Act was significantly related to metacognitive, cognitive, and motivational CQ. Enabling Others to Act reflects a leader's ability to encourage participation of followers by "fostering collaboration and building trust" (Kouzes & Posner, 2002, p.18). These findings were consistent with Keung's (2011) study that showed a significant relationship between individualized consideration and cognitive CQ. Individualized consideration describes leaders who take on the role of a mentor or coach and provide a supportive and enabling environment to help followers actualize their potential (Bass & Riggio, 2006). According to Keung (2011) knowledge CQ facilitates a leader's understanding of

similarities and differences across cultures allowing them to make accurate interpretation of events when interacting with individual followers. Besides, knowledge of cultural systems, norms and values facilitate a leader's ability to be considerate to followers.

Encouraging the Heart reflects a leader's ability to be supportive and keep followers hopeful. The data analysis revealed that Encouraging the Heart was significantly related to metacognitive, cognitive, and motivational CQ. These findings suggest that a leader's ability to support and keep followers hopeful is related to the leader's sense of awareness and understanding of the cultural systems, norms, and values. The leader also needs to have an interest in the culture of his or her followers. The positive correlation between leadership practices and CQ variables suggest that a higher level of cultural intelligence is related to a higher levels of effective leadership. These findings were consistent with studies that showed a significant relationship between Inspirational motivation and cultural intelligence. Inspirational motivation describes a leader's ability to encourage and support followers toward an optimistic future (Bass & Riggio, 2006). A study conducted by Keung (2011) showed that Inspirational motivation was significantly correlated to metacognitive, cognitive and motivational CQ.

Conclusions

The results of the first research question showed no significant differences when educational leaders in Kenyan universities were compared to their counterparts in the United States using the *Leadership Practice Inventory- Self* (LPI-Self). The lack of significant difference can be attributed to the similarities in educational structures and systems between the two countries. Currently, the Kenyan education system emulates the American system of education. The Kenyan government adopted the American 8-4-4 education system in 1985

[UNESCO-IBE], 2010). The system required students to go through eight years of primary education, four years of secondary education and four years of university education. Besides, the Kenya system of education has historically been Eurocentric. For over 20 years, the education in Kenya was based on a system inherited from the British in 1963. The Eurocentric approach to education in Kenya may explain the lack of significant difference in leadership preferences between educational leaders in the two countries.

In addition, the Kenyan government is pursuing the Vision 2030 under the guidance of a newly established Commission for University Education (CUE). While the Vision 2030 was set up as a blueprint to guide development and transformation of Kenya into a globally competitive nation by the year 2030 (Government of Kenya [GOK], 2007), the regulatory CUE body was established to guide Kenyan universities toward global competitiveness (Universities Bill, 2012). Kenya's focus on developing a globally competitive education system may also explain the lack of significant differences in leadership preferences between educational leaders in the two countries. It can be concluded the lack of significant differences in effective leadership practices between educational leaders in Kenyan and their counterparts in the United States is because of Kenya's global approach to leadership and its adaption of the American system of education.

The results of the second research question showed a significant relationship between effective leadership and cultural intelligence. The findings were consistent with the literature review (Deng & Gibson, 2009; Keung, 2011; Rockstuhl et al., 2011). The three effective leadership practices of Model the Way, Enable Others to Act, and Encourage the Heart were significantly correlated with the cultural variables of metacognition, cognition and motivation CQ.

This study added to the knowledge on effective leadership by examining practices across cultures and investigating the relationship between effective practices and cultural competency in educational settings. While it is known that effective leadership is critical to the success of any organization (Bolman & Deal, 2008), little is known about effective leadership in higher education (Bryman, 2007; Spendlove, 2007; Tang et al., 2011; Walker & Dimmock, 1999). In addition, while multiple studies show that cross-cultural competency facilitates effective leadership (Ang et al., 2011; Deng & Gibson, 2009; Dickson et al., 2012; Marquardt, 2011; Northouse, 2010; Triandis, 2006; Van Dyne et al., 2010), few studies have examined the relationship between cultural competency and educational leadership (Tang et al., 2011; Walker & Dimmock, 1999).

Although this study did not find significant differences between educational leaders in Kenya and their counterparts in the USA, the study showed a significant relationship between effective practices and cultural competence in educational settings. These findings support the conclusion that cultural competence is an important factor in effective leadership practices in higher educational settings. These outcomes are consistent with the literature that shows cultural competency is a critical factor in effective leadership (Ang et al., 2011; Deng & Gibson, 2009; Dickson et al., 2012; Keung, 2011; Marquardt, 2011; Northouse, 2010; Tang et al., 2011; Triandis, 2006; Van Dyne et al., 2010; Walker & Dimmock, 1999). This study supports the importance of cultural competence in higher education settings by demonstrating the correlation between cultural intelligence and effective leadership.

Limitation of the Findings

The limitation of the findings could be attributed to the quantitative design of the study. While a quantitative approach allowed the researcher to collect data conveniently across vast geographic locations, it restricted the researcher to making numerical interpretation of the findings. For instance, no follow up questions could be asked of the respondents to gain a better understanding of the choices made by respondents in the self-administered questionnaire. Consequently, a qualitative assessment of the collected data could not be made.

In addition, the convenient population sampling approach utilized in the study excluded eligible participants. Unlike random sampling where individuals in the population sample have an equal chance of participating in the study convenient sampling includes only those respondents who are available and willing to participate in the study (Creswell, 2009). This approach did not provide equal opportunity to all available eligible participants. As a result, the sampling methodology and the sample size of 90 respondents limit the extent to which results from the study can be generalized to the larger population.

In this study correlation coefficient was used to determine the significance of the relationship between effective leadership and cultural competency. While the results showed statistically significant correlations between variables of effective leadership practices and cultural intelligence, the results were not indicative of causation. Therefore, the cause and effect between the variables with statistically significant relationships could not be determined.

Regardless of the limitations several design controls were put in place to ensure the validity of the study. Besides, inferences from interpretations of the findings were made within the context of the study's limitations.

Implications for Practice

While no significant differences were found when educational leaders in Kenya were compared to their counterparts in the United States, the results showed statistically significant correlations between effective leadership and cultural competency variables. These findings underscore the importance of cultural competence in effective leadership. Specifically, they accentuate the importance of promoting and developing cultural competency of educational leaders in higher education settings (Kempner, 2003; Keung, 2011; Tang et al., 2011; Walker & Dimmock, 1999).

Cultural competency can be promoted in educational institutions by including cultural intelligence and similar measures in the hiring process. These assessment tools can provide insight into the cultural competency strengths and weaknesses of personnel who are seeking leadership positions. In addition to facilitating the recruitment and selection of culturally competent leaders, data gathered from the assessment process can provide information on areas where training and development may be required.

Developing cultural competency requires a process-oriented approach (Ng, Van Dyne, Ang, 2009). Competency can be developed in educational institutions through training and professional leadership development programs. Although there are multiple leadership training and development programs, studies show that training and leadership developmental models that incorporate experiential learning are most effective in advancing cross-cultural competencies (Keung, 2011; Deng & Gibson, 2009; Livermore, 2010). Experiential learning, which was first developed by Kolb (1984), views learning as a holistic process that includes thinking, feeling, perceiving, and behaving. The four stages of experiential learning include: (a) concrete learning,

(b) reflective observation, (c) abstract conceptualization, and (d) active experimentation (Ng et al., 2009).

Globalization has increased the urgency and need for leaders with cross cultural competencies and skills (Eisenberg, Hyun-Jung, Bruk, Brenner, Claes, Mironski & Bell, 2013). In response to this growing demand it is important for educational institutions to include cross-cultural competency coursework at the undergraduate and graduate level. While there is a proliferation of institutions offering educational activities to equip students with cultural competencies, these courses are mainly offered in business school programs. In today's globalized economy, a cross-cultural competency class needs to be included as part of the general required coursework for all undergraduates. This would help address the growing demand for leaders with cross-cultural competency and build effective leadership capacities among graduating students. Academic training and course work on cross-cultural competency has been found to be effective at increasing students' CQ (Eisenberg et al., 2013)

Recommendation for Future Research

In this study a relatively small sample size of 90 respondents from 6 universities was used in the study. In addition, a convenient sampling methodology was used to select participants. The results of the study showed that there was no significant difference in effective leadership practices when educational leaders from Kenyan universities were compared to their counterparts in the Midwestern state of Missouri. However, the small sample size and convenient sampling methodology limit the ability to generalize the findings to a larger population. Future research using a larger sample size and randomized sampling methodology could improve upon the results of the study and allow for better generalization of the findings.

While a quantitative approach allowed the researcher to collect data conveniently across vast geographic locations, it restricted the researcher to making numerical interpretation of the findings. Future research examining the same variables but using a mixed method or qualitative approach could provide in depth perspectives to validate the numerical interpretation.

Leadership practices in this study were examined utilizing the LPI-self assessment. This assessment only provided the educational leaders perspective on effective practices. Future research could be conducted using the LPI 360 to gather comprehensive data that includes leadership assessment by followers. The LPI 360 permits the researcher to gather data from direct reports, staff members and, co-workers. This information could provide additional perspective and insight on leadership practices utilized in higher education institutions.

Summary

The purpose of this study was to examine effective leadership practices in higher educational settings across cultures. Specifically, this study compared effective practices of educational leaders in Kenya to those of their counterparts in the Midwestern state of Missouri. A literature review showed that few studies examined effective leadership practices in higher educational settings (Bryman, 2007; Spendlove, 2007). Studies also showed few studies examined the relationship between effective leadership and cultural competency (Tang et al., 2011; Vilkinas & Ladyshevsky, 2011; Walker & Dimmock, 1999).

This study found no significant differences between effective leadership practices preferred by educational leaders in Kenya and their counterparts in the United States. The findings were not consistent to similar studies found in the literature (Tang et al., 2011). The lack of significant difference was attributed to similarities between Kenya and the United States

educational systems. Kenya's focus on developing a globally competitive university education system was also considered a factor contributing to the lack of difference between the two countries.

However, statistically significant correlations were found between effective leadership practices and cultural intelligence. The findings were consistent to similar studies in the literature (Deng & Gibson, 2009; Keung, 2011; Rockstuhl et al., 2011). This study showed that cultural competence is an important factor in effective leadership practices in higher educational settings (Kempner, 2003; Keung, 2011; Vilkinas & Ladyshewsky, 2011; Walker & Dimmock, 1999). The findings support the notion in the literature that developing cultural intelligence is critical to effective leadership (Ang et al., 2011; Deng & Gibson, 2009; Dickson et al., 2012; Marquardt, 2011; Northouse, 2010; Triandis, 2006; Van Dyne et al., 2010).

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Appendix A

Internal Review Board Approval – University of Missouri – Columbia



Campus Institutional Review Board
University of Missouri-Columbia

485 McReynolds Hall
Columbia, MO 65211-1150
PHONE: (573) 882-9585
FAX: (573) 884-0663

June 18, 2014

Principal Investigator: Musamali, Kennedy
Department: Education

Your Application to project entitled *EXAMINING EFFECTIVE LEADERSHIP PRACTICES ACROSS CULTURES: A COMPARATIVE STUDY OF HIGHER EDUCATION LEADERS IN KENYA AND THE UNITED STATES* was reviewed and approved by the MU Campus Institutional Review Board according to terms and conditions described below:

IRB Project Number	1212073
Initial Application Approval Date	June 18, 2014
IRB Expiration Date	June 18, 2015
Level of Review	Exempt
Project Status	Active - Open to Enrollment
Regulation	45 CFR 46.101b(2)
Risk Level	Minimal Risk

The principal investigator (PI) is responsible for all aspects and conduct of this study. The PI must comply with the following conditions of the approval:

1. No subjects may be involved in any study procedure prior to the IRB approval date or after the expiration date.
2. All unanticipated problems, serious adverse events, and deviations must be reported to the IRB within 5 days.
3. All modifications must be IRB approved by submitting the Exempt Amendment prior to implementation unless they are intended to reduce risk.
4. All recruitment materials and methods must be approved by the IRB prior to being used.
5. The Annual Exempt Form must be submitted to the IRB for review and approval at least 30 days prior to the project expiration date.
6. Maintain all research records for a period of seven years from the project completion date.
7. Utilize the IRB stamped document informing subjects of the research and other approved research documents located within the document storage section of eIRB.

If you have any questions, please contact the Campus IRB at 573-882-9585 or umcresearchcirb@missouri.edu.

Thank you,

Charles Borduin, PhD
Campus IRB Chair

Appendix B

Letters

1. Administrative permission for faculty and staff participation
2. Administrative Permission Form
3. Informed Consent Letter
4. Participant Informed Consent Form

Administrative Permission for Faculty and Staff Participation Letter

Dear Administrator,

I am conducting a research study titled, *Examining effective leadership across cultures: A comparative study of higher education leaders in Kenya and the United States*. This study is part of my dissertation research for a doctoral degree in educational leadership and policy analysis from the University of Missouri-Columbia. Data gathered from the study could be helpful in providing insight into cultural influences on leadership. Most important, the research could serve to assist in training, developing and advancing effective cross-cultural leadership practices.

For the study, public universities from Kenya and the Midwestern state of Missouri in the United States were selected. I am seeking your permission as the administrator of the <Name Here> university to contact and invite the faculty and staff in positions of leadership at your campuses to participate in this study.

All of the participants from <Name Here> will be invited to participate in the study by completing a *Demographic Questionnaire* (12 items), *Leadership Practice Inventory (LPI-Self)* (30 item), and *Cultural Intelligence Questionnaire* (20 items). The surveys are web-based and will be completed by participants online. However, paper copies of the survey will be made available to participants who lack reliable access to internet services. Sample copies of the surveys are attached for your review.

Participation in the study is completely voluntary. The participants may withdraw from participating in the study at any time they wish without penalty. Participants' answers and identities will remain confidential, anonymous, and separate from any identifying information. I will not list any names of participants, or their corresponding institutions, in my dissertation or any future publications of this study.

Please do not hesitate to contact me with any questions or concerns about participation either by phone at (816) 560-0321, or by email at kmwcb@mail.missouri.edu . In addition, you are also welcome to contact the dissertation advisor for this research study, Dr. Barbara Martin, who can be reached at 660-543-8823 or by email at bmartin@cmsu.edu .

If you choose to allow me to contact the faculty and staff at your campuses regarding participation in this study, please complete the attached permission form. A copy of this letter and your written consent should be retained by you for future reference.

Thank you for your time and consideration.

Kennedy Musamali
Doctoral Candidate

Administrative Permission Form

I, _____, grant permission for the faculty and staff to be contacted to participate in the study titled “*Examining effective leadership across cultures: A comparative study of higher education leaders in Kenya and the United States,*” and conducted by Kennedy Musamali a doctoral candidate at the University of Missouri-Columbia.

By signing this permission form, I understand that the following safeguards are in place to protect faculty and staff choosing to participate:

- Participation is completely voluntary and can be withdrawn at any time prior to study completion.
- The responses that are provided by both faculty and staff members will be used both in this dissertation and in future research publications.
- The identity of the faculty and staff members will be kept confidential.
- Participants will be invited to complete a *Demographic Questionnaire* (12 items), *Leadership Practice Inventory (LPI-Self)* (30 item), and *Cultural Intelligence Questionnaire* (20 items) online. Paper copies of the survey may be provided to participants who lack reliable access to internet services.

I have read the above mentioned statements and grant permission for the faculty and staff members of <Name Here> to be contacted and invited to participate in the study.

Signed: _____

Date: _____

Title: _____

Institution: _____

Please return the following document to Kennedy Musamali,
424 W 89th B, Kansas City MO 64114

Or

kmwcb@mail.missouri.edu

Participant Informed Consent Letter

Dear Participant:

Thank you for considering participation in a research study titled *Examining effective leadership across cultures: A comparative study of higher education leaders in Kenya and the United States*. This study is part of my dissertation research for a doctoral degree in educational leadership and policy analysis from the University of Missouri-Columbia. Data gathered from the study could be helpful in providing insight into cultural influences on leadership. Most important, the research could serve to assist in training, developing and advancing effective cross-cultural leadership practices.

Researcher: Kennedy Musamali, University of Missouri-Columbia Doctoral Candidate, kmwcb@mail.missouri.edu, (816) 560 0321.

Advisor: Dr. Barbara Martin, 4105 Lovinger Hall, Central Missouri State University, (660) 543-8823, bmartin@cmsu.edu.

Procedures: For the study, public universities from Kenya and the Midwestern state of Missouri in the United States were selected. Current faculty and staff members in leadership positions from the selected institutions are invited to complete a web-based survey that includes: *Demographic Questionnaire* (12 items), *Leadership Practice Inventory (LPI-Self)* (30 items), and *Cultural Intelligence Questionnaire* (20 items). Completing the survey will take approximately 30 minutes. You will be asked to complete the survey along with an informed consent form.

Participation: Participation in the study is completely voluntary. You may withdraw from participation at any time you wish without penalty. You may also decline to answer any questions that you feel uncomfortable answering. Please do not hesitate to contact me with any questions or concerns about your participation. You can contact me at 816-560-0321 or email at kmwcb@mail.missouri.edu. In addition, you are also welcome to contact the dissertation advisor for this research study, Dr. Barbara Martin, who can be reached at 660-543-8823 or at bmartin@cmsu.edu.

Confidentiality: Participants' answers will remain confidential, anonymous, and separate from any identifying information. A code number may be assigned so that responses may be grouped for statistical analysis. Only the researcher and the dissertation supervisor will have access to identifiable data. Collected data will be kept locked and destroyed three years after completion of this study. Data will be aggregated for statistical analysis and summarized for reporting, protecting participants' confidentiality at all times.

Your identity and your institution's identity will be confidential and remain anonymous in the reporting of results. I will not list any names of participants, or their corresponding institutions, in my dissertation or any future publications of this study.

This research has been preauthorized by the Institutional Review Board-IRBs of the University of Missouri-Columbia. If you have further questions regarding research participants' rights, please contact the University of Missouri-Columbia Campus Institutional Review Board at (573) 882-9585, or visit <http://www.research.missouri.edu/cirb/index.htm> or <http://ohrp.osophs.dhhs.gov/humansubjects/guidance/45cfr46.htm>. For inquiries about the survey or your participation, please contact the researcher Kennedy Musamali by phone at (816) 560-0321, or by email at kmwcb@mail.missouri.edu. You may also contact the dissertation supervisor Dr. Barbara Martin at (660) 543-8823, or by email at bmartin@cmsu.edu.

Injuries: The University of Missouri does not compensate human subjects if discomfort eventually results from the research. Nonetheless, the university holds medical, professional, and general liability insurance coverage, and provides its own medical attention and facilities if participants suffer as a direct result of negligence or fault from faculty or staff associated with the research. In such unlikely event, the Risk Management Officer should be contacted immediately at (573) 882-3735 to obtain a review of the matter and receive specific information. Related ethical guidelines about Protection of Human Subjects set forth in the Code of Federal Regulations "45 CFR 46" will be upheld. This statement is not to be construed as an admission of liability.

Risks and Benefits: The risk of your participation in the study is minimal. The research gathered should be helpful in providing insight into facilitating effective leadership practices across cultures. The findings could serve to assist institutions in training, developing and advancing effective cross-cultural leadership practices.

If you have questions regarding your rights as a participant in research, please feel free to contact the University of Missouri-Columbia campus Institutional Review Board at 573-882-9585.

If you choose to participate in this study, please complete the attached consent form. A copy of this letter and your written consent should be retained by you for future reference. Thank you for your time and consideration.

Sincerely,

Kennedy Musamali
Doctoral Candidate

Participant Informed Consent Form

I, _____ agree to participate in the study titled, *Examining effective leadership across cultures: A comparative study of higher education leaders in Kenya and the United States* being conducted by Kennedy Musamali.

By signing this consent form and completing the web-based survey that includes: *Demographic Questionnaire* (12 items), *Leadership Practice Inventory (LPI-Self)* (30 items), and *Cultural Intelligence Questionnaire* (20 items). I understand that the following safeguards are in place to protect me:

1. My responses will be used for dissertation research and potential future publications.
2. My participation is voluntary, and may be withdrawn at any point in the study prior to submission of the survey.
3. My identity will be protected in all reports of the research.

Please keep the consent letter and a copy of the signed consent form for your records. If you choose to participate in this study, please proceed to **sign the informed consent form and complete the survey**. Initials of your first and last name will constitute a signature for the web-based consent form. *In order to protect your confidentiality, please do not place any name, number, or other identifying markings on your survey.*

I have read the material above and voluntarily agree to participate in this study.

Participant's Signature

Date

Appendix C

Instruments

1. Demographic Questionnaire
2. Leadership Practice Inventory-Self (LPI-Self) Questionnaire
3. Cultural Intelligence (CQ) Questionnaire

Demographic Questionnaire

1. **What is your gender?**
 - Female
 - Male

2. **What is your job title?**

3. **What leadership level is your job title associated with?**
 - Upper Management
 - Middle Management
 - Lower Management

4. **How long have you worked in your current position?**
 - Less than 5 years
 - 6-10 years
 - 11-15 years
 - More than 15 years

5. **Did you work in a higher education leadership position prior to your current position?**
 - Yes
 - No

6. **How long have you worked in higher education?**
 - Less than 5 years
 - 6-10 years
 - 11-15 years
 - 16-20 years
 - 21-25 years
 - 26-30 years
 - More than 30 years

7. **What is the highest level of education you have attained?**
 - Completed some high school
 - Graduated high school
 - Completed some college
 - Associate's Degree
 - Bachelor's Degree

- Master's Degree
- Doctorate

8. Do you supervise more than one department?

- Yes
- No

9. How many people are under your direct supervision?

- Less than 6
- 7-12
- 13-18
- More than 18

10. What percentage of employees under your supervision is from an ethnic, racial, or religious background different from your own?

- Less than 10%
- 11-20%
- 21-30%
- 31-40%
- 41-50%
- More than 50%

11. How many professional leadership development training programs have you attended in the last 12 months?

(This includes conferences, seminars, workshops and classes)

- None
- Less than 5
- 6-10
- More than 10

12. How many cross-cultural leadership development training programs have you attended in the last 12 months?

(This includes conferences, seminars, workshops and classes)

- None
- Less than 3
- More than 3

Leadership Practice Inventory-Self (LPI-Self) Questionnaire

Your name: _____

To what extent do you engage in the following behaviors? Choose the response number that best applies to each statement and record it in the box to the right of that statement.

1. I set a personal example of what I expect of others.	□
2. I talk about future trends that will influence how our work gets done.	□
3. I seek out challenging opportunities that test my own skills and abilities.	□
4. I develop cooperative relationships among the people I work with.	□
5. I praise people for a job well done.	□
6. I spend time and energy making certain that the people I work with adhere to the principles and standards we have agreed on.	□
7. I describe a compelling image of what our future could be like.	□
8. I challenge people to try out new and innovative ways to do their work.	□
9. I actively listen to diverse points of view.	□
10. I make it a point to let people know about my confidence in their abilities.	□
11. I follow through on the promises and commitments that I make.	□
12. I appeal to others to share an exciting dream of the future.	□
13. I search outside the formal boundaries of my organization for innovative ways to improve what we do.	□
14. I treat others with dignity and respect.	□
15. I make sure that people are creatively rewarded for their contributions to the success of our projects.	□
16. I ask for feedback on how my actions affect other people's performance.	□
17. I show others how their long-term interests can be realized by enlisting in a common vision.	□
18. I ask "What can we learn?" when things don't go as expected.	□
19. I support the decisions that people make on their own.	□
20. I publicly recognize people who exemplify commitment to shared values.	□
21. I build consensus around a common set of values for running our organization.	□
22. I paint the "big picture" of what we aspire to accomplish.	□
23. I make certain that we set achievable goals, make concrete plans, and establish measurable milestones for the projects and programs that we work on.	□
24. I give people a great deal of freedom and choice in deciding how to do their work.	□
25. I find ways to celebrate accomplishments.	□
26. I am clear about my philosophy of leadership.	□
27. I speak with genuine conviction about the higher meaning and purpose of our work.	□
28. I experiment and take risks, even when there is a chance of failure.	□
29. I ensure that people grow in their jobs by learning new skills and developing themselves.	□
30. I give the members of the team lots of appreciation and support for their contributions.	□

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LPI: LEADERSHIP PRACTICES INVENTORY SELF

Cultural Intelligence (CQ)

The 20-item four factor CQS (the CQ Scale)

		Strongly DISAGREE	Strongly AGREE
CQ-Strategy:			
MC1	I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.	1 2 3 4 5 6 7	
MC2	I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.	1 2 3 4 5 6 7	
MC3	I am conscious of the cultural knowledge I apply to cross-cultural interactions.	1 2 3 4 5 6 7	
MC4	I check the accuracy of my cultural knowledge as I interact with people from different cultures.	1 2 3 4 5 6 7	
CQ-Knowledge:			
COG1	I know the legal and economic systems of other cultures.	1 2 3 4 5 6 7	
COG2	I know the rules (e.g., vocabulary, grammar) of other languages.	1 2 3 4 5 6 7	
COG3	I know the cultural values and religious beliefs of other cultures.	1 2 3 4 5 6 7	
COG4	I know the marriage systems of other cultures.	1 2 3 4 5 6 7	
COG5	I know the arts and crafts of other cultures.	1 2 3 4 5 6 7	
COG6	I know the rules for expressing non-verbal behaviors in other cultures.	1 2 3 4 5 6 7	
CQ-Motivation:			
MOT1	I enjoy interacting with people from different cultures.	1 2 3 4 5 6 7	
MOT2	I am confident that I can socialize with locals in a culture that is unfamiliar to me.	1 2 3 4 5 6 7	
MOT3	I am sure I can deal with the stresses of adjusting to a culture that is new to me.	1 2 3 4 5 6 7	
MOT4	I enjoy living in cultures that are unfamiliar to me.	1 2 3 4 5 6 7	
MOT5	I am confident that I can get used to the shopping conditions in a different culture.	1 2 3 4 5 6 7	
CQ-Behavior:			
BEH1	I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.	1 2 3 4 5 6 7	
BEH2	I use pause and silence differently to suit different cross-cultural situations.	1 2 3 4 5 6 7	
BEH3	I vary the rate of my speaking when a cross-cultural situation requires it.	1 2 3 4 5 6 7	
BEH4	I change my non-verbal behavior when a cross-cultural situation requires it.	1 2 3 4 5 6 7	
BEH5	I alter my facial expressions when a cross-cultural interaction requires it.	1 2 3 4 5 6 7	

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Note: Use of this scale is granted to academic researchers for research purposes only. For information on using the scale for purposes other than academic research (e.g., consultants and non-academic organizations), please send an email to cquery@culturalq.com.

For additional information see Ang, S., Van Dyne, L., Koh, C.K.S., Ng, K.Y., Templer, K.J., Tay, C., & Chandrasekar, N.A. (in press). Cultural intelligence: Its measurement and effects on cultural judgment and decision making, cultural adaptation, and task performance. *Management and Organization Review*.

Appendix D

Approvals

1. Leadership Practice Inventory-Self (LPI-Self) Questionnaire
2. Cultural Intelligence (CQ) Questionnaire

Leadership Practice Inventory-Self (LPI-Self) Questionnaire

April 29, 2014

Kennedy Musamali
424 W. 89th B
Kansas City, MO 64114

Dear Mr. Musamali:

Thank you for your request to use the LPI®: Leadership Practices Inventory® in your dissertation. This letter grants you permission to use either the print or electronic LPI [Self/Observer/Self and Observer] instrument[s] in your research. You may **reproduce** the instrument in printed form at no charge beyond the discounted one-time cost of purchasing a single copy; however, you may not distribute any photocopies except for specific research purposes. If you prefer to use the electronic distribution of the LPI you will need to separately contact Marisa Kelley (mkelley@wiley.com) directly for further details regarding product access and payment. Please be sure to review the product information resources before reaching out with pricing questions.

Permission to use either the written or electronic versions is contingent upon the following:

- (1) The LPI may be used only for research purposes and may not be sold or used in conjunction with any compensated activities;
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- (4) We have the right to include the results of your research in publication, promotion, distribution and sale of the LPI and all related products.

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our reasonable judgment, that your use of the LPI is compromising our proprietary rights in the LPI.

Best wishes for every success with your research project.

Cordially,

A handwritten signature in black ink, appearing to read "Ellen Peterson", with a long horizontal flourish extending to the right.

Ellen Peterson
Permissions Editor
Epeter4@gmail.com

Cultural Intelligence (CQ) Questionnaire

Linn Van Dyne <vandyne@culturalq.com>

Tue 4/22/2014 10:16 PM

1 attachment

CQS from MO~.pdf

Hello Kennedy,

Thank you for your interest in doing academic research on CQ. Your ideas sound interesting. You have my permission to use the 20 item CQS in your research. There are two easy ways you can do this.

- 1) We offer on-line assessments that provide personal feedback reports to participants. This provides them with an incentive to participate in your research because the reports allow people to compare their scores for four factors of CQ and the subdimensions of the four factors with the world-wide norms. The feedback reports also include questions to guide interpretation of results and creation of personal development plans. The highly discounted cost for academic researchers is \$12-\$18 per participant depending on the type of program. We also can provide you with an xls file with individual participant responses to the 20 items in the CQS that you can use in your research (cost = \$100). Keyla (copied on this email can give you more information on these programs if you are interested.
- 2) You can create your own survey using the items on the attached file. If you do this, be sure to include the following copyright information on all electronic and paper copies of the survey:

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

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

We strongly recommend that you use our on-line system because then you offer an incentive to your participants (the personal feedback reports) for helping you out.

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

Sincerely,

Linn

Appendix E

Follow up letters

1. Follow up letter survey
2. Thank You Letter

Follow up Letter - Survey

Date

Dear Participant

About a week ago you received an email requesting you to complete a survey titled *Examining effective leadership across cultures: A comparative study of higher education leaders in Kenya and the United States*. This study is part of my dissertation research for a doctoral degree in educational leadership and policy analysis from the University of Missouri-Columbia. The research gathered should be helpful in providing insight into facilitating effective leadership practices across cultures. The findings could serve to assist institutions in training, developing and advancing effective cross-cultural leadership practices.

I hope you received the email and were able to access the survey through the link provided in the email. Please let me know if you have any questions or are experiencing any problems completing the survey. I can be contacted via email kmwcb@mail.missouri.edu or by phone at 816-560-0321. I genuinely appreciate you taking time off from your busy schedule to complete the survey for my dissertation project. Thank you.

Sincerely,

Kennedy Musamali
Doctoral Candidate
University of Missouri-Columbia
(816) 560-0321
[-kmwcb@mail.missouri.edu](mailto:kmwcb@mail.missouri.edu)

Thank You Letter

Date

Dear Participant,

I would like to express sincere gratitude that you took time from your busy schedule to help me with my research study. The information from your completed survey/interview will be very helpful in providing insight into facilitating effective leadership practices across cultures. The findings could serve to assist institutions in training, developing and advancing effective cross-cultural leadership practices.

I want to reassure you that I will maintain the confidentiality and anonymity of your participation and responses, both in my dissertation project and in all future published research on this topic. Thank you for your time.

Sincerely,

Kennedy Musamali
Doctoral Candidate
University of Missouri-Columbia
(816) 560-0321
-kmwcb@mail.missouri.edu

Appendix F

Research Approval Documents

Republic of Kenya FORM A

Kenyatta University – Request for Affiliation

National Commission for Science Technology and Innovation – Research Authorization



REPUBLIC OF KENYA
FORM A (Revised 2011)

MINISTRY OF HIGHER EDUCATION, SCIENCE AND TECHNOLOGY
NATIONAL COUNCIL FOR SCIENCE AND TECHNOLOGY
P.O. BOX 30623-00100
NAIROBI

APPLICATION FOR AUTHORITY TO CONDUCT RESEARCH IN KENYA
(To be completed by Kenyans and citizens of African Union member countries)

PART I

(Notes to be read before completing the Forms)

1. An application for a research permit must be submitted in **two (2)** copies to reach the Secretary, National Council for Science and Technology, P.O. Box 30623-00100, Nairobi, Kenya (herein referred to as NCST) at least **one month** before the date the Applicant intends to start conducting the research in Kenya.

2. The research clearance application forms must be accompanied by the following:

- (a) Comprehensive curriculum vitae of all the applicants (**2 copies**).
- (b) A comprehensive project proposal, including details such as objectives, hypothesis, literature review, methodology and envisaged application of the research results (**2 copies**).
- (c) A letter from the sponsor, if any (**2 copies**) (Sponsor is the person or body providing financial and/or material support towards the project).
- (d) A copy of National Identity Card or Passport.
- (e) Two current passport-size photographs of the Applicant duly endorsed by the Sponsor or Referee.
- (f) Institutions must apply in the name(s) of the researcher(s) or head of the institution.
- (g) Non-refundable research application fees payable to the Secretary, National Council for Science and Technology, P.O. Box 30623-00100, Nairobi. The fees payable by researchers from East African Countries, including Kenyans are:-

- i. Student Attachment/Undergraduate/Diploma*.....Ksh.100.00
- ii. Research (Academic) Masters*.....Ksh.1,000.00
- iii. Research (Academic) PhD*.....Ksh.2,000.00
- iv. Research (Individual/Post-Doctoral)*.....Ksh.5,000.00
- v. Public/Private Institutions.....Ksh.10,000.00
- vi. Private Companies.....Ksh. 20,000.00
- vi. Extensions.....Half of the rate concerned.

***NB: the fees for citizens from other African Union member countries will be twice the amount for Kenyans for each category.**

3. An Applicant who has been permitted to conduct research in Kenya must undertake to deposit **two (2)** bound copies of his/her research report/thesis with the NCST on completion of the research. If the research is to be completed outside Kenya, the raw, unfinished material must be endorsed by the affiliating institution and the relevant Government office before such materials may be taken out of Kenya. The final research reports must be submitted within a year from the date indicated as the completion date on this application form unless an extension has been approved in writing by the NCST.

4. For projects which take longer than a year, two (2) copies of yearly progress report, duly endorsed by the affiliating institution, must be submitted to the NCST.
5. Any loss or damage to materials or documents made available to a researcher must be made good by him/her.

6. Materials, specimens, information or documents obtained in the course of the research work must not be used or be disposed of, in a manner prejudicial to the interests of the Republic of Kenya.

7. Research association/affiliation with a relevant Kenyan research institution intended or finalized, must be shown on this application form (see Part II, No.4). It is the applicant's responsibility to negotiate for the affiliation and provide the necessary documentary evidence of this affiliation. No Research Permit will be issued until the affiliation is confirmed. A list of institutions approved for affiliation purposes is appended.

8. For short and medium-term projects, the research permit will be issued for a period not exceeding two (2) years, with a provision for renewal for a further one year. An application for renewal shall be submitted to the NCST at least two (2) months before the expiry of the permit; a renewal fee of half of the original fee, shall be paid.

9. For long-term projects taking more than three years, Applicants are advised to request for guidance and further information from the NCST before submitting their application.

10. The Government of Kenya will have access to Data and Research premises of the Projects.

11. Persons who have not submitted satisfactory final reports/thesis on the previous research work in Kenya may not be cleared for new projects.

12. Attention is drawn to the sponsoring institutions and referees on the shared responsibility of making sure that researchers sponsored by them observe the foregoing regulations. A breach of the regulations could result in refusal of permits for other researchers sponsored by same institutions or referees.

13. Collection and exportation of biological and other research material for analysis will be subject to further permission from relevant Government Ministries/Institutions.

14. Institutional/Company permit will be issued for maximum period of one year per research project and can be renewed annually. The number of researchers for an institutional permit should not exceed four persons.

PART II

(To be completed by the applicant)

1. Personal Information

(a) Full name of Applicant: KENNEDY MUSAMALI
(b) Name of Institution (if applying for institutional permit and attach CV of researchers): N/A
(c) National Identification Number (ID No.)/Passport: B 085080
(d) Permanent Residence Address: 424 W 89th B, KCMO, 64114
(e) Postal Address: 424 W 89th B, KCMO, 64114
(f) Contacts: Telephone: 816-560-0321
E-mail: KENNEDY.MUSAMALI@gmail.com
(g) Age: 50 Sex: M
(h) Qualifications: DOCTORAL STUDENT

2. Personal References

(Give names and full addresses of two senior academic/professional referees. These should be professionally qualified in the field of research which the applicant wishes to undertake).

(i) Name: DR. JACKLINE NTERA
Address: 43 844 - 00100 NAIROBI
Occupation: LLECTURER - KENTANIA UNIVERSITY

Contacts: Tel: 0728 652123 Fax
E-mail: nyereere.jackline@ku.ac.ke
Date: 07.07.2014

(Referee's Signature)
(ii) Name: Prof. Chris Lukerito WANJALA
Address: Department of Literature U.O.N., P.O. Box 30197 00100 Nb
Occupation: Professor
Contacts: Tel: +254722501322 Fax
E-mail: cwaniata1944@y9n00.co.uk
Date: 11.07.2014

(Referee's Signature)

3. (a) Have you applied for a Permit to conduct research in Kenya before? Yes (No)

(b) Title of the research (if any) previously applied for: N/A

(c) The application was approved/rejected vide the NCST's letter Ref. No. N/A
Dated: N/A

4. (a) Have you sought affiliation with a Kenyan Institution? Yes/No: YES
if yes, please give name of institution: KENYATTA UNIVERSITY

(b) If No, you should seek research affiliation with a relevant approved Kenyan institution and provide name of the Institution (A list of Institutions approved for affiliation is appended). Affiliation is mandatory before a permit can be issued. It is the responsibility of the researcher to look for such affiliation at own cost, if any.

Note - Affiliation is not required for researchers under approved bilateral or multilateral aid schemes

5. Name of University/Organization under which the research Project is being undertaken

6. (a) Source(s) of Finance: Self

(b) Amount

7. Title of the research project: Examining Effective Leadership Practices Across Cultures: A Comparative Study of High Education Leaders in Kenya & the United States

8. Purpose of the research (e.g. MSc., PhD., Post-Doctoral, others (specify)): Doctoral Dissertation Research

9. Location of Fieldwork: Location/Division
District: Province

10. Estimated period of the project: from July, 2014 to August, 2015

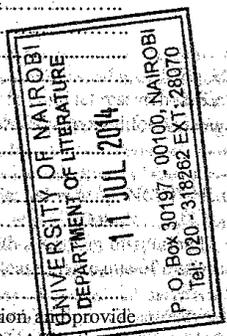
11. I will need access to the following Public Records: N/A

12. I will interview the following Government Officials: N/A

13. I will need to interview members of the Public whom I will select as follows:
See Population Sampling in attached document

(Please incorporate details of sampling procedures, if relevant in the description of your project)

14. I intend to use the attached copies of questionnaire(s) (if applicable): see Appendix C in attached proposal



I hereby certify that I have read and understood the conditions given in parts I and II. I do agree to abide by them as required and that the information given by me in part II is correct to the best of my knowledge.
I, OLIVE M. MUGENDA (Name) do agree to deposit two (2) bound copies of a final scientific report/thesis on my research project with the NCSST within two (2) months after the date indicated as the completion date of the project in No. 19 in part II above.
Signature: [Signature] Date: 21 July 2014

PART III

(For official use by institution where research is undertaken)

1. Name of the Institution: Kenyatta University
2. Recommendation by the Head of the Institution:
Recommended
3. Name: Prof. Olive M. Mugenda
4. Position: Vice-Chancellor
5. Official Stamp and Signature: [Signature]
Date: 21 July 2014

PART IV

(For official use by NCSST only)

Committee by NCSST Science Schedule Specialist Committee Member of Science Schedule

Signature: [Signature]
Chairperson, Specialist Committee Head of Science Schedule

2. Public Research Organization

1. Approved/Not approved

Date

APPENDIX

Please place the Public and Private Universities and Public Research Institutions Subject Grades, Schools and Institutes for the Public universities are also provided, for further information, log on their website. The list of public and private universities may not be exhaustive so please refer to the list of registered universities by the Commission for Higher Education.

1. PUBLIC UNIVERSITIES

1. UNIVERSITY OF NAIROBI
P.O. Box 30197-00100
NAIROBI
Website: <http://www.uonbi.ac.ke>



KENYATTA UNIVERSITY
OFFICE OF THE VICE-CHANCELLOR

Tel: (+254-20) 8710901-19
Fax: (+254-20) 8711575
Cell: 0734 766486
Website: www.ku.ac.ke

P.O. Box 43844-00100
Nairobi, Kenya
vc@ku.ac.ke

Ref: KU/VC/IRST/B6VOL.2

DATE 18TH JULY, 2014

Kennedy Musamali
424 89TH B
KCMO 64114
USA Tel: 816-560-0321
Email: kennedy.musamali@gmail.com

Dear Sir,

RE: REQUEST FOR AFFILIATION

The above subject refers.

Your request for affiliation to Kenyatta University to enable you conduct research on "*Examining Effective Leadership Practices Across Cultures: A Comparative Study of Higher Education Leaders in Kenya and the United States*", is approved on the understanding that you are a PhD Student at the University of Missouri Columbia. Kindly ensure that you get the appropriate government research permit which is a requirement for all researchers in Kenya.

The library space at Kenyatta University is available for use when conducting out your research. You will be expected to deposit a hard and soft copy of your research report with the Kenyatta University Institute for Research, Science and Technology on conclusion of your project.

Thank You.

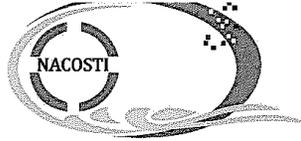
Yours Sincerely,

PROF. OLIVE M. MUGENDA, Ph.D, EBS, CBS
VICE-CHANCELLOR

Encl.

WMS/w





**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2241349, 310571, 2219420
Fax: +254-20-318245, 318249
Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No.

Date:

NACOSTI/P/14/3684/2817

6th August, 2014

Kennedy Akhuyanga Musamali
University of Missouri Columbia
USA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*Examining effective leadership practices across cultures: A comparative study of Higher Education Leaders in Kenya and the United States,*" I am pleased to inform you that you have been authorized to undertake research in **all Counties** for a period ending **31st July, 2015**.

You are advised to report to **the County Commissioners and the County Directors of Education, all Counties** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


SAID HUSSEIN
FOR: SECRETARY/CEO

Copy to:

The County Commissioners
The County Director of Education
Nairobi County.

VITA

Kennedy Musamali was born in Nairobi, Kenya to Jeremiah and Esther Musamali. He graduated from Upper Hill High school in Nairobi, Kenya. Kennedy received a Bachelor of Arts degree in Psychology and Public Administration in 1986 from Punjab University, India. He moved to the United States and earned a Master of Science in Counseling Psychology from Avila University in Kansas City, Missouri in 2001. He later received a Master's in Business Administration in 2006 from Avila University in Kansas City, Missouri and a Doctorate in Education in Leadership and Policy Analysis from the University of Missouri Columbia in 2015.

Kennedy began his career working in the business world and later moved into the world of education. His career in education began in 1997 working as an Office Manager for the Upward Bound Program at Avila University. Upward Bound is a federally funded program by the Department of Education. Its purpose is to prepare high school students from limited income and first generation families for college. Kennedy became the Upward Bound Assistant Director in 2000 and later became the program's Director in 2006. Later in 2008, he moved to direct and help establish a newly funded Upward Bound Program at Metropolitan Community College in Independence Missouri. Kennedy has worked with disadvantaged and underrepresented student populations for 18 years. Currently, he works as the program Director for Student Support Services at Wichita State University. Student Support Services is federally funded to help retain and graduate students from limited income and first generation families as well as students with disabilities attending Wichita State University.