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The Effects of Biculturalism and Emotional Intelligence on Acculturation of
Expatriate Latina Leaders: An Exploratory Investigation
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Abstract

This research is being conducted in response to the absence of scholarly inquiry into the effects of biculturalism and emotional intelligence on the acculturation process of expatriate and first-generation Latina leaders and Latina entrepreneurs. Also, because there exist a continued need to define influential and motivational factors as examples of positive praxis for Latina's self-determination and achievement success. The study treats biculturalism and emotional intelligence as the independent variables, which will be regressed on acculturation as the dependent variable using a hierarchical multiple regression analysis. The constructs of interests will be operationalized utilizing three questionnaires: The Schwartz's Cultural Values Scale; The Short Acculturation Scale for Hispanics; and The Wong and Law EQ Self-report Scale. The sample will consist of approximately 300 Latina leaders and Latina entrepreneurs residing in the United States from various industries - both public and private. The predicted research findings will be that there exists a positive relationship between both biculturalism and emotional intelligence on acculturation of Latina leaders and Latina entrepreneurs.

The Effects of Biculturalism and Emotional Intelligence on Acculturation of Expatriate Latina Leaders: An Exploratory Investigation

Expatriate Latinas, emerging from a fusion of different nationalities, races, and cultural experiences, are rising to the top of America's largest corporations (e.g., UPS, CBS, Mattel, and Sprint) and are causing an entrepreneurial explosion. Literature on Latinas indicates that Latinas while combating differences of ethnicity (Gordus & Oshiro, 1986) and overcoming barriers of acculturation (Comas-Diaz, 1994), biculturalism (Ayala-Silva, 2002), race

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(Arellano, 1990; Boyd, 2000), and gender (Ayala-Silva, 2002; Alexander, 1990; Montoya, 2000) are becoming elite decision-makers and leaders in business and in their community.

It has not been an easy process for Latinas to succeed, however, because they have had to overcome many obstacles, including the double-world of biculturalism, racism, gender, Latino machismo (stoicism, dignity, assertiveness, and dominance), and balancing work and family (Chin, 1994). "No U.S. demographic group starts as many businesses as Hispanic women [Latinas], but few have to overcome as many obstacles as they do" (Ayala-Silva, 2002). What motivates these extraordinary Latinas to succeed despite these obstacles? Do their motivational factors differ from women of other ethnic groups?

Understanding the determinants of Latinas' successes and achievements, whether as entrepreneurs or executives of major corporations requires: (a) an awareness of motivational factors explicit to them; (b) an awareness of the Hispanic culture and the concepts of biculturalism and acculturation; (3) sensitivity to individual variation; (4) an awareness of sociocultural and environmental influences; and (5) an understanding of the components of emotional intelligence.

The purpose of this study is to examine the effects of biculturalism and emotional intelligence on the acculturation process of expatriate Latina leaders and Latina entrepreneurs. Currently the managerial and leadership literature does not reflect the social and motivational factors that contribute to Latina leaders or entrepreneurs' success as they attempt to assimilate themselves into the dominant Anglo culture. Since the review of the literature did not reveal previous research that theoretically or empirically investigates the effects of biculturalism and emotional intelligence on acculturation of Latina leaders, the proposed research is expected to make an important contribution to the literature on Latino/a studies, cross-cultural studies, and leadership studies. Further, this research has practical implications for the Hispanic population, which is emerging as the largest minority group in the United States for which little systematic scholarly research exists.

The question driving this investigation is: Are biculturalism and emotional intelligence significant predictors of acculturation of expatriate Latina leaders and Latina entrepreneurs living in the United States?

Literature Review

The U.S. Census Bureau (2000) reports that the United States is presently in the midst of the largest immigration of non-Europeans in the nation's history, with the Hispanic population being the largest minority population in the United States, surpassing the African-American population. This is due to the explosive immigration of Hispanics in recent years.

These recent demographic changes are affecting the fabric of American society with cultural pluralism emerging as a distinct feature (Comas-Diaz, 1994), which needs to be reflected in current managerial literature with emphasis on Latina leadership. Unfortunately, mainstream organizational and managerial literature tend to focus on male leaders, neglecting or discounting Latina leadership altogether. Researchers (Burke & Weir, 1976; Krause & Markikes & Ibarra, 1986) argue that previous research on employed Latinas only analyzed the relationships between employment and well-being, employment and distress, and employment on female roles (Lazalde, 1990). The Latino literature primarily focuses on the "triple oppression" facing Latinas: racism, sexism, and cultural traditions that encourage passivity, fatalism and submissiveness (Montoya, 2000). The scarce scholarly literature that exists on Latinas often depicts them as self-sacrificing; living within rigidly defined sex roles, and dominated by machismo males (Mayo, 1996; Vazquez, 1994). Further, the review of the

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literature indicates that there exists even less valid field research or theoretical work on Latina leaders.

Latinas as Business Leaders and Entrepreneurs

Latinas are starting their own companies at record rates, not only as a means for economic empowerment, but also because to many Latinas the phrase "¡Sí Se Puede!" (Yes, You CAN!) is part of their daily repertoire (Riojas, 2002). Common verbiage such as "can't" and "don't" do not exist in the Latina's vocabulary. They are defying their conventional business roles and are creating business ventures customarily established by males, (Williams, 2001), and bringing with them differences and new ideas and perspectives to the workplace.

The number of Latina-owned business in the United States has grown over 206 percent (U.S. Census Bureau, 2000) with over 470,000 businesses, employing almost 198,000 people and contributing \$29.4 billion a year to the U.S. economy (Ayala-Silva, 2002). This impressive trend has created an American phenomenon of being the fastest growing segment of new businesses in the country. Latina owned companies are operating manufacturing warehouses, construction sites, and refurbishing historical monuments. Moreover, Latinas are heading multi-million dollar and Fortune 500 companies (e.g., CBS, UPS, HBO, Mattel, and Sprint). According to the Small Business Administration, Latina-owned firms tripled, while that of other ethnic groups (e.g., African Americans and Asians) owned businesses only slightly increased in the last decade (Ayala-Silva, 2002).

What accounts for such success? In the first place, Latinas possess such characteristics as resourcefulness, determination, and optimism, which facilitate the development of a cognitive, emotional, and behavioral map of dealing with the dominant culture to achieve and succeed, despite overwhelming obstacles. Secondly, Latino traditional values require Latinas to be strong, resilient, instrumental, and self-affirming in order to survive (Comas-Diaz & Greene, 1994). Thirdly, Latinas have unique strengths and coping skills that facilitate their achievement and success in business. They also tend to work much harder than the rest of the workforce to have their achievement recognized. Fourthly, Latinas usually have had to overcome significant socio-economical and cultural barriers prior to achieving and succeeding in business, which forged a greater sense of self-determinism and tenacity. Moreover, they make diverse choices in coping, functioning, and empowering themselves (Comas-Diaz & Greene, 1994, p. 7).

Issues and Challenges Confronting Latina Leaders and Latina Entrepreneurs

Ethnicity and Hispanic Traditions

Latinas, more than their male counterpart, face certain social, political, and economic issues and challenges such as stereotyping and race discrimination (Arellano, 2000; Garcia, 2000; Bordas, 1999) as they struggle to rise to the top in their respective fields. Strong ethnicity, tradition, and a deep love of the Hispanic culture, which are constructs dearly held by most Latinas, pose certain inner-conflicts often manifested in low self-esteem and depression (Comas-Diaz, 1994), in particular when attempting to assimilate with the macro or dominant culture.

The Hispanic Culture

Reconciling Hispanic traditions with the broader American culture is not easy for expatriate Latinas living in the United States, in particular those traditions concerning the family (Bordas, 1999). It is thus a constant struggle of Latinas to acculturate with the Eurocentric society, without sacrificing their cultural heritage. Moreover, early childhood socialization and a strict

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value system have a constraining effect to Latinas' development of leadership skills (Acosta-Belen & Sjostrom, 1988). Today, however, new traditions are altering old traditions, and Latinas are formulating a new mindset, seeking and finding new careers requiring their overcoming major obstacles and proving their leadership skills.

The Glass Ceiling

Despite their prominence in the workforce and their rise to the top in some of America's largest corporations, Latinas still represent a minority of the managerial population, because there exists a "glass ceiling" for Latinas (Pettersson, 2000). The glass ceiling presents a barrier so subtle that it is transparent, preventing women from moving up in the management hierarchy (Morrison & Von Glinow, 1987; Adams, 1993; Morrison, White & VanVeslor, 1990).

Morrison and Von Glinow (1987) argue that moving up in the organizational hierarchy comes about only if one pursues self-development (i.e., learns the ropes, builds self-confidence, relies on others, integrates life and work) and then is fortunate enough to be noticed and helped by a mentor higher in the organization's hierarchy. The most difficult challenges facing Latinas when attempting to move up the organizational ladder is the lack of mentors in a position of power and the lack of being noticed by those in a position of power.

In contrast, compared to the corporate environment's glass ceiling, the opportunities for Latina entrepreneurs are almost limitless (Pettersson, 2000). They have become so adept at managing a household and professional life that starting a business of their own is almost part of a natural progression (De Simone, 2002). The major impediment to starting their own business, however, is that banks often deny them credit. But, Latinas seldom let this stop them and look for alternatives to financial backing, including borrowing from family members or taking out second mortgages. Elaine Chao, the U.S. Labor Secretary, said at a recent conference, "Women may own 40 percent of businesses, but they receive only 5 percent of development funds" (Ayala-Silva, 2002). Once they are established, however, they build a solid financial foundation. In a survey conducted in 1999 by the National Foundation for Women Business Owners, the findings showed that 29 percent of Latina entrepreneurs had more than \$100,000 in available capital (Fields, 1999). Could these entrepreneurial opportunities be due to frustration in the workplace that drives the Latina away from corporate America to start their own companies?

Oppression and Discrimination

Often victimized by society, Latinas as members of an oppressed cultural group must be understood in terms of belonging to two groups (biculturalism) faced with having to cope with the confusion and consequences inherent in their societal position. Viewed stereotypically, Latinas are often confined to low-paying, low-status (Vasquez, 1994), unskilled, and unfulfilling work. In addition, they are not only exposed to oppression within the dominant American society, but also experience sexism and oppression within their own ethnic and racial groups (Comas-Diaz & Greene, 1994).

Double Minority and Tokenism

Further, Latinas, as a double minority (gender and nationality/race) in a professional setting translates to their becoming a double token, where there is the tendency to question their qualifications by presuming that their gender and race (not their merit) facilitated their obtaining their position or gave them an unfair advantage (Comas-Diaz & Greene, 1994). According to Comas-Diaz and Greene (1994), a token position is designed to give affirmative action credibility to an organization (p. 353). Affirmative action is not always an easy solution for Latinas, however. Many Latinas still rise above the rest, overcoming obstacles to become successful entrepreneurs, CEOs of large corporations, politicians, educators, and community

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leaders, without resorting to national statuses to give them an advantage in their hiring process or promotion.

Factors Influencing Expatriate Latina Leaders and Entrepreneurs

Sociocultural and Environmental Influences

Ferdman and Cortes (1992) claim that inquiries into the dynamics of ethnic diversity in heterogeneous organizations often emphasize the important role of cultural differences. This view holds that culture consists of the "styles" characteristic to ethnic groups (e.g., patterns of behaviors, values, and beliefs) typifying both specific behavioral characteristics and the underlying views of social reality guiding those behaviors (Ferdman & Cortes, 1992, p. 247). Managers from different national and ethnic backgrounds can vary extensively in the values, attitudes, and behaviors they bring to the workplace (p. 248) and thus hold divergent views of their managerial role and what constitutes an appropriate response and behavior in typical work situations. Expatriate and first-generation Latina leaders and entrepreneurs living in the United States are similar in that they hold divergent views of their managerial roles and in their worldviews on appropriate behavior in the workplace.

The Hispanic Culture

Hispanics in the United States are described as being more collectivist than Anglos, meaning that the "group" is emphasized over the "individual," the need for consensus is greater, and interpersonal behavior is stressed over task achievement (Comas-Diaz & Greene, 1994; Bordas, 1999). Latinos are relationship-centered who value trust and loyalty. In the Latino cooperative culture, where people depend on each other, being trustworthy is crucial (Bordas, 1999).

Latina leaders focus on personal relationships, spending more time in building rapport before discussing issues - emphasizing personal dignity, honor, and one's reputation or "good name" and being more sensitive to a person's pride (Bordas, 1999). Further, honoring commitment and following through with a promise establishes their credibility within the workplace and within the rest of the Latino community.

Further, Latinos favor dignity and respect in interpersonal relationships, emphasizing positive behaviors. They value communication based on openness and warmth (Ferdman & Cortes, 1992). This perspective often leads to misunderstanding or conflict when dealing in a heterogeneous work environment. Latinas in the workplace are no different in this respect, as they possess traditional Hispanic values and beliefs that are often misunderstood or misinterpreted by the dominant group. This might in some instances result in inner-conflict (e.g., stress, anxiety) in personal relationships or conflict in the workplace (Comas-Diaz & Greene, 1994). To explicate, what appears as "normal" to the Latina in her interaction with other employees, such as being warm and friendly with a healthy amount of "touching" and "hugging," might be misconstrued by others as being inappropriate or unprofessional in the workplace. To the Latina, however, such personable behavior is a vital aspect of creating a more hospitable and, therefore, a more productive work environment. Nonetheless, relationships are an essential part of the corporate environment, which gives individuals a sense of identity, guiding them to what is appropriate behavior and providing feedback. Moreover, relationships are mediators, moderators, interpreters, sources of support, and provide learning experiences (Boyatziz, 2000).

Sensitivity to Individual Variation

Latinas comprise a highly heterogeneous group of different races, nationalities, personal and professional attitudes and beliefs, and acculturation experiences. Despite their heterogeneity,

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Latinas living in the United States are often stereotyped by a racist system that is also patriarchal, viewing them as a homogeneous group.

The lack of positive images in the media, the lack of positive role models and mentors in positions of power, and the promotion of negative stereotypes and expectations of Latinas contribute to their second-class status (Vasquez, 1994). Along with the men of their cultural groups, they are trapped in roles that maintain the equilibrium of the larger social system (Pinderhughes, 1994).

Moreover, while many similarities exist among Latinas, there also exist differences (e.g., assertiveness, independence, conflict management, positive self-talk, and vision) that are dynamic and in constant flux (Vasquez, 1994). For instance, highly acculturated Latinas may espouse values, attitudes, and beliefs similar to the majority American culture (e.g., individualism, autonomy, competition, and assertiveness), varying only in manner and degree (p. 116). In contrast, the Latina who strongly identifies with the traditional Latino culture may hold values that emphasize low-assertiveness behavior (passiveness) and family and group achievement over individual achievement. To these Latinas, conflicting values (i.e., Anglo v. Latino) might preclude them from achievement and reaching their full potential.

Biculturalism

Biculturalism occurs when there exists major components of two cultures (culture of origin and the mainstream culture) in an individual's life. It is often considered as an adaptive behavior, because it facilitates individuals to successfully react to specific events of one culture or the other. In the case of most Latinas, they are able to navigate successfully between both the Latino culture (culture of origin) and the Anglo culture (i.e., the American mainstream) with ease and flexibility (Gomez, 1994). Researchers (Richard & Grimes, 1996) find that biculturalism can be advantageous in that individuals can comfortably shift between cultural contexts, finding value in maintaining ties to their community of origin. Latinas are prime examples in their ability to shift between the two cultures (i.e., Latino and Anglo), whereas other ethnic or minority groups (e.g., African-American and Asian females) will find it more advantageous to discard their cultural attitudes for that of the majority culture in order to fit into that culture (Boyd, 2000; Richard & Grimes, 1996).

It has also been suggested that Latinas, while attempting to retain the core of their culture have been flexible and adaptable, developing values that are functional within their work environment (Chin, 1994). This is particularly true if they establish a bicultural identity with a minimum of conflict and adjustment problems. Adjustment typically involves those changes that lead to a reduction or elimination of conflict by making the participants more like each other (Knouse, Rosenfeld & Culbertson, 1992).

H1: There is a positive relationship between biculturalism and the acculturation of expatriate Latina leaders and Latina entrepreneurs.

Disadvantages of Biculturalism

In contrast, biculturalism fosters a cultural divide that keeps Latinas split between the values of both the Latino and Anglo cultures as they attempt to successfully acculturate into mainstream society and achieve in business. This seemingly unintended consequence of biculturalism poses a dilemma for an increasing number of Latinas who are becoming better educated and inspired by career heights reached by other Latinas, while at the same time not wanting to lose their Latino identity and the important values associated with the Latino culture.

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The literature review reveals that Latinas facing cultural conflicts call into question their identity and self-esteem (Everett, 2000). The cultural conflicts are manifestations of the acculturation process, which is intertwined with biculturalism (coping with two cultures), gender (or sexism), racism (or discrimination), lack of a higher education and professional degree, and stereotyping by the media. Most importantly, are the cultural traditions (e.g., Marianismo) that encourage passivity, fatalism and submissiveness (Marano, 2000; Montoya, 2000).

Biculturalism in the Workplace

In corporate America, managing a diverse workforce is an often-discussed challenge confronting managers (Richard & Grimes, 1996). A clear implication of increasing workforce heterogeneity is that more individuals work with people who are demographically different from them. Research has shown that individuals choose to interact more often with members of their own social and racial groups than with members of other groups (p. 1). This poses inner-conflicts (e.g., stress, anxiety, tension, frustration, and a sense of futility) to Latinas struggling to survive in corporate America by having to make choices about how to balance the dominant culture in the workplace with their minority culture (Vazquez, 1994; Richard & Grimes, 1996). These choices not only impact Latinas' performance, productivity, and absenteeism, but also the organization as a whole.

Exacerbating the inner-conflicts that Latinas experience with biculturalism in the workplace is the issue of having to balance the demands of work and family. Although of great concern to Latinas, they seem to suffer less conflict than other non-Hispanic women in the workforce, because as members of a collectivist culture, their children are more likely to be nursed by understanding and loving family members, usually the grandmother (Richard & Grimes, 1996, p. 3). Nonetheless, the lack of research on Latinas in managerial or executive positions and on Latina entrepreneurs signifies that very little is known as to how they think and act in the context of work and cultural environment in the United States.

Emotional Intelligence

Considering there does not exist any known theoretical or empirical research on the effects of emotional intelligence on acculturation of Latina leaders and Latina entrepreneurs, this study attempts to examine the various components of emotional intelligence to determine if they possess a greater or lesser degree of emotional intelligence than women of other cultural groups. Further, if Latinas' emotional intelligence is a significant predictor of their acculturation process. The research findings will conclusively indicate if there is a correlation between emotional intelligence and acculturation of Latina leaders and Latina entrepreneurs.

What is Emotional Intelligence?

Over the years even the most ardent theorists of IQ have tried to bring emotions within the domain of intelligence, rather than viewing emotion and intelligence as a contradiction in terms (Goleman, 1995). Other researchers such as Boyatzis (2000) and Rhee (1999) have often wrestled with the question of why some individuals with a very high IQ flounder while those individuals of modest or normal IQ do surprisingly well. Goleman (1995) argues that the difference quite often lies in the components of emotional intelligence: (1) self-awareness, which includes emotional self-awareness, accurate self-assessment, and self-confidence; (2) self-regulation, which includes conscientiousness, adaptability, achievement orientation, change catalyst, and self-control; (3) motivation, which includes achievement drive, innovation, commitment, initiative, and optimism; (4) empathy, which includes understanding others and leveraging diversity, and (5) social skills, which includes service orientation, developing others, communication skills, organizational awareness, building bonds,

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collaboration, trustworthiness, leadership, influence, and team capability (Boyatzis, Goleman & Rhee, 1999). It is also knowing if one's thoughts or feelings are ruling a decision, recognizing one's strengths and weaknesses, and seeing oneself in a positive but realistic light (Goleman, 1995).

Goleman (1995) defines emotional intelligence as, "a composite set of capabilities that enable an individual to manage himself/herself and others." Thus, emotional intelligence is the controlling of emotions, which enables an individual to communicate a commitment to common goals. In addition, an effective leader's with high emotional intelligence encourages and empowers the group through the reinforcement of both its identity and the shared feelings that the goal is worth attaining.

Goleman claims that emotional intelligence is "the ability to communicate and work well with others and being motivated and remaining hopeful and optimistic when you have setbacks in working toward goal." Emotional intelligence is realizing what is behind a feeling (e.g., the hurt that triggers anger), and learning ways to handle anxieties, anger and sadness. Orioli and Cooper (2002) define emotional intelligence as "the ability to sense, understand, and effectively apply the power and acumen of emotions as a source of energy, information, creativity, trust, and connection". Goleman's research of nearly 200 large companies showed that for jobs of all kinds, emotional intelligence is twice as important an ingredient of outstanding performance as cognitive ability and technical skill combined (Lambert, 1998).

Goleman (1995) proposes that another component of emotional intelligence is the ability to be assertive rather than passive, cooperative instead of combative, and having emotional literacy (i.e., "street smarts"). Being assertive rather than passive poses problems and conflict to most Latinas due to their upbringing and culture, which is highly influenced by a patriarchic society in which females are taught to be passive early in life. This passivity is often referred to as the Marianismo (Marano, 2000) effect, which is embedded in the Latino culture. Do Latinas then lack emotional intelligence due to their "passive" nature promulgated by their culture? How would this differ with highly acculturated Latinas who have adopted the more assertive characteristics of the American culture?

Since there is no known research on the relationship between Latinas and emotional intelligence, these are areas of interest that this study hopes to explore and which plea for scholarly research to enhance an understanding on how emotions and capabilities of Latina leaders and entrepreneurs affect their lives, their acculturation, and their work.

H2: There is a positive relationship between emotional intelligence and the acculturation of expatriate Latina leaders and Latina entrepreneurs.

Acculturation

Acculturation refers to the process by which an individual adopts the cultural traits, customs, and attitudes of the dominant culture, thereby developing another cultural identity other than his/her own. Much literature has been written about the acculturation process of different ethnic and cultural groups but little is known about how the acculturation process, which is central to the Latina experience in the United States, is related to her achievement behavior and success. However, one assumption can be made: the more acculturated the Latina, the larger is her repertoire of behaviors to survive in corporate America. Gomez (1994) claims that her research findings indicate that Latinas, attempting to acculturate, feel the need to prove themselves and contribute to the overall achievement success of both the Latino groups and the Anglo groups to which they belong. Further, Gomez's research indicates that Latinas

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who are more highly-acculturated are more able to cope with the dominant culture that demands flexibility, drive, assertiveness, and competition.

Dangers Associated With Acculturation

According to Richard and Grimes (1996), there exists three major dangers associated with acculturation: (1) The majority culture may reject the minority culture, (2) members of the majority culture may reject the minority member, and (3) the minority member may experience excessive stress as he/she attempts to learn the new behaviors associated with the dominant culture, thereby discarding the prohibited behavior associated with the culture of origin. Thus, it is clear that the bicultural Latina will more than likely confront conflicting demands until fully acculturating into the dominant culture. The danger inherent in this is that the Latina may eventually lose identification with her culture of origin in order to become fully acculturated into the dominant culture. In addition, the Latina may suffer from a sense of alienation and isolation (Richard & Grimes, 1996) and stress and anxiety from social problems (Gomez, 1994) until fully accepted within the new culture. Thus, Latinas living in the United States, having been born in one culture and raised with the values of another (i.e., biculturalism), continuously struggle to fit or acculturate into the American mainstream (Garcia, 2001). Latinas often find themselves having to break the traditions of the Latino patriarchy that condemns them for wanting more than marriage and children, and which encourages passivity, self-sacrifice, and the repression of anger (Vazquez, 1998). They must learn to acculturate while at the same time remain loyal to their Hispanic culture. Such conflicts and contradictions result in the Latina never fully acculturating with the American society, because doing so she would be denying her heritage. Consequently, Latinas often feel caught between two cultural worlds, viewing themselves as marginalized by the dominant American culture and the personal world of family and ethnic community (Hernandez, 1995).

Method

Sample:

The participants will consist of approximately 300 expatriate Latina leaders, managers and entrepreneurs residing in the United States from various industries, both public and private. Participants will be drawn from divergent socioeconomic and educational backgrounds, places of origin, age, nationalities, and races. The number of years residing in the United States will also be considered, which is an important factor in the acculturation process.

Measures:

This research will test the hypotheses and examine the relationship between biculturalism and emotional intelligence (the independent variables) and acculturation (the dependent variable), using three separate measurement tools: (1) The Short Acculturation Scale for Hispanics (Marin, Sabogal, VanOss, Otero-Sabogal, Perez & Elise, 1987), (2) The Schwartz Cultural Values Survey (Schwartz,) and (3) The Wong and Law EQ Self-Report (Wong & Law, 2000) for the collection of data. These surveys will be administered to all participants, along with a short demographic survey for statistical purposes.

Procedure:

To measure the construct of *biculturalism*, the Schwartz Cultural Values Survey will be administered to assess what traditions and values Latinas hold, social power, sense of belonging, detachment, and respect for tradition. This survey is significant in that the information gathered will provide valuable information about how Latinas experience and negotiate cultural conflicts in their bicultural existence.

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Emotional intelligence will be measured utilizing The Wong and Law EQ Self-Report (2002)- a new measure of emotional intelligence, consisting of 16 Likert-type items, assessing the five major components of emotional intelligence.

The construct of *acculturation* (the dependent variable) will be tested using the Short Acculturation Scale for Hispanics, which measures changes in values, norms, and behaviors of individuals who are of Hispanic origin as they are exposed to mainstream cultural patterns of the United States. This five-point Likert-type survey consists of twelve items, five of which measure language use and ethnic loyalty. The remaining items measure ethnic social relations (the preferred ethnicity of those with whom the individual interacts) and the individual's preference for English or Spanish media. The Short Acculturation Scale for Hispanics has been found to have sufficient internal reliability (Cronback [alpha] = .92) and construct validity for Latinos.

Projected Research Findings

It is projected that an analysis of the multiple regression will be compelling in that the findings will reveal that biculturalism and emotional intelligence (the independent variables) will both have a positive relationship to the Latina leaders' acculturation (the dependent variable). The resulting data should contribute both a critical element to the literature on Latinas and Latino studies, cross-cultural studies, and leadership studies.

Implications for Future Research

The relationship between biculturalism and emotional intelligence on the acculturation process of the expatriate Latina leader and Latina entrepreneur could be explored in further detail with different acculturating ethnic groups, thus giving this study generalizability. Other variables (e.g., coping skills, self-esteem, prior knowledge of the English language and the American culture, congruity between contact expectations and actualities with the dominant culture, and the sense of loss resulting from separation of family and friends) could be hypothesized and tested to give a broader and better understanding of the acculturation process of expatriate Latina leaders and Latina entrepreneurs. Finally, it is hoped that this study will peak the interest and curiosity of scholars, researchers, and students of leadership and Latino studies.

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