



Leadership in the Low Lands:

Relating leader's sex, communal gender role identity, LMX and OCB's of employees to transformational leadership within the Dutch culture –
from a leaders' perspective

Abstract

'Think manager- think male', a quote created by Schein in 1976. It's 2020 and in the Netherlands there is a scarce number of women in managing positions compared to men. Thus, Schein's quote still seems to dominate the so-proclaimed progressive Dutch society. This while today's organizational structures are flexible, which calls for a leadership style that focuses on change: transformational leadership. This is a leadership style that is stereotyped as feminine. Which adds to the question 'Why are there still so little female leaders?'. This study investigates possible answers for this gender inequality and is unique in linking gender identification as influenced by Dutch society to valued organizational outcomes. More precisely, the aim of this study is to analyze into what extent Dutch male and female leaders ($N = 106$) perceive themselves as stereotypical feminine, and to see how this translates to transformational leadership and two of its most valued results Leader-Member-Exchange (LMX) and Organizational citizenship behaviors (OCB's) of employees. To investigate this an online questionnaire, consisting of items of the BSRI, MLQ Form 6-S, OCBS and LMX questionnaire, was used to gather the data. A customized template in PROCESS was used to perform a moderated-mediation analyses. A non-significant total effect was found, therefore all hypotheses are rejected. The post hoc results however are promising. One should be aware of the theoretical and methodical limitations when interpreting these results, of which not checking for multi-level effects and conflicting theories such as the tend-and-befriend theory are major ones.

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Introduction

Currently, only thirteen out of two hundred major Dutch companies reach the target of having 30% female staff within their leading positions (Wolters, 2019). In contrast to the progressive nature of the Netherlands the gender stereotype '*Think manager – think male*' by Schein (1976) still seems to dominate (De Koster, Achterberg, Van der Waal, Van Bohemen & Kemmers, 2014). For years this stereotype by Schein co-created a phenomenon, the 'glass ceiling', which suggests that leaders shouldn't be female (Sczesny, 2003). The glass ceiling for women is a mental barrier of prejudice and discrimination which excludes women from higher level leadership positions (Eagly & Karau, 2002). This while today's organizational structures are flexible, which calls for a leadership style that focuses on change: transformational leadership (Fletcher, 2004). This is a leadership style that is stereotyped as feminine. Which adds to the question 'Why are there still so little female leaders?'. A growing body of literature draws its focus on how male and female leaders differ in leadership styles, as the international lack of female leaders came to the attention decades ago (Sabharwal, Levine & D'Agostino, 2017; Lambe, Nancy & Maes, 2018). This study continues the search for answers of this gender inequality in the Netherlands within the stereotypical feminine leadership style: transformational leadership.

Before explaining every variable included in this study, it will be discussed how their inclusion adds to the existing literature. Thus, the theoretical relevance of this study will be explained.

Theoretical relevance

Within Dutch context possible reasoning for the lack of female leaders was examined in a study by Van Engen and Vinkenburg (2005). They examined the influence of leader's sex on transformational leadership and shortly mention gender roles but didn't measure gender role identity. It is however relevant to study gender role identity in relation to leadership style and leader's sex, as it gives insight into the influence of gender stereotypes (Saint-Michel, 2018). It is important for leaders to be aware of how they are stereotyped based on gender and how they stereotype themselves. As this affects their leadership style and in consequence the behavior of their employees (Lipka, 2008). This study will therefore take gender role identity into account.

Thus, the internalization of gender stereotypes can influence organizational aspects such as leadership style. There is a variety of leadership styles of which within the flexible organizational

structures of nowadays transformational leadership is the most favorable (Fletcher, 2004). Which makes it relevant to study transformational leadership. Besides, transformational leadership contributes to a valued type of social interaction referred to as Leader-Member-Exchange (LMX) (Gartzia & Van Engen, 2012; Ghasabeh, Soosay & Reaiche, 2015; Stempel, Rigotti & Mohr, 2015). LMX is investigated within this study as still only a handful of studies has researched its relation to transformational leadership (Asgari, Silon, Ahmad & Samah, 2008). As well as, LMX just like transformational leadership plays a significant role in shaping important employee behavior known as Organizational citizenship behavior (OCB) (Harris & Kirkman, 2014; Gorman & Gamble, 2016; Hackett, Wang Chen, Cheng & Farh, 2018). It is relevant to study OCB's of employees as still too little research has been conducted concerning its mediate-antecedents (Connell, 2005). In this study LMX and transformational leadership are accounted for as mediate-antecedents of OCB's of employees. On top of this, transformational leadership calls for more cross-cultural validation, which means more research across countries is needed including the Netherlands (Lofquist & Matthiesen, 2018). Previously, a Dutch study about the relations between transformational leadership, OCB and LMX has been performed only inspecting the employee's perspective (Luttikhuis, 2006). The current study will focus on the leaders' perspective as it are especially the leaders that are responsible for managing the behaviors of their employees (Sivunen, 2006). The research question thereupon is: *To what extent do Dutch female and male leaders perceive their gender role as feminine and in possible consequence their leadership style as transformational and do they see this being translated to LMX and OCB's of employees?*

The goal of the present study is to answer this research question. This question can only be answered if the relations of all these relevant and included variables have been hypothesized to be in specific relations with each other. The first hypothesized relations that are explained, are two direct relations. The first direct hypothesized relation is that of communal gender role identity on transformational leadership. The second direct hypothesized relation is that of transformational leadership on OCB's of employees. These two direct relations together explain transformational leadership as a full mediator. After this, it is argumentized why the second hypothesized direct relation of transformational leadership on OCB's of employees is predicted to be partially mediated by LMX. Lastly, it is explained why the first hypothesized direct relation of communal gender role identity on transformational leadership is expected to be moderated by leader's sex. In the end of this introduction a visual representation (see Figure 1) is presented in which all described relations

are illustrated. Below all variables will be further defined and their expected relations will be argumentized based on psychological mechanisms that serve to explain these relations

Direct effect of communal gender role identity on transformational leadership

Transformational leadership is a leadership style in which the center of activity is organizational change. A vision for the employees is created to guide this change, using inspiration and intrinsic motivation (Fletcher, 2004; Bass & Riggio, 2006). Positive results of transformational leadership are amongst others high-quality work relationships, more work-engagement and high self-efficacy amongst employees (Bass & Riggio, 2006; Gorman & Gamble, 2016; Lofquist & Matthiesen, 2018).

A variable which could explain variance in transformational leadership is communal gender role identity. Gender role identity is defined as '*a stereotypical individual self-perception as masculine or feminine and encompasses qualities that are regarded as ideal for each sex in society*' (Saint-Michel, 2018, p. 944). An agentic gender role identity is stereotyped as masculine, while a communal gender role identity is stereotyped as feminine. Communal attributes reflect connection with other people like personal caring for the individualized concerns of others, benevolence and nurture (Diekmann & Eagly, 2000). Contrary to this, agentic attributes include being assertive, dominant and striving for power (Saint-Michel, 2018). Transformational leadership is stereotyped as feminine as it reflects communal attributes and not agentic attributes. Transformational leadership concerns communal attributes such as meeting the higher desires of employees by providing idealized influence (i.e., behaving in ways that employees admire and acting as a role model for employees), an individualized consideration (i.e., focusing on the personal development, motivation and support of the employees), intellectual stimulation (i.e., encouraging employees to critically think about work-related issues and to look at it from different perspectives) and inspirational motivation (i.e., providing meaning and a vision, and challenging employees) (Damen, 2007; Donohoe & Kelloway, 2016).

In line with the self-verification theory and based on previous research by Saint-Michel (2018), a positive relation between communal gender role identity and transformational leadership is expected. According to the self-verification theory people prefer others to see them as they identify themselves and will act upon achieving this confirmation (Swann, 2011). Concordantly, it is expected that if people identify their gender role identity as communal, they would also like other

people to think of them as feminine. This is confirmed in a study by Katz & Farrow which states that people want to be treated in a self-verifying manner when it concerns gender roles (2000). When it comes down to leadership they can achieve this by acting out the main leadership style that is proven to be linked to femininity: transformational leadership (Eagly, Johannesen-Schmidt & Van Engen, 2003). In agreement, the first hypothesized direct relation that partially describes transformational leadership as a full mediator is:

Hypothesis 1a: The higher leaders rate their gender role as communal, the more transformational leadership behaviors they will perform.

Direct effect of transformational leadership on OCB's of employees

Organizational citizenship behavior (OCB) refers to employees contributing to the organization by extraordinary behaviors that improve the work environment, even when no formal reward is offered in return (Vigoda-Gadot & Beerli, 2011). There is compelling evidence for the value of OCB to organizations (Hackett, Wang Chen, Cheng & Farh, 2018). These include employee well-being and performance (Lofquist & Matthiesen, 2018).

As proven before by Han, Seo, Yoon and Yoon (2016) and as expected, transformational leadership will lead to an increase in OCB's of employees. This positive relation can be explained by the Social Cognitive Theory (SCT), the Social Identity Theory (SIT) and the Organization Identification Theory (OIT). The SCT describes that the self-concept is comprised of beliefs concerning oneself. These beliefs form the (social and personal) identity (Hackett, Wang, Chen, Cheng & Farh, 2018; Beauchamp, Crawford & Jackson, 2019). According to SIT, people partly base their social identity on the group they belong to, like may happen with organizational membership (Scheepers & Ellemers, 2019). Thus, the colleagues in the organization can influence the social identity of the employee. This specific form of social identification corresponds to the OIT in which employees develop a feeling of oneness with, or belongingness to an organization (De Roeck & Delobbe, 2012).

Next to the social identity the personal identity of employees can be influenced within an organization. Thus, according to the SCT this leads to the self-concepts of employees to be influenced within the organization. The personal identities of employees can be affected if the leader uses transformational leadership. Transformational leadership is especially likely to change the employees' self-concepts as a transformational leader focuses on idealized influence and

inspirational motivation. Transformational leadership therefore fosters employees to be inspired by the values and interest of their leader and the organization. This means the leader's organizational beliefs and aspirations are expected to coemerge with the personal beliefs of the employees. In short, when using transformational leadership it is probable that the personal identities of employees are coemerged with the organizational beliefs and the social identities are coemerged with their colleagues' similar beliefs and aspirations. Contributing to an organization that is coherent with your personal and social identity could lead to organizational contributions to be a form of identity expression. The need for identity expression is naturally high for humans as it gives a person the possibility to show their authentic self which increases life-satisfaction and psychological well-being (Martinez, Sawyer, Thoroughgood, Ruggs & Smith, 2017). OCB's are organizational contributions and are therefore predicted to be a form of identity expression for the employees when transformational leadership is used (Wang, Chen, Cheng & Farh, 2018; Beauchamp, Crawford & Jackson, 2019). Based on the above, the second direct relation that is expected and partially explains transformational leadership as a full mediator is:

Hypothesis 1b: The higher leaders rate their leadership style as transformational, the more they will perceive their employees to apply OCB's.

Transformational leadership as a full mediator between communal gender role identity and OCB's of employees

The first direct relation the present study proposes is the one in which communal gender role identity affects transformational leadership. The second direct relation, that has just been described, is the one in which transformational leadership affects the OCB's of employees. This partly shows transformational leadership functions as a mediator between communal gender role identity and OCB's of employees. Bear in mind that a full mediation is expected, so an insignificant direct effect of communal gender role identity on OCB's of employees is expected when transformational leadership is included as a mediator. This is supported by the social learning theory. According to this theory people learn from the observation of others and social interaction with others (Gibson, 2004). Transformational leadership behaviors of the leader can be seen as social (inter)action and are therefore expected to be able to highly affect the behaviors of others, such as the OCB's of employees. While communal gender role identity as self-perception can't be perceived as social (inter)action and therefore won't be as strongly related to OCB's of employees. Thus, if any form

of social action is to mediate the relation between communal gender role identity and OCB's of employees the impact between these variables will be fully transferred through this mediator. Leading to the effect of communal gender role identity on OCB's of employees to fall into insignificance. A small initial effect was expected for this relation based on previous research that linked self-perceived feminine personality traits to OCB's of employees (Bosak & Sczesny, 2008; Saint-Michel, 2018). Based on previous studies, the social learning theory and the hypotheses above the following is hypothesis is made:

Hypothesis 1c: The transformational leadership behaviors of leaders fully mediate the positive relation between leader's communal gender role identity and the OCB's of employees, all as perceived by these leaders.

Direct effect of transformational leadership on LMX

Leader-Member-Exchange (LMX) refers to the quality of the relationship between a leader and an individual follower. A follower in this case is an employee. The quality of the relationship is based on a process of reciprocated social exchange. High quality LMX relationships are based on mutual trust, respect, obligation and reciprocity. Whereas, low quality LMX relationships rely on tangible exchanges (e.g. pay for performance) (Newman, Schwarz, Cooper & Sendjaya, 2017). High quality LMX is related to several positive employee outcomes such as increased task and citizenship performance and decreased counterproductive performance (Martin, Guillaume, Thomas, Lee & Epitropaki, 2016).

LMX is expected to positively mediate the relation between transformational leadership and OCB's of employees. The relation between transformational leadership and LMX in this mediation can be explained as many aspects of transformational leadership (e.g. individualized consideration and intellectual stimulation) convey the employees that the leader is someone with whom they can develop high quality LMX. This expectation is formed because previous research suggests that many aspects of transformational leadership create a sense of trust, respect and reciprocity for the employees. These are social aspects on which high quality LMX relationships are based. Based on this and as proven in previous research transformational leadership is expected to lead to an increase of LMX (Hackett, Wang, Chen, Cheng & Farh, 2018). Consequently, the first hypothesis that partially describes LMX as a partial mediator is the following direct relation:

Hypothesis 2a: The higher leaders rate their leadership style as transformational, the more high quality LMX relationships with their employees they will perceive.

Direct effect of LMX on OCB's of employees

When the beliefs of employees to be able to develop high quality LMX with their leader are justified, it is expected that over time the quality of LMX grows and employees will feel the need to return the favor. This is in line with the social exchange theory. The social exchange theory describes that in trusting relationships, mutual commitment is expected in the form of reciprocity (Cook, Cheshire, Rice & Nakagawa, 2013). Therefore, it is probable that employees will feel the need to maintain an equitable social exchange with their leader and are likely to go beyond what is required of them in their job description in the case of high quality LMX. The exhibition of OCB's is a currency of such reciprocity. Thus, it is expected that LMX leads to an increase of OCB's of employees (Wang, Law, Hackett, Wang & Chen, 2005; Newman, Schwarz, Cooper & Sendjaya, 2017; Hackett, Wang Chen, Cheng & Farh, 2018). The following direct relation that is part of the second mediation in the model is set up:

Hypothesis 2b: The higher leaders rate the quality of their LMX relationships, the more they will perceive their employees to apply OCB's.

LMX as a partial mediator between transformational leadership and OCB's of employees

Thus, it is predicted that transformational leadership directly increases LMX which on its turn directly increases OCB's of employees (Hackett, Wang Chen, Cheng & Farh, 2018; Beauchamp, Crawford & Jackson, 2019). Thereupon, LMX is expected to act as a mediator between transformational leadership and OCB's of employees. In which as described, a direct positive relation between transformational leadership and OCB's of employees is expected based on the SCT, SIT and OIT (De Roeck & Delobbe, 2012; Beauchamp, Crawford & Jackson, 2019). Therefore, LMX is expected to act as a partial mediator as there is a predicted significant direct effect. For this partial mediation it hypothesized that:

Hypothesis 2c: High quality LMX relationships partially mediate the positive direct relation between transformational leadership behaviors and OCB's of employees, all as perceived by the leaders.

Leaders' sex as a moderator of the relation between communal gender role identity and transformational leadership

The term sex refers to anatomical differences between men and women (Klein & Flanagan, 2016). In practice, this term is often intertwined with the term 'gender' which focuses on socialization as well and therefore also includes societal expectations with respect to masculine and feminine roles (Lips, 2020). Leaders' sex is hence a more centralized and anatomical term.

It is expected that leader's sex positively moderates the direct relation between communal gender role identity and transformational leadership. In which female leaders' sex strengthens the relationship more than male leaders' sex will. This moderation is proven in a previous study by Saint-Michel (2018). The moderation can be explained by the role congruity theory (or social role theory). The role congruity theory describes the need to both act and perceive oneself according to qualities that are regarded as ideal for your sex in society (Eagly & Wood, 2016). The Dutch society tends to facilitate communal qualities or standards for both men and women to some extent (Hofstede, Hofstede & Minkov, 2005; Lofquist & Matthiesen, 2018). As according to the role congruity theory people will act according to the way they should bottomed on society's standards for gender, both Dutch male and female leaders are expected to act as transformational leaders to a certain degree. This is as, communal attributes are supposedly positively related to transformational leadership (Saint-Michel, 2018).

However, it can't be denied that within Dutch society conservative gender stereotypes also still apply to some extent (Van der Lee & Ellemers, 2015). In line with these conservative gender stereotypes there is a predicted normative injunction for women to display more communal behaviors than men (Van Emmerik, Wendt & Euwema, 2010; Saint-Michel, 2018). As according to the role congruity theory there is a need to act according to these idealized normative injunctions, it is expected that female leaders' sex will enhance the relationship between communal gender role identity and transformational leadership more than male leaders' sex will (Saint-Michel, 2018; Lofquist & Matthiesen, 2018). Therefrom, women are expected to act upon their communal gender role identity in a stronger manner than men. This results in women showing more transformational leadership behaviors than men. Concordantly, the hypothesis is:

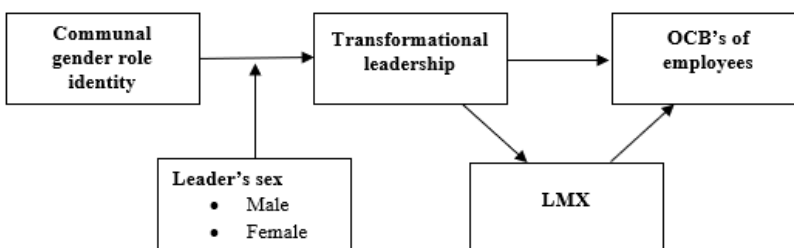
Hypothesis 3: Leader's sex moderates the positive relation between communal gender role identity and transformational leadership, in such a way that the relation is stronger for female leaders than for male leaders.

All the relations described above which are based on psychological theories form a model together (see Figure 1), in which the moderated-mediation model as a whole will be tested in this study. This leads to the last hypothesis:

Hypothesis 4: The higher leaders rate their gender role as communal the more transformational leadership behaviors they will perform. This positive direct relation is moderated by leader's sex, in such a way that the relation is stronger for female leaders than for male leaders. The higher leaders rate their leadership behaviors as transformational, the more OCB's of employees they will perceive. This positive direct relation is partially mediated by LMX. Lastly, the transformational leadership behaviors of leaders fully mediate between leader's communal gender role identity and the OCB's of employees. All is as perceived by the leaders.

Figure 1

Conceptual model illustrating the proposed relations between communal gender role identity, leader's sex, transformational leadership, Leader-Member-Exchange (LMX) and Organizational citizenship behaviors (OCB's) of employees



Testing this model, creates and understanding into what extent Dutch male and female leaders perceive themselves as stereotypical feminine and thus into what extent conservative gender stereotypes still apply in the Netherlands. It is important for leaders to be aware of how they stereotype themselves based on gender, as this affects their leadership style and thus the behavior of their employees (Lipka, 2008). Accordingly, testing this model also gives the unique insight into

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how these gender role internalizations influence favorable organizational aspects. On which awareness around internalized gender stereotypes for both male and female leaders can be created and suitable management alternations in policies or traineeship can be built within Dutch organizations.

Method

Sample

This study was carried out in Dutch organizations representing the following industries: health care, transport, service, law enforcement, agriculture, telecommunication, education, and hospitality. The approached leaders ($N = 106$) who participated voluntarily in this research came from varying departments (e.g. general management, human resource (HR) and marketing). This makes the sample omnifarious which increases the generalizability. Of the leaders 68.9% was female and 31.1% male (see Table 1), their ages varied from 20 to 66 years old.

A power analysis was performed in the program G*Power 3.1.9.4. (Faul, Erdfelder, Buchner & Lang, 2009). The parameters were set according to the rules of thumb to .95 power, .15 medium effect size and .05 alpha for the linear (multiple) regressions (Allen & Bennett, 2012). A medium effect size is chosen as this effect size is expected for the relations within this study. This is based on previous studies (Nahum-Shani & Somech, 2011; Beauchamp, Crawford & Jackson, 2019). The needed sample size was set on a minimum of 132. The means and standard deviations of each variable were determined using descriptive statistics using IBM SPSS Statistic Version 24.0.

Table 1

Averages and standard deviations for ages in years per gender

Age	M	SD
Female ($n = 73$)	36.19	14.85
Male ($n = 33$)	44.30	14.61

Data collection

The cross-sectional data used in this research came from an online questionnaire filled in by CEO's and managers in Dutch organizations. The data was collected by inviting leaders by email, on online group platforms for CEO's and managers, on personal social media platforms and by sending a direct message. The message contained a request to complete this survey and forward it to other leaders and it contained a link to the questionnaire.

Procedure

The online questionnaires first consisted of an informed consent (see Appendix A) concerning ethical matters. The informed consent contains a briefing in which especially the anonymity, confidentiality and importance of the study are brought to attention. If the participant accepted all the discussed terms of participation, they would be presented with some demographic questions (see Appendix B). After this the suited questionnaires would be presented in a consecutive order.

The leaders would be presented with the following consecutive order: 7 demographic questions, the 6-item subscale for measuring communal gender role identity of the Short Bem sex role inventory (BSRI), the 12-item subscale for measuring transformational leadership of the MLQ Form 6-S, the 12-item Organizational citizenship behaviors scale (OCBS) and the 7-item Leader-Member-Exchange Questionnaire.

The questions were separated in boxes of five, to prevent participants from merely placing items in the middle of the rating scale. This is known as central tendency bias (Dillman, Smyth & Melani, 2014). Moreover, for all questions there was a forced response to encourage participants to fill in every question and to give thoughtful answers (Vicente & Reis, 2010; Lavrakas, 2008).

Measures

All the used (subscales of) questionnaires are validated and translated from English to Dutch using the back-translation method (Brants & Pfeifer, 2014).

Gender role identity. The first part of a questionnaire to be filled in by the leaders is the 6-item subscale measuring communal gender role identity of the 12-item BSRI (BEM, 1974). The BSRI is the most commonly used measurement tool for measuring gender role identity and is cross-cultural validated. Also, it is proven that the BSRI-12 does not reflect biological sex and therefore leader's sex is as expected measured as an independent construct (Carver, Vafaei, Freire & Phillips, 2013; Saint-Michel, 2018). Examples of the six items are '*warm*' and '*sensitive to other's needs*'. The items of the subscale in English were found to have an internal consistency of Cronbach alpha = .89 (Carver et al., 2013). In the current study the translated subscale reached an acceptable internal consistency also (Cronbach alpha = .78) (Nunnally, 1978). In the reliability analysis all items appeared to be worthy of retention, resulting in a decrease in the alpha if deleted. The participants have to rate themselves for each item on a scale from 1 (almost never true) to 7 (almost

always true) (Carver et al., 2013). A high score on the subscale indicates the participant has a strong communal gender role identity.

Transformational leadership. How transformational the leadership style of our participants is, was measured with the 12-item subscale 'transformational leadership' of the 21-item MLQ Form 6-S (Bass & Avolio, 1985). Examples of the items are '*I make others feel good to be around me*' and '*I provide appealing images about what we can do*'. Which could be answered on a scale from 0 (almost never) to 4 (always). The English questionnaire had an internal consistency of Cronbach alpha = .88 in a study by Krishnan (2004). In the current study with the questionnaire being translated to Dutch an acceptable internal consistency was measured likewise (Cronbach alpha = .80) (Nunnally, 1978). Deleting any item would lead into a decrease of the alpha, therefore removal of an item was not considered. This questionnaire provides a description of transformational leadership based on four underlying behaviors which are idealized influence, idealized influence attributed, inspirational motivation, intellectual stimulation and individual consideration (Krishnan, 2004; Qosja & Druga, 2014). These behaviors are similar to the ones we based our hypotheses on. If your score on the subscale is higher so is your transformational leadership style (Dong et al., 2012).

Organizational citizenship behavior. The 12-item OCBS (Podsakoff & MacKenzie, 1994b) contains items that finish the sentence 'Members of my machine crew...'. Examples of items are '*Willingly give of their time to help crew members who have work-related problems*' and '*Attend and actively participate in team meetings*'. The items are answered on a 7-point Likert-type scale ranging from 1 = strongly disagree to 7 = strongly agree (Podsakoff, Ahearne & MacKenzie, 1997). The internal consistency of the original English questionnaire was found to be acceptable with a Cronbach alpha of .86 (Lofquist & Matthiesen, 2018). In the current study an acceptable internal consistency was measured for the translated measure as well (Cronbach alpha = .88) (Nunnally, 1978). All items were worthy of retention. The questions 10, 11 and 12 had to be reversed. After reversing item 10, 11 and 12, a high total score on the scale means OCB's of employees are high (Podsakoff, Ahearne & MacKenzie, 1997).

Leader-Member-Exchange. The Leader-Member-Exchange Questionnaire (Graen & Uhl-Bien, 1995) contains 7 items of which '*How would you characterize your working relationship with your follower?*' and '*How well does your follower recognize your potential?*' are examples. The

questionnaire has been highly validated in business context (Caliskan, 2015). The self-report measures the amount of mutual respect, trust and obligation exchanged between a leader and follower (Graen & Uhl-Bien, 1995). The participants rate themselves on each item in the degree to which they agree with the item on a scale from 1 (strongly disagree) to 5 (strongly agree). The scores for each item are added up, a high score indicates a higher quality of LMX. The internal consistency of the English questionnaire was found to be acceptable with a Cronbach alpha of .90 in a study by Caliskan (2015). In the current study an acceptable internal consistency was measured for the Dutch measure too with a Cronbach alpha of .81 (Nunnally, 1978). All items were worthy of keeping, resulting in a decrease in the alpha if deleted.

Data analysis

Prior to the analyses, the needed assumptions were evaluated (Allen & Bennett, 2012). First, a stem-and-leaf plots indicated that the variables in the regression were normally distributed. For transformational leadership (measured by the MLQ Form 6-S) one legitimate univariate outlier was detected and left in, for LMX (measured by the Leader-Member-Exchange Questionnaire) seven legitimate univariate outliers were detected and left in. No extreme outliers were apparent. Moreover, inspection of the normal probability plot of standardised residuals as well as the scatterplot of standardised residuals against standardized predicted values indicated that the assumptions of normality, linearity and homoscedasticity of residuals were met. Third, Mahalanobis distance did not exceed the critical χ^2 for $df = 106$ ($\alpha = .05$) of 131.03 for any cases in the data file, indicating that multivariate outliers are not of concern (Greenwood & Nikulin, 1996). Fourth and last, high tolerances for the predictors in the regression model indicated that multicollinearity would not interfere with our ability to interpret the outcome of the multiple regression analysis (MRA).

Using the aid of IBM SPSS Statistic Version 24.0 and the PROCESS extension of Preacher and Hayes all statistical analyses were performed and the hypotheses were tested (Field, 2013). No control variables were incorporated in the analysis. To test if the overall model was significant a customized template was programmed to perform a moderated-mediation analysis in PROCESS (Hayes, 2017). This was done as the model tested in this study did not fit any of the templates provided in PROCESS. The same programmed moderated-mediation template was used to assess if the model was significant without the moderator, as all the other predicted relations turned out to

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be significant. For post hoc testing, the predicted moderation, mediations and direct effects were analyzed outside of the model. For which simple moderation and mediation analyses were done using PROCESS to: (1) assess whether leader's sex moderates the communal gender role identity-transformational leadership relationship (2) assess whether transformational leadership fully mediates the communal gender role identity- OCB's of employees relationship (3) assess whether LMX partially mediates transformational leadership-OCB's of employees relationship and to (4) assess every predicted direct relationship separately between the dependent and independent variables.

Results

Correlations between the aspects of leader's sex, communal gender role identity, transformational leadership, LMX and OCB's of employees

The results of the correlation analyses and the means, standard deviations and minimum and maximum scores of the studied variables are presented in Table 2.

Table 2

Means, SDs, minimum and maximum scores, and correlations between the variables leader's sex, communal gender role identity, transformational leadership, LMX and OCB's of employees

Measures	<i>M</i>	<i>SD</i>	Max	Min	1	2	3	4	5
1. LMX ^a	3.90	.45	5.00	2.71	-	-	-	-	-
2. Transformational leadership ^c	3.65	.40	4.83	2.83	.52**	-	-	-	-
3. OCB's of employees ^b	5.05	.86	6.83	3.00	.47**	.31**	-	-	-
4. Communal gender role identity ^b	4.82	.71	6.50	3.17	.19	.30**	.15	-	-
5. Leader's sex ^d	1.69	.47	2.00	1.00	-.18	-.06	-.13	.25*	-

Notes. **Correlation is significant at the level .01 (2-tailed)

*Correlation is significant at the level .05 (2-tailed)

^a Scale range: 1 to 5 with higher scores indicating more LMX

^b Scale range: 1 to 7 with higher scores indicating more OCB or communal gender role identity

^c Scale range: 0 to 4 with higher scores indicating more transformational leadership

^d Dichotomous variable: 1 = male and 2 = female

According to the correlation coefficients transformational leadership is moderately correlated to LMX and weakly correlated to OCB's of employees. Thus, transformational leadership might have some positive organizational results. LMX is moderately related to OCB's of employees, therefore LMX will probably increase the amount of OCB's of employees. Communal gender role identity is weakly correlated to transformational leadership and to leader's sex. Consequently, Dutch female and male leaders are expected to perceive themselves as communal to just some extent purely looking at this coefficient. Also, communal gender role identity will increase transformational leadership behaviors a little. All the other correlations were non-significant (Schober, Boer & Schwarte, 2018).

It's also valuable to look at the means and standard deviations of the studied variables. First of all, the mean score on transformational leadership is high while the standard deviation is low. This suggests that the Dutch leaders all show transformational leadership behaviors on a frequent basis. The minimum score on transformational leadership backs this up. This could have led to high scores on all the significantly correlated variables as well. Which are all the other variables except for leader's sex. However, the standard deviations on communal gender role identity and OCB's of employees are quite high, this may mean that not all leaders are satisfied with their employee's citizenship behaviors and not all leaders perceive themselves as very communal.

Indirect and conditional indirect effects between the aspects of leader's sex, communal gender role identity, transformational leadership, LMX and OCB's of employees

The indirect effect the customized template accounts for includes both mediators transformational leadership and LMX. This mediation was found to be significant for both genders, predicting small variances in the dependent variable (see Table 3). When including leader's sex as a moderator, the model as a whole is tested. After the moderator leader's sex is included, this now moderated mediation, shows non-significant conditional indirect effects $B = -.06$, 95% C.I. $(-.19, .06)$. Therefore, even though the main mediated path in the model seems to be significant, the whole model becomes non-significant when the moderator is included. In consequence all hypotheses are rejected as the model as a whole is not significant.

Table 3

Indirect effects of both genders for communal gender role identity on OCB's of employees through transformational leadership and LMX

Transformational leadership and LMX	Effect	Boot SE	Boot LLCI	Boot ULCI
Female ($n = 73$)	.07	.04	.00	.18
Male ($n = 33$)	.13	.07	.03	.28

Post hoc results

Post hoc analyses were done as the main mediated path in the model showed significant results that could be interesting for further research. Therefore, the mediations were checked for separately. Also, the effect of the moderator was tested to get a more thorough insight. A moderation analysis and two mediation analyses in PROCESS were done as assessment for further research.

Leader's sex as a moderator. To asses if leader's sex moderates the relation between communal gender role identity and transformational leadership, a moderation analysis was performed using PROCESS. The outcome variable for analysis was transformational leadership. The predictor variable for the analysis was communal gender role identity. The moderator variable for the analysis was leader's sex, where sex is coded as 1 = male and 2 = female. The interaction between communal gender role identity and leader's sex was found to be statistically non-significant $B = -.13$, 95% C.I. (-.37, .11), $p = .28$. Thus, the moderator was non-significant.

Transformational leadership as a mediator. To investigate if the variable transformational leadership acts as a mediator between communal gender role identity and OCB's of employees a mediation analysis was performed using PROCESS. A significant total effect was found for OCB's of employees $F(2,103) = 5.60$, $p = .01$, with an R^2 of .31. Transformational leadership and communal gender role identity accounted for 31% of the variance in OCB's of employees. The outcome variable for the mediation analysis was OCB's of employees. The predictor variable for the analysis was communal gender role identity. The mediator for the analysis was transformational leadership. The mediation was found to be statistically significant $B = .09$, s.e. = .04, 95% C.I. (.02,

.16). The direct effect of transformational leadership on OCB's of employee was found to be statistically significant $B = .61$, $s.e. = .21$, 95% C.I. (.19, 1.01), $p = .00$. The other direct effect of communal gender role identity on transformational leadership showed to be significant too $B = .17$, $s.e. = .05$, 95% C.I. (.06, .28), $p = .00$. It also showed that the direct effect of communal gender role identity on OCB's of employees was indeed non-significant $B = .08$, 95% C.I. (-.15, .32), $p = .48$. Therefore, transformational leadership acts as a full mediator.

LMX as a mediator. To investigate if LMX mediates the relation between transformational leadership and OCB's of employees a mediation analysis was performed using PROCESS. A significant total effect was found for OCB's of employees $F(2,102) = 14.78$, $p = .00$, with an R^2 of .22. Transformational leadership and LMX accounted for 22% of the variance in OCB's of employees. In this mediation analysis the outcome variable was OCB's of employees. The predictor variable for the analysis was transformational leadership. The mediator for the analysis was LMX. This mediation was found to be significant $B = .22$, $s.e. = .07$, 95% C.I. (.10, .35). The direct effect of transformational leadership on LMX was found to be significant $B = .58$, $s.e. = .09$, 95% C.I. (.40, .76), $p = .00$. The expected direct effect of LMX on OCB's of employees was found to be significant $B = .80$, $s.e. = .19$, 95% C.I. (.42, 1.19), $p = .00$. The direct effect of transformational leadership on OCB's of employees showed to be non-significant within this mediation $B = .18$, 95% C.I. (-.24, .61), $p = .40$. This would mean that LMX acts as a full mediator.

In consonance with the above the post hoc analysis show that the expected mediations are significant when tested for outside of the comprehensive model. However, LMX acts as a full mediator instead of a partial mediator. Furthermore, the moderator still remains non-significant also when tested for separately.

Discussion

This research was performed to yield insight in the stereotypical gender role self-perceptions of Dutch leaders and to check for its direct influence on their transformational leadership style and indirect influence on important employee behaviors known as OCB's and valued relations known as LMX.

The moderated-mediation model as a whole was found to be non-significant. Therefore, all hypotheses were rejected. This means that within this study communal gender role identity doesn't directly affect transformational leadership. Neither does transformational leadership directly affect OCB's of employees. Nor does transformational leadership acts as a full mediator between communal gender role identity and OCB's of employees. Also, LMX is not directly affected by transformational leadership or directly effects OCB's of employees. Neither does LMX act as a partial mediator between transformational leadership and OCB's of employees. Lastly, it means that this study couldn't verify that leaders' sex acts as a moderator of the relation between communal gender role identity and transformational leadership.

That no significant results for the expected relations within the studied model have been found can be due to various reasons. An overarching reason could be that the model is too comprehensive making it likely that not all hypotheses have been formulated correctly or that the theories on which the relations are based on alter somewhat in the context of this study. More specific reasons will be given. First specific theoretical and literature-based explanations will be given for the inability to confirm the hypotheses. Secondly, methodical limitations will be discussed. Then the post hoc results will be discussed and recommendations for further research will be given. Lastly, practical implications will be proposed.

Theoretical and literature-based explanations

First possible explanations for the absence of a significant effect for the direct relation of communal gender role identity on transformational leadership and leaders' sex as a moderator will be given. It seems that the leaders within this research don't act upon their communal gender role identity in the form of transformational leadership, and that this relation isn't stronger for women. This could be due to contextual factors. Starting with the Queen Bee effect. The Queen Bee effect explains the tendency for females to act according to the male agentic standards in male-dominated settings (Arvate, Galilea & Todescat, 2018). Which means that females won't act upon their communal

gender role identity in the form of transformational leadership behaviors, as they feel socially pressured not to. The Queen Bee effect therefore withholds female leaders to act upon their communal gender role identity in self-verifying manners as suggested by the initial self-verification theory this relation was based on. As well as, it will stop women to act role congruent which the expected effect of the moderator was based on.

To see if the women that filled in the questionnaire were surrounded in a male-dominated work-environment, a demographic variable asked 'My employees/followers are mainly?', which the participants could answer with: male, female or there's roughly an equal amount of female and male. When looking into the statistical frequencies, it's visible that a smaller amount of the female respondents work in male-dominated surroundings. Thus, by merely looking at the frequency of male colleagues the Queen Bee effect doesn't seem to largely affect our results. However, it could still partially explain that the direct relation of communal gender role identity on transformational leadership is not significant or stronger for women.

Furthermore, the role congruity theory which the expected effect of the moderator was based on doesn't take the context in which prejudice appears into account. There is mixed evidence on whether incongruent behaviors help or hinder women, which suggest that the context in which these behaviors are enacted matter (Saint-Michel, 2018). While the Queen Bee effect explains that women feel the need to act according to the male-standard in male-dominated settings, it is possible that organizational cultures still call upon agentic behaviors for females even though they are not male-dominated. These masculine organizational cultures value men more than women, which is often still the case because of the universal lack of female leaders. In these masculine organizations, women still get paid less, there is a small amount of female role models in the top-layer of the organization and there is no (adjusted) mentoring available to women (Jandeska & Kraimer, 2005). This is why female leaders might not act role congruent concerning their gender or in self-verifying manners concerning their internalized stereotypical communal traits. Which can especially be of influence as females formed the vast majority of respondents.

Supposedly, women are also more likely to adapt. As they are more likely to respond according to the tend-and-befriend theory in these situations of challenge and distress of not fulfilling the organizational male-norm and feeling isolated. The tend-and-befriend theory explains the need to respond in a way of affiliation with others to create a better person-group fit (Jandeska & Kraimer, 2005; Cardoso, Ellenbogen, Serravalle & Linnen, 2013). Taking into consideration that

the majority of the respondents in this study are female leaders, this might have highly influenced the expression of transformational behaviors of these leaders. Again, possibly causing the moderator and the predicted direct effect to be non-significant.

So while Dutch society tends to facilitate communal self-perceptions and attributes, to act upon this for specifically female leaders may still go against the Dutch organizational norms.

As male leaders experience a lot less prejudice and the organizational cultures seem to favor their freeness to act out transformational behaviors, this could have led to male leaders scoring higher on transformational leadership than the female leaders within this study. Also, it can be expected that the males favor to act out transformational leadership behaviors as this has shown to be effective in today's organizational cultures (Fletcher, 2004). Which adds to the explanation of high scores on transformational leadership for the male leaders, and explains the rejection of the hypothesis concerning leaders' sex as a moderator.

Now possible explanations for the insignificant direct effect of transformational leadership on OCB's of employees and LMX as a partial mediator for this direct relation will be given. All the predicted relations with LMX might have been non-significant because of the Dutch culture being highly individualistic (Van Emmerik, Wendt & Euwema, 2010). This is why leaders and employees might not feel the need for social reciprocity, which argues the argumentation which the direct relation between LMX and OCB's of employees was based on. As well as, it argues the initial social exchange theory which the direct relation between transformational leadership and LMX is based on (Cook, Cheshire, Rice & Nakagawa, 2013). Adding to this, because of the high individualism the social identity might not influence the employees as much as expected. This argues the initial Social Identity Theory (SCT) and the Organization Identification Theory (OIT) on which the direct relation between transformational leadership and OCB's of employees was based on. Therefore, the individualistic tendencies of the Dutch might explain these non-significant findings.

The lasting possible explanation is that the leader-employee dyadic tenure and the frequency in which the leader and employee are in direct contact could have been of influence. As shorter professional relations and less frequent direct contact will weaken the reciprocal relationships between leaders and employees (Hoffman, Bynum, Piccolo & Sutton, 2011; Men, 2014). Therefore, Dutch employees might not have been open to be inspired by their leader or haven't felt the need to return a favor in the form of OCB's. When looking into the frequencies of

the demographic questions concerning these matters a vast majority of the respondents had a professional relations with their employees of 1 to 5 years, with physical contact hours of less than 5 hours. So short relationships with little direct contact are represented in our study population. This adds to the argumentation about why the predicted relations between transformational leadership, OCB's of employees and LMX could have been found to be non-significant.

Methodical limitations

Procedure. Besides theoretical and literature-based explanations, methodical demerits within for example the procedure could have led to the insignificant, non-representable or non-generalizable results as well. First of all, a methodical demerit is the lower power, as the study did unfortunately not acquire the number of participants that was intended. A lot of the approached leaders replied not being able to take the time to fill in the questionnaire, because of the crisis their organization endured in consequence of COVID-19. The lower than idealized power could have led to a poorer detection of the expected medium-effect sizes (VanVoorhis & Morgan, 2007).

Also, as the questionnaire is conducted in time of the COVID-19 which is a turbulent time for especially organizations. These times of stress and despair could have led to disturbed and not representable answers of the leaders (Spada, Moneta & Wells, 2018). Adding to this, some of the most affected sectors by the virus such as health care, hospitality and transport formed the biggest part of our sample.

Secondly, there hasn't been checked for multi-level effects, which are of concern as it is possible that for example most respondents were of the same organization. Therefore, one organizational context could be of major influence on the results and the data would not be generalizable. The number of organizations could also have been checked for in advance by adding this into the demographic questions and as a control variable.

Also, due to the selected survey approach the data are correlational and cross-sectional, as a result no reference to matters of causality can be made. The use of self-report and collecting the data at the same time from the same participants could also have led to common method variance. Therefore, variance could be attributable to the measurement method rather than to the constructs the measures represent (Lindell & Whitney, 2001).

Measurements. Concerning the used measurements the questionnaires have been validated in somewhat different context and sample populations or they have been criticized. For example, the

BSRI-12 hasn't been validated in Dutch context. Perhaps, therefore the questionnaire does not describe masculinity and femininity in ways that precisely fit in the Dutch context of our study population (Carver, Vafaei, Guerra, Freire & Phillips, 2013). Furthermore, the Leader-Member-Exchange Questionnaire has been criticized on whether it should be unidimensional, rather than multidimensional (Schyns, 2004). This is important as different type of scaling should have been used otherwise. This could have led to a lower construct validity of LMX.

Sample issue. Another possible methodical demerit is that this research took leaders on every level into account. Every level of leadership is taken into account as at every level of leadership transformational leadership is preferred and sexism is apparent (Fletcher, 2004; Barnett, 2005). However, at top-level these problems of systematic sexism are sky-scraping and therefore might result in significant effects (Acar, 2015).

Before mentioning the promising post hoc results and the possible practical relevance further research could have, it has to be mentioned that our study population mainly consists of female leaders with female or an equal amount of male and female colleagues. While a vast majority of the organizations in practice are male-dominated especially looking at the leading positions with authority. This is why the possible practical implication of this study might not be representable.

Post hoc results and further research

Post hoc results. As foretold the post hoc results showed some interesting findings for further research as both of the mediations and almost all the expected direct effects showed to be significant. However, LMX seems to act as a full mediator instead of a partial mediator. Furthermore, the results of the customized template used in PROCESS showed significant results for the relation between communal gender role identity and OCB's of employees mediated by both transformational leadership and LMX. The moderator stayed non-significant in all results.

Therefore, it could be argued that further research should rephrase the hypothesis of the moderator and investigate this relation more. It could for example be that female will not act upon their communal gender role identity because of prejudice within the organization. Thus, the post hoc results show that there is a reasonable possibility that in further research significant results might be found for the translation of communal gender role attributes to transformational leadership and its positive results.

Further research. For further research there are three theoretical main points of recommendation, besides checking for multi-level effects. First of all, it would be relevant to account for the organizational cultures. According to the embedded intergroup relations theory, the nature of interactions within an organization strongly depend on distributions of resources and on the representation of identity groups. The empowered group which are often men as they get paid more and are likely to be in positions of authority, will maintain homogenic control. This causes the group assets of women to devalue. As acting accordingly to this agentic male standard is rewarded and seen as a key-factor to success within these organizations, it's likely women will act accordingly which might explain role incongruent behaviors (Watkins & Smith, 2014). So as also suggested by Van Emmerik, Wendt & Euwema (2010), it would be relevant to investigate Dutch organizational cultures next to Dutch societal culture in relation to gender stereotypes. As the organizational cultures might be perceived as inhospitable to women, starting with the inequality for women and the lack of female role-models within organizations (Jandeska & Kraimer, 2005).

Second of all, it is advised to account for the extraversion of the study population. As the direct effect of communal gender role identity on transformational leadership might also have been non-significant as it could be that the self-verification theory doesn't apply to our study population of leaders into the anticipated extent. This can be explained by the trait theory, which states that leaders are born with specific traits that cannot be learnt like extraversion (Kumar, 2013). Spencer-Rodgers, Boucher, Peng and Wang (2009) explain that extraverts are less susceptible for self-verifying behaviors as extraverts are more likely to be certain about their self-concept and don't need the verification of others by behaving in self-verifying manners. Therefore, it could be that the leaders in our study population don't act upon their communal self-perception with transformational leadership. As the leaders are sure about their own self-judgment concerning their communal attributes.

Lastly, as at top-level the problems of systematic sexism are sky-scraping (Acar, 2015). It can be argued and interesting for further research to pick only top-level leadership to measure as this might lead to less diverse results. Which increases the probability of finding significant results.

Practical implication

Our results suggest that there is still some work to do concerning the unique study of the translation of internalized stereotypical gender role to valued organizational aspects. More research

LEADER'S SEX, COMMUNAL GENDER ROLE IDENTITY, TRANSFORMATIONAL LEADERSHIP, LMX AND OCB'S OF EMPLOYEES WITHIN THE DUTCH CULTURE

concerning this translation has yet to be done. Amongst others, further research could lead to traineeships concerning the advancement of leader's communal attributes, as well as it could create awareness about the lack of femininity amongst leaders. Which on its turn could lead to awareness of and policies against systematic sexism within organizations.

Conclusion

Concluding, still too little research has yet been done concerning the hypothesized relations in this study. For further research the post hoc results are interesting to continue on as they showed promising results considering the predicted mediations. Unfortunately, the whole moderated-mediation model was found to be non-significant. For further research, it is advised to take into account merely top-level leadership, the extraversion of the leaders and the possibly masculine culture of the organization. Notwithstanding, there are other theoretical and methodical glitches that should be taken into account as well concerning the interpretation of all the results and for further research, of which not checking for multi-level effects and conflicting theories such as the tend-and-befriend theory are major ones. Continuing the study on the predicted relations, could add to answering the question 'Why are there still so little female leaders in the Netherlands?'. As well as it might not only fill gaps in the existing literature but may also contribute to organizational gender diversity and effective leadership in Dutch organizations. It does so by creating new insight and awareness around internalized gender stereotypes for both male and female leaders and its consequences. On which suitable management alternations in policies or traineeship can be built within Dutch organizations. This could maybe not break the glass ceiling for women yet, but it can polish the glass so all can see through it. Which plants a seed for the raise of female leader.

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Appendix A Informed consent

Informed consent

Doel van het onderzoek

Dit onderzoek kijkt naar sekse- en leiderschapsverschillen en de invloed hiervan op het gedrag van de werknemer. Door hier meer inzicht in te krijgen zouden er praktische toepassingen als trainingen ontwikkeld kunnen worden. Dit om gelijkheid te waarborgen tussen mannen en vrouwen in leidinggevende posities en voor het aanleren van de meeste effectieve manier van leiding geven.

Procedure

Er staat een vragenlijst van ongeveer 20 minuten klaar voor leidinggevendenden. Je kunt altijd een mail sturen met vragen en als je de resultaten wilt ontvangen.

Vrijwillige deelname

Je kan op ieder moment stoppen met de deelname aan het onderzoek, zonder consequenties.

Je privacy wordt gewaarborgd

Ik garandeer dat jouw anonimiteit gewaarborgd zal worden en dat jouw persoonlijke informatie onder geen enkele voorwaarde doorgespeeld zal worden aan derden, tenzij je hier nadrukkelijk toestemming voor geeft. Compleet geanonimiseerde data mag openbaar worden gemaakt.

Ongemak en risico's

Tijdens deelname aan dit onderzoek zal je niet blootgesteld worden aan vormen van risico's of ongemak.

Overige informatie

Door onderstaand te klikken op 'Akkoord', verklaar je dat je de inhoud van deze informatiebrief snapt, en dat je hiermee en met de volgende punten akkoord gaat:

- Ik ben 18 jaar of ouder
- Ik ben een leidinggevende
- Ik heb de informatiebrief gelezen en snap wat hierin staat;
- Ik ga akkoord met het deelnemen aan dit onderzoek en ga akkoord met het gebruik van de verzamelde data.

Bedankt voor het helpen bij mijn onderzoek!

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Appendix B Demographic questions

Leader:

- 1) Wat is uw geslacht?

Antwoordopties: man / vrouw / anders, namelijk: [invullen]

- 2) Wat is uw leeftijd in jaren?
[nummer invullen] – tussen de 18 en 99

- 3) In welke sector bent u werkzaam?:

Antwoordopties: Gezondheidszorg en welzijn, Handel en dienstverlening, ICT, Justitie, veiligheid en openbaar bestuur, Landbouw, natuur en visserij, Media en communicatie, Onderwijs, cultuur en wetenschap, Techniek, productie en bouw, Toerisme, recreatie en horeca en Transport en logistiek

- 4) Bent u werkzaam in een groot (> 250 aantal werknemers), middelgroot (50 - 250 aantal werknemers) of klein bedrijf (< 50 aantal werknemers)?

Antwoordopties: klein / middelgroot / groot

- 5) Mijn werknemers/volgers zijn overwegend:

Antwoordopties: man / vrouw / dit gaat vrij gelijk op

- 6) De fysieke contacturen die ik per week gemiddeld met de meeste van mijn werknemers/volgers heb:

Antwoordopties: <1 jaar, 1-5 jaar, 5-10 jaar, 10- 15 jaar, > 15 jaar

- 7) De fysieke contacturen die ik gemiddeld met de meeste van mijn werknemers/ volgers heb:

Antwoordopties: Geen, < 5 uur, 5 – 10 uur, 10 – 20 uur, 30 – 40 uur, > 40 uur