

**EXPLORING THE EFFECTIVENESS OF AN ONLINE WORKSHOP FOR
EMOTIONAL INTELLIGENCE IN UNDERGRADUATE STUDENTS**

Alan Kian

A THESIS SUBMITTED TO
THE FACULTY OF GRADUATE STUDIES
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF
MASTER OF ARTS

GRADUATE PROGRAM IN CLINICAL PSYCHOLOGY
YORK UNIVERSITY
TORONTO, ONTARIO

AUGUST 2021

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Abstract

This study is an exploration of the effectiveness of an adapted online emotional intelligence (EI) workshop for an undergraduate sample. One hundred and eighty students participated in the workshop, the main contents of which included principles from several EI models (e.g., Mayer & Salovey, 1997), emotion-focused therapy (EFT; Pos & Greenberg, 2007), and a previous in-person, 9-week EI workshop (Pos, 2019). Six hypotheses were: 1) undergoing the workshop would result in fewer difficulties in emotion regulation for the participants, as measured by the Degree of Emotional Regulation Scale (DERS-18; Victor & Klonsky, 2016), 2) gender would moderate responses on the DERS-18, in that women would express fewer difficulties with emotion regulation and show a greater response to the intervention, 3) gender would impact qualitative responses to the workshop (pertaining to participants' outcome goals for the workshop), in that women would express more needs to regulate their emotions, 4) collectivistic versus individualistic cultural background would moderate responses on the DERS-18, in that those from an individualistic cultural background would express fewer difficulties with emotion regulation and show a greater response to the intervention, 5) family expressiveness culture, as measured by the Family Expressiveness Questionnaire (FEQ; Halberstadt, 1986), would mediate the impact of normative culture on an individual's DERS-18 score, and 6) cultural background would impact qualitative responses to the workshop, in that those from a collectivistic cultural background would express more needs to regulate their emotions. Results suggest the workshop was effective in reducing difficulties with emotion regulation. Cultural background moderated the effectiveness of the workshop. Participants from a collectivistic cultural background were more likely to gain more from the workshop, and were also more likely to qualitatively endorse emotional management and global understanding of emotions/EI goals for the workshop. Family expressiveness culture

seemed to show main effects with respect to outcome scores, seeming to suggest that family was a far more important indicator of later success with emotion regulation. Gender moderated responses on the DERS-18, but did not impact qualitative responses. Women responded more successfully to the workshop than men. The limitations of the study and future directions are discussed.

Acknowledgements

I would like to thank several individuals who have helped me in the process of completing this thesis.

First, I would like to express my deepest and most sincere gratitude to my supervisor, Dr. Alberta Pos. Thank you for your support, guidance, concern, compassion, and patience. This has been an invaluable process for me, and I have you to thank. Thank you.

Thank you to my beautiful parents who have shown nothing but unconditional support for everything that I have done so far in graduate school. I am blessed to have your love, and I thank you from the bottom of my heart.

To my friends who were there for me, a source of constant pride, comfort, and joy – Peter, Will, Ryan, Jeremy, Wayne, Becca, thank you. Here is to a day out in the sun.

To Arsenal F.C. – you have made me question everything I have known to be true about life, and you have done this several times a year for almost two decades. Thanks for keeping me on my toes and teaching me character and stoicism.

To System of a Down – thank you for enabling me to display resilience and encouraging me to keep on keeping on.

Finally, thank you to Barbara Kamieński. Thank you for your help, I will be forever grateful. May you rest in peace. Namu Myōhō Renge Kyō.

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Exploring the effectiveness of an online workshop for emotional intelligence in undergraduate students

Introduction

Aim

This study explored the effectiveness of a newly developed, online emotional intelligence (EI) workshop for decreasing problems with emotion regulation as measured by the 6 subscales of the Difficulties in Emotion Regulation Scale (DERS-18; Victor & Klonsky, 2016), used here as a marker of EI levels in undergraduate students. The study also examined the relative impact of cultural background (collectivistic or individualistic), family expressiveness culture, as defined by the Family Expressiveness Questionnaire (FEQ; Halberstadt, 1986), and gender on decreases in emotion regulation difficulties. Decreases in emotion regulation difficulties was used as a potential marker of improved EI. I obtained demographics and questionnaire data on these and other variables in order to determine which variables impacted the effectiveness of the workshop. Participants' initial goals for participating in the workshop and their perceptions of having reached these goals were also obtained and qualitatively examined.

Emotional Intelligence (EI)

Over the past two decades, the complex concept of emotional intelligence, or EI (Salovey & Mayer, 1990), has received lots of empirical attention. At its inception, EI was defined as “a set of skills hypothesized to contribute to the accurate appraisal and expression of emotion in oneself and in others, the effective regulation of emotion in self and others, and the use of feelings to motivate, plan, and achieve in one's life” (Salovey & Mayer, 1990). EI's current importance can be underlined by noting that Salovey and Mayer's (1990) original paper on the topic has been cited over 19,000 times (according to Google Scholar), with over 7,000 of the citations coming in just

the last 4 years alone. As a construct, EI perhaps owes its current prominence to the works of Daniel Goleman (1995). His book, *Emotional Intelligence*, made EI an accessible concept for laypeople and made it a household name (Mayer et al., 2012).

Research and general interest in historically preceding concepts to EI can be traced back as far as 1872, when Charles Darwin, in his book entitled *The Expression of Emotion in Man and Animals*, investigated the expression of emotions in humans along with social behaviours that arose from these emotions (Hendricks, 2018). Later, John Dewey defined “social intelligence” as “the power of observing and comprehending social situations” (Dewey, 1909). Emotional intelligence and social intelligence are often related concepts which complicates the research here. Many scholars continued to focus their research on both emotions and social intelligence (Bear & Wolley, 2011), including Edward Thorndike and David Wechsler (Bar-On, 2006). Thorndike’s studies defined social intelligence as “the ability to understand men and women, boys and girls – to act wisely in human relations” (Thorndike, 1920); this likely requires EI. Wechsler (1940) looked at the influence of non-intellective factors on intelligence – these factors being “all affective and conative abilities which in any way enter into global behavior.” Note the words “affective” and “conative”; these words often mean “emotional” and “connected with a wish or intention”, respectively. These early studies of social intelligence paved the path for research on the importance of interpersonal cognition, perception, and their interaction. At this point, Mayer and Salovey (1990) believed that they had a field of emotional studies ready for further exploration. They (1997) importantly went on to amend their initial definition of EI, adding a tenet concerned not only with using feelings adequately, but also with thinking about one’s feelings. The new definition of the construct thus became “the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to

understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth.” Therefore, EI is currently a heavy and multi-determined, complicated concept.

The idea of EI emerged from a renewed interest in Gardner’s theories of multiple and learnable intelligences (Marens, 2020). Gardner had suggested 8 types of intelligence, of which interpersonal and intrapersonal intelligences were a part. EI was therefore under construction when Gardner’s ideas were in play.

Recent research uses EI as one distinct factor in research on a “whole person”, with intelligence and personality as other factors (Cotler, 2017). Note that intelligence proper (or the intelligence quotient [IQ]) is also a vague concept lacking a standard definition, even while measures of IQ are well known (Wechsler, 2008). A full review of IQ measures cannot be undertaken here. Still, attempts at definitions of IQ can be complex and vague. Sternberg et al. (2010) see intelligence as “the capacity to learn from experience, using metacognitive processes to enhance learning, and the ability to adapt to the surrounding environment.” Intelligence is also often articulated as stable and trait-like, which has made studying malleable aspects of IQ difficult. Intelligence *can* be both malleable and static. For instance, it can be affected by static aspects of being human, such as genetic inheritance. It can also be affected by constant environmental and hereditary factors. Therefore, while genetic inheritance may set an upper limit on intelligence, environmental and hereditary factors (or an interaction between the two) may also contribute to intelligence (Sternberg et al., 2010). Still, constellations of a person’s personality traits have also been regarded (and even defined) as “stable”, with little malleability (Austin & Deary, 2002). For instance, personality traits seen in childhood have been viewed as continuing to exert their effects

well into adulthood (Hampson, 2008). The existence of personality disorders can be seen as evidence of this (American Psychiatric Association, 2013).

EI has often been shown to be quite malleable as an ability that can be improved (Kotsou et al., 2011; Pos, 2019). Many benefits of developing and improving EI have been identified, including increases in health (Martins et al., 2010), happiness (Platsidou, 2013), social relationships (Song et al., 2010), life achievement (Sy et al., 2006), entrepreneurship (Ahmetoglu et al., 2011), income earning potential (Momm et al., 2015), leadership abilities (Goleman et al., 2013), and workplace performance (Goleman, 1998). EI is also studied across various cultures (Austin et al., 2010), as well as across both genders (Lopez-Zafra & Gartzia, 2014).

Individual differences in EI have also been shown to be strong predictors of behaviour throughout one's lifespan (Petrides et al., 2016). This finding is in line with scholars researching EI, who explore the identification, understanding, expression, and regulation of emotions in individuals (Peña-Sarrionandia et al., 2015). In the current study of EI training, I was interested in capturing individual differences, such as gender and culture, and their impact on emotion awareness and regulation. I gauged emotion awareness and regulation differences in individuals prior to- and immediately following the EI workshop. I now discuss the standard measures of EI and my use of the DERS-18 as a proxy measure.

Measures of EI and a Rationale for Using the DERS-18 as a Proxy for EI Measurement

In their meta-analysis of EI measures, O'Boyle Jr. et al. (2011) follow a well-accepted typology introduced by Ashkanasy and Daus (2005) for EI measures. They suggest a tripartite typology: 1) measures like the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT; Mayer et al., 2002) that are intelligence-like, ability-based measures of EI, 2) self-report, trait-

based measures of EI, like the Wong Law Emotional Intelligence Scale (WLEIS; Wong & Law, 2002), and finally 3) more global measures that tap into complex personality variables such as the Bar-On Emotional Quotient Inventory (EQ-i; Bar-On, 1997). They (O’Boyle Jr. et al., 2011) suggest that confusion in the field has resulted from not understanding that each type of measure should be considered separately. They agree that type 2, or self-report measures are both favoured in psychological research and may provide many measurement advantages. These measures have been found by some meta-analyses to be able to predict more than just performance variance on a job and predict more variance in job performance than added explained variance from cognitive and personality measures (Joseph and Newman, 2010).

All measures of EI point to the same dimensions as indicated by Drigas and Papoutsis (2018), which is that perception and awareness, emotion knowledge, regulation, and emotional management are important factors to consider. Of course, O’Boyle Jr. et al. (2011) recognize that the measure of EI is therefore complex. They also realize that global measures can be expensive and time-intensive to apply.

Although a thorough review of EI measures is beyond the scope of this paper, I will briefly review each type of measure and also explain why the DERS-18 was chosen as the study’s dependent measure. This will also help explain the focus of this study on one of the four key tenets of the EI definition – namely, management and regulation of emotions.

The MSCEIT: A prime example of a Type 1 measure

A somewhat recent review (Skaar, 2007) of the MSCEIT suggests that this test is intelligence theory-based, and measures EI abilities through solutions to emotion-related problems. It differs substantially from self-report methods of assessment. Mayer et al. (2002) do not explicitly state the purpose of the MSCEIT, but recommend use of the MSCEIT in the manual,

providing information on its applicability, the principles of its use, and appropriate settings, such as corporate, educational, clinical, and research. The authors of the test do not recommend the MSCEIT as a sole measure of EI, but suggest including this over 140-item measure as part of a broader assessment (Skaar, 2007).

As Pellitteri and Lei (2016) and O'Connor et al. (2019) describe, the MSCEIT is made up of 4 branches, made up of a combined 12 subtests. The first branch is Emotional Perception, made up of subtests called Faces, Landscapes, and Designs. These tasks use 5-point Likert scale questions, and they require the participant to identify the degree to which emotions are present in various human faces, pictures of landscapes, and abstract designs. The second branch is Emotional Integration, made up of subtests called Synesthesia, Sensation Translation, and Facilitation. These tasks also use 5-point Likert scales. They look at emotions in sensory modalities and the use of emotions to facilitate thinking and cognitions. The third branch is Emotional Understanding, made up of subtests called Blends, Progressions, Transitions, and Analogies. The tasks use 5-answer multiple choice questions, and they assess the participant's knowledge of blends of emotions and their complexities, the possibility of change in the intensity of emotions with the passage of time, and the conceptual relations between emotions. The fourth branch is Emotional Management, made up of subtests called Emotion Management and Emotions in Relationships. Participants read short vignettes and answer 5-point Likert scale questions about specific actions used by characters in the vignettes to regulate their emotions and influence others in interpersonal situations (Pellitteri & Lei, 2016; O'Connor et al., 2019)

Skaar (2007) writes that the test consists of an item booklet and a response sheet, and that administration procedures are simple. Apparently, the manual states that the test can be given in individual or group settings. However, one identified problem with the MSCEIT is that it must be

scored by the publishing company, Multi-Health Systems. For this reason, the technical manual provides no conversion tables or standard scores. The test may take up to 40 minutes to administer and is also expensive to score. It was therefore not considered for the current York University Undergraduate Research Participant Pool (URPP) study, which was allowed to be only one hour in duration length in total for participants to gain credit for participation. Furthermore, some data do exist to support the ability of the MSCEIT scores to identify students with difficulties in social relationships and an increased likelihood to participate in behaviors such as smoking, drinking, and acting violently. However, no data suggest that identification with the MSCEIT results in greater accuracy than other variable methods (Skaar, 2007). For these reasons, the MSCEIT was not used in the current study.

The EQ-i: A prime example of a Type 3 measure

Some suggest (Pellitteri & Lei, 2016; O'Connor et al., 2019) that EI is more akin to a trait than an ability (Bar-On, 1997), and for this reason, the EQ-i appears to measure EI as a trait, while incorporating personality factors as well. Dawda and Hart (2000) review the EQ-i and suggest that its subscales have a meaningful pattern of convergent validities with respect to measures of normal personality, depression, somatic symptomology, intensity of affective experience, and alexithymia. This again suggests the non-cognitive and broad-based, personality-based, and pathology-based measurement of EI that this measure taps.

Once again, Pellitteri and Lei (2016) and O'Connor et al. (2019) describe the EQ-i – this measure is also quite long and is a 133-item self-report inventory. Using 5-point Likert scales, participants This measure yields a total EQ-i score, as well as scores for its 5 components and 15 subscales. The first component, Intrapersonal, is made up of 5 subtests – Emotional Self-Awareness, Assertiveness, Self-Regard, Independence, and Self-Actualization. The second

component, Interpersonal, is made up of 3 subtests – Empathy, Social Responsibility, and Interpersonal Relationships. The third component, Adaptability, is made up of 3 subtests – Reality Testing, Flexibility, and Problem Solving. The fourth component, Stress Management, is made up of 2 subtests – Impulse Control and Stress Tolerance. The fifth component, General Mood, is made up of 2 subtests – Optimism and Happiness. Example items on the EQ-i include “When I’m angry with others, I can tell them about it”, “I know how to deal with upsetting problems”, and “I like helping people.”

Much like the MSCEIT, this is an expensive measure, and it is frequently used in the business domain. Due to the expense and time needed to complete this measure, it was also not considered for the present study.

Self-report of EI, or Type 2 measures

In another meta-analysis discussed by O’Boyle Jr et al. (2011), Joseph and Newman (2010) reported that two self-report EI measures demonstrated having some incremental validity over and above personality predictors like the Big 5 and other measures of cognitive ability. As such, O’Boyle Jr et al. (2011) recommended the ease of use and scoring afforded by self-report measures. Advantageous for a number of reasons, the only known present Type 2 measure of EI is the WLEIS (Wong & Law, 2002). The WLEIS was developed by Wong & Law (2002) and is a 16-item self-report trait EI measure using a 5-point Likert-type scale (*1 = totally disagree* to *5 = totally agree*). The WLEIS has a four-factor structure, defined by Self-Emotion Appraisal (SEA), Other’s Emotion Appraisal (OEA), Use of Emotion (UOE), and Regulation of Emotion (ROE). Sample items include “I have a good sense of why I have certain feelings most of the time” (SEA), “I always know my friends’ emotions from their behavior” (OEA), “I always set goals for myself and then try my best to achieve them” (UOE), and “I have good control of my own emotions”

(ROE). Trivellas et al. (2013) found that among the four EI dimensions, only SEA and UOE exerted significant positive impacts on employees. The EI components (OEA and ROE) failed to verify any relationships with dependent measures. Because emotion regulation had been identified as very important in all measures of EI, we used a direct measure of this factor in the current study. Further, while identified as a self-report measure, it is unclear if the meta data available for the WLEIS always uses the measure in this way. For instance, in a recent meta-analysis (O’Boyle Jr et al., 2011), the WLEIS appears to be completed by peers and supervisors. Indeed, the WLEIS appeared not to be completely adequate for measuring one important aspect of EI (i.e., emotional management). Other measures of EI within this realm exist – for instance, the Self-Report Emotional Intelligence Test (SREIT; Schutte et al., 1998) and the Situational Test of Emotion Management (STEM) and the Situational Test of Emotional Understanding (STEU; MacCann & Roberts, 2008). Yet the SREIT has not been adequately investigated, while the STEM and STEU do not properly map on to enough facets of EI (O’Connor et al., 2019). As a result, I employed a direct measure of emotion regulation difficulties as a proxy measure for EI.

The DERS-18 as a proxy measure for EI change

In order to fit into this study’s time and cost structure, I used a short 18-item self-report measure. Unfortunately, however, the DERS-18 (DERS-18; Victor & Klonsky, 2016) cannot be considered as a strong baseline measure of EI. However, since in the current study I was observing whether a short video intervention could indirectly affect important EI factors, I chose, as my dependent measure, this well used and validated measure that tapped into reported reductions in having problems with standard EI domains (DERS-18; Victor & Klonsky, 2016). After understanding the literature on the DERS-18, I became convinced that this measure had a suitable subscale structure for my purposes. The subscale structure at present for this 6-subscale measure

was Awareness, Clarity, Acceptance, Strategies, Goals, and Impulsiveness. I would argue that the first three subscales relate more to awareness and perception and emotion knowledge, and the last three subscales relate more to emotional management. Admittedly, as a self-report measure, the DERS-18 was less interpersonally relevant than intrapersonally relevant. The interpersonal impact of EI was therefore *not* explored by this measure. This was one of the reasons why baseline EI could not be measured here. This was especially relevant for later gender analyses. However, several DERS-18 subscales such as Awareness, Clarity, and Acceptance indicated that the DERS-18 was tapping more than emotional regulation as normally perceived by the content validity of its subscales. Due to the fact that this DERS-18 measure had already been shown to be sensitive to participants' awareness of EI change in the workshop setting (Pos, 2019), and due to the fact that the subscales of the DERS-18 had already been empirically related to very similar EI measure subscales (Victor & Klonsky, 2016), I decided to focus on this measure as a dependent measure. The assumption for the study was that a higher score on the DERS-18 would mean higher difficulties with managing and regulating emotion difficulties. This would mean a lower score of EI, without distinguishing between an ability versus trait definition. I fully realize the limitations of the current investigation due to having made this decision.

It should also be noted that the DERS-18 is a measure that has been tested across culture, gender, and clinical versus non-clinical populations. For instance, it (along with closely related formats of the test) has been validated and used with Brazilian samples (Miguel et al., 2017), Nepalese samples (Singh et al., 2020), Chinese samples (Zhao et al., 2021), and Black American women samples (Mekawi et al., 2021). In addition to being used with cross-cultural and cross-gender samples, the DERS-18 has been successfully validated and used with clinical populations as well. For instance, it shows good internal consistency with populations of adults with emotional

(e.g. anxiety, mood, obsessive-compulsive) disorders (Hallion et al., 2018) and adults with eating disorders (Nordgren et al., 2020). Gender, however, has not been a focus of validation studies as of yet.

Therefore, I used the DERS-18 self-report measure in the current study. The cost of using this measure was that it could not be considered as a strong baseline measure of EI, because it was not an interpersonal nor direct measure of EI.

Let me now return to a discussion of EI as a malleable and acquirable skill.

Soft Skills, Implications, and EI

If one concedes that EI can be malleable, then EI as a concept can be likened to a broad set of skills and capabilities best referred to as “soft skills” (Daniel, 2007). Heckman and Kautz (2012) define soft skills as specific, malleable personality traits, goals, motivations, and preferences valued in the labor market, school, and many other domains. Soft skills can be trained, so they are not necessarily conceptually close to the “hard” stable personality factors. For instance, Robles (2012) articulated soft skills as attitudes, character traits, and behaviours, as opposed to idiosyncratic and technical skills that measure knowledge and aptitude. Soft skills can be described as interpersonal and intrapersonal abilities, particular to specific social contexts that allow individuals to master performance within these contexts (Hurrell et al., 2012). Again, socialization is suggested. In sum, what is often agreed upon across the literature is the fact that soft skills can aid in learning, employment success, and personal growth (Gibb, 2014). However, can EI, conceptualized as a set of soft skills, be improved?

In recent years, an increasing need for students to display soft skill competencies in their educational settings has emerged because these students later become employees and leaders in

business settings (Cotler, 2017; Seetha, 2014). Employees regarded as valuable within work settings are those who display soft skills as well as hard, technical skills (Griffith & Hoppner, 2013). Often including overlapping themes, these skills focus on communication, teamwork, and lifelong learning (Brungardt, 2011; Remedios, 2012; Robles, 2012). Because of this, both the academic and the corporate domain desire more education and acquisition of soft skills in students and employees (Majid & Mulia, 2011; Scott-Bracey, 2011). Add to this the already growing sense that the current generation of graduates entering the work force is perhaps unprepared to handle workforce demands (Gallup, 2014).

Implications of an increased need for soft skills in the marketplace can be seen, and weakness in soft skills such as EI is likely negatively related to both layoffs and cutbacks. Moreover, layoffs occur despite the presence of a variety of technical skills specific to work (Klaus, 2008). In other words, while technical skills are necessary to obtain a work position, they are no longer *sufficient* for maintaining one's position within a marketplace that is highly competitive (James & James, 2004; Lazarus, 2013; McGee, 2007).

The increasing need for soft skills within the workforce has much to do with the disappointment of employers and their unmet needs for new graduates and employees with EI soft skills (Hilton, 2008; Mitchell et al., 2010). Clearly, higher education institutions traditionally focused on developing the technical skills of their students (Gerstein, 2016). Therefore, research has demonstrated a gap in knowledge of soft skills such as EI in many graduates, in fields such as IT, business/accounting, and biotechnology (Andrews & Higson, 2008; Hilton, 2008; Zhang, 2012). Undergraduate students are not being taught adequate soft skills required for life after graduation (Beard et al., 2008; Meeks, 2017). With the current paradigm of learning in place, this may be understandable: the demands on the modern student are high and incorporating soft skill

education within the curriculum may mean sacrificing other important course content (Anthony, 2014). Furthermore, needs of the student body are constantly changing; needs that must be properly anticipated and addressed (Beard et al., 2008). An example of one such need is the flexibility required to deal with the global COVID-19 pandemic, and its demands on the educational system (Adedoyin et al., 2020). These demands include the adaptation of already-existing curricula into formats readily transferable to an online setting, issues that will be discussed shortly.

Soft skills are usually associated with one's EI (Rao, 2012). Indeed, organizations aiming to research the link between high performance and emotions/soft skills have traditionally studied EI (Chin et al., 2015), identifying EI as a component of soft skills critical for learning (Wisker & Poulish, 2015). Low EI tends to correlate with a high employee turnover rate (Siddiqui & Hassan, 2013), and high EI has been correlated with preventing individuals quitting their jobs (Dong et al., 2014). Recent examples of companies using EI to train individuals and prevent attrition include Proctor & Gamble and Federal Express (Chee & Choong, 2014).

EI investigated within student bodies (Fernandez et al., 2012) is also presently viewed as extremely important in undergraduate populations (Iannucci, 2013). However, little research has explored the effectiveness of the *pedagogy* of soft skills (specifically EI training). Such pedagogy might include lessons and workshops in EI, especially aimed at teaching undergraduate students (Jensen et al., 2007; Dacre Pool & Qualter, 2012; Kotsou et al., 2019). Improving the *development* of undergraduate students' EI may be of paramount importance, contributing to the proper preparation of these students for entry into the marketplace.

Cultural Background and EI

Humans are cultural beings – their actions, feelings, and thoughts are acted out through a lens of cultural belonging (Bruner, 1990; Matusov & Marjanovic-Shane, 2017). Emotion and EI are likewise also interpreted through a cultural lens. “Culture” has two important facets. Culture defines how one can belong to a particular group according to its rules. As well, a particular *group of individuals* associating with and relating to each other (Heine, 2015) can also form a culture of sorts. Knowledge or information acquired from specific members through social learning (Richerson & Boyd, 2008) includes ideas, habits, practices, or beliefs. Therefore, a group of individuals often exist via a shared cultural context (Heine, 2015).

Studies examining emotions and EI have been largely developed in Western, more individual-oriented contexts (Chen, 2019). Still, there remains an ongoing debate about a shared, “universal” concept of “emotions” versus the constructed nature of emotions. While all humans have the capacity to be emotional, the different emotional processes (e.g. experiencing, expression, etc.) are heavily influenced by culture. (Cole & Tan, 2015). The ability to recognize and manage certain emotions in oneself and in others can depend on one’s cultural frame of mind. This ability does not necessarily seamlessly transfer between different cultural contexts (Mayer & Salovey, 1997). So while some studies have found evidence for the universality of the existence and recognition of the basic human emotions, such as happiness, surprise, sadness, anger, disgust, and fear (Ekman et al., 1969; Ekman, 2003), more recent research is increasingly finding evidence that emotion is *context-dependent* (Barrett et al., 2011; Gendron et al., 2014; Jack et al., 2012). For example, people are better at recognizing and correctly perceiving emotional states and expressions from those of the same culture (Adams et al., 2010; Brambilla et al., 2013; Chiao et al., 2008; Rule et al., 2010). Emotional cultural display rules have also been shown to vary within

cultural settings (Ekman, 2003; Matsumoto & Ekman, 1989) – culturally specific rules exist regarding appropriate facial expressions as well as the allowable intensity with which emotions are expressed (Heine, 2015, Matsumoto et al., 2008). In addition to display rules, the physical sensation of the emotion has also been shown to be experienced differently across cultures. For instance, East Asians have been found to be less attentive to their visceral states in relation to Westerners (Ma-Kellams et al., 2012; Ryder et al., 2008), Ghanaians have been shown to be less likely to attend to their emotions in relation to Americans (Dzokoto, 2010), and the Japanese have been shown to be less likely to report having felt emotions than Americans (Kitayama et al., 2000).

Another important factor to consider within a cultural framework of emotions and EI is the individual's independent or interdependent view of self. Markus and Kitayama (1991) write that an individual with an independent view of the self sees his/her identity as being derived from his/her inner private, personal, unique attributes, stable across situations and timespans. Alternatively, an individual with an interdependent view of the self sees his/her identity as derived from the interaction of multiple relationships. An interdependent view of the self is relational, less stable, and less permanent over time. Individuals with this view of the self are part of a larger, perhaps dynamic social unit and identity. The concepts of the independent and interdependent views of the self are closely associated with those of individualistic and collectivistic cultures, respectively. In this study, I will use these terms interchangeably. Members of individualistic cultures generally experience themselves separate and distinct from others in their cultures, and elaborate on independent aspects of themselves. On the other hand, members of collectivistic cultures generally experience themselves as members of close, significant relationships and groups, and therefore elaborate on interdependent aspects of themselves (Heine, 2015). Countries like the United States, Canada, England, and other Western nations are typically viewed as

individualistic cultures; Latin American and Asian countries, as well as some African, southern European, and eastern European countries have been typically categorized as those having collectivistic cultures (Hofstede, 1983; Schwartz, 1994; Triandis, 1993; Verkuyten & Mason, 1996).

Those with an independent view of the self can experience emotions as a result of how events affect them personally. Those with an interdependent view of the self may experience emotions as a result of how events affect them and others close to them. There may also be a greater focus on harmony in interdependent cultures (Heine, 2015). This distinction can be seen in the cultural emotion literature. Those from independent/individualistic cultural backgrounds may have emotional experiences that are solitary and intrapersonal, as opposed to those from interdependent/collectivistic cultural backgrounds, who may have more emotional experiences that are interpersonal and group-related (Boiger et al., 2013; Boiger et al., 2014; Kitayama et al., 2006; Mesquita, 2001; Savani et al., 2013; Uchida et al., 2009; Uchida & Kitayama, 2009). When conceiving of an EI workshop for undergraduates from many cultures, these distinctions may impact the intervention's effectiveness in a multicultural environment.

In terms of emotions, this distinction may be important. A question is whether cultural milieu will moderate the impact of an EI workshop and be more effective or differentially affect for/in particular cultural milieu. This could indicate that the strength of the effect (or differences in effectiveness) of the workshop will depend on whether someone's culture is individualistic or collectivistic (Fairchild & MacKinnon, 2009). A moderation model can test whether a dependent variable like EI "takes" more or differently across levels of culture. Moderator variables affect the strength and/or direction of the relation between a predictor and an outcome: enhancing, reducing, or changing the influence of the predictor. Moderation effects are typically viewed as an interaction

between factors or variables, where the effects of one variable depend on levels of the other variable in the analysis.

I therefore sought to explore the relationships among cultural backgrounds and the effectiveness of an online EI intervention. I had a moderation hypothesis and assumed that students from collectivistic cultures would likely experience more prohibitions against expressing, and more difficulty being aware of, individualistic feelings.

Gender and EI

Gender is also an important factor in studying emotions and EI. Gender represents a subgroup within any culture, and gender subculture can “trump” more obvious cultural memberships (Disch, 2009). Previously, gender has been shown to be correlated with significant differences in the levels of EI displayed (Bindu & Thomas, 2006; Fernández-Berrocal et al., 2012; Naghavi & Redzuan, 2011). Several sources within the empirical literature point to varying levels of EI across genders, differences explained through both social and biological lenses (Fernández-Berrocal et al., 2012). For instance, Lopez-Zafra and Gartzia (2014) found that gender stereotypes had a great impact on EI self-report scores. They explained that “gender stereotype beliefs attribute specific characteristics to women and men and have a prescriptive element; determining whether specific behavior is appropriate for a woman or a man”. Brackett et al. (2004) found discernible patterns in the differences of EI scores between men and women – specifically, they found that women showed higher levels of EI than men, which they explained as potentially due to the fact that women are involved in the motherly role of child-rearing. This role may require high levels of EI. Women have been considered as those doing more emotion work within any culture (Erickson, 2005).

In the EI and leadership literature, there has also been some indication that men and women gravitate to different emotional styles as leaders (Eklund et al., 2017). Men tend to be less interested in maintaining relationships, while women “tend to and befriend” others (Taylor et al., 2000). Sulaiman (2013) also found that women had a higher EI level than men, while also assessing psychological adjustment and depression. They concluded that women are better at certain intrapersonal and interpersonal aspects of emotions – specifically, understanding and expressing their emotions, as well as correctly understanding the emotions of others. The differing expression of specific emotions across genders has also been of note. Women have been shown to report feelings of shame, guilt, sadness, and fear, while men have been shown to report feelings of hostility and anger (Fischer et al., 2004). While there exist within the empirical literature studies that show inconclusive or opposing results in comparison to the above trends (e.g. Carr, 2009; Hen & Goroshit, 2011), the majority of outcomes show women displaying higher levels of EI than men across a variety of situations and models (e.g. Dhani & Sharma, 2017; Snowden et al., 2015; van Dusseldorp et al., 2011).

Emotional competence is viewed as a particularly desirable leadership capacity for women (Jack, 2001). This is partially due to the gender stereotypes that may hamper women’s progress through leadership ranks (Heilman, 2012). The number of top-tier women leaders across various organizations remains low (Guppy, 2012; McDonagh et al., 2014). Moreover, while men “good leaders” are typically viewed as competitive and agentic, women displaying these characteristics are often viewed as “unfeminine” (Anderson & Brown, 2010; Ragins & Winkel, 2011; Eagly, 1987). A particularly pertinent example of an insidious gender stereotype for women leaders remains the expression of adaptive anger (Kooper & Epperson, 1991). For men, showing adaptive anger can support assertive decision making, increase confidence, and motivate resources. On the

other hand, women leaders who show adaptive anger are often judged as less competent than men or than other women not showing the same level of emotions (Brescoll & Uhlmann, 2008). While emotional expression in men is seen as justifiable within organizational settings, the same emotional expression in women is thought of as a consequence of being “bitchy” (Ellemers et al., 2012). Therefore, although women report experiencing emotions more intensely than do men (Deng et al., 2016), they find themselves in a position of working to regulate negative emotional experiences more often (Nolen-Hoeksema & Aldao, 2011). This finding may have adverse health consequences for women. Perhaps due to the different perceptions of emotional expressions in genders, women may be more at risk of depression due to anger expression (Van Doren & Soto, 2020). Gender rules, culture, and prohibitions, then, play a role in a conceptualization of EI and emotional competence. It follows that the effects of gender on the outcomes of the current EI workshop are similarly of interest.

It is unclear whether the impact of gender moderates (impactfully differs for a particular gender) the potential effectiveness of the workshop. This will be examined in the current study.

Online Learning

As a pedagogy, online learning has received mixed reviews in recent years. Presented as both a dynamic method of utilizing and teaching, it can also lack consistency and quality (Cotler, 2017). Perceived negative differences between the online and face-to-face formats of education may, however, be exaggerated. Academic leaders (77%) view online learning methods to be equally, if not more effective, than face-to-face formats (Allen & Seaman, 2013). Other researchers find no significant differences in outcomes, course passing rates, final exam scores, and standardized test scores (Bowen et al., 2013). With current overall growth of enrolment in online learning courses (Allen & Seaman, 2013), the result has become a steady increase in the offering

of online courses by higher education institutions (Baker et al., 2019). Platforms such as edX and Coursera offer massive open online courses (MOOC), with edX offering MOOCs from Harvard, MIT, and Berkeley. Coursera also offers MOOCs from many universities, including Duke University and the University of Pennsylvania (EDUCAUSE, 2012). Compelling reasons exist for the increased adoption rate of online courses. MOOCs are open to a variety of students of different ages, different interests, and different backgrounds, and pose few financial costs for participation (de Jong et al., 2020). Online courses are also plausible solutions for extreme weather conditions impacting learning (Watson et al., 2011). Perhaps most important, online education has recently become the global norm. A previously implausible pandemic has forced planet-wide quarantine and increases in online learning.

On March 11, 2020, the World Health Organization (WHO) declared the COVID-19 outbreak a global pandemic (MacKinnon et al., 2020). Country-wide quarantines forced academic institutions, including those previously reluctant to change pedagogical approaches (Adnan & Anwar, 2020; Dhawan, 2020), to necessarily adopt online learning modalities. In other words, the COVID-19 pandemic exposed the fact that traditional in-person, brick-and-mortar-based education systems were susceptible to external danger (Bozkurt & Sharma, 2020). While challenges to online learning throughout the pandemic were certain, such as socio-economic factors, pet intrusions, and compatibility of subject matter (Fishbane & Tomer, 2020; Manfuso, 2020; Murphy, 2020), great opportunities were also present, such as the promise of research, technological, and socio-economic innovations (Adedoyin et al., 2020; Beech, 2020; Manfuso, 2020).

Delivery of course content can be traditional brick-and-mortar, web facilitated, blended/hybrid, and completely online. Traditional courses are taught with an almost exclusive

face-to-face, in-person focus. Web facilitated courses may be looked at as the “modernized” versions of traditional courses, using online platforms to post the syllabus and assignments. Blended/hybrid courses are in use throughout undergraduate courses and utilize both face-to-face meetings and online content delivery, with anywhere from 30 to 79% of content being delivered online. Finally, the online “proper” courses take place almost exclusively over the internet, and have few face-to-face meetings (Allen & Seaman, 2013). Few studies have looked at the development of EI in undergraduate students (Nelis et al., 2009; Dacre Pool & Qualter, 2012; Yilmaz, 2009; Grant et al., 2014). Less research has focused on EI that has an exclusively online lens. While some studies have looked at the development of more general soft skills through an online format (Moore & Pearson, 2017; Myers et al., 2014), few have done so with a focus on EI specifically (Cotler, 2017). Furthermore, previous studies have not utilized a fully online format of course delivery. Myers et al. (2014) obtained results that were favourable for the teaching of soft skills through a virtual environment, showing that online teaching of said material can be just as effective as a face-to-face teaching format.

EI, Emotion-Focused Therapy, and Workshop

Mayer and Salovey’s (1997) definition of EI was discussed previously. Their definition captures the essence of their model of EI as an ability. Mayer and Salovey’s conceptualization of EI combining cognition and emotion (Mayer et al., 2000) is a four-branch model. These branches include: perceiving emotion, facilitating thought using emotion, understanding emotions, and managing emotions (Mayer et al., 2016). The first branch, perceiving emotion, encompasses perceiving what emotions fit what situations, meaning an individual correctly appraises emotional situations and knows where one can express an emotion. It refers to the abilities of identifying emotions in all of one’s feelings, thoughts, and physical states; perceiving emotions in others

through non-verbal expressions (e.g., facial expressions, vocal cues, body language, etc.); expressing one's emotions accurately, within the right context; and discriminating between accurate and non accurate emotional expressions (Mayer et al., 2016). It is clear that this component or factor of EI is very complex. The second branch, facilitating thought using emotion, is also complex. It is concerned with permanently linking emotions and cognitions into cognitive-affective schema (Cure, 2013). It refers to several abilities that point to using emotion to think better and more clearly. These abilities include: generating emotions as an aid for memory and judgment; generating emotions to facilitate relating to another person; prioritizing thinking and cognition based on present emotional state; selecting problems according to present emotional state, so that cognition is facilitated. The third branch of their model, understanding emotions, encompasses many aspects concerning use of emotional knowledge. It refers to the abilities of using emotion labels accurately; knowing the precursors, meanings, and significance/results of emotions; understanding when mixed and/or complex emotions are valid; recognizing the importance of differences in culture in the evaluation of emotions; knowing the difference between emotions and temporary mood states; and understanding the influence of the specific situation/conditions on the emotions of a person. Again, we have a complicated and multifaceted EI factor. The final branch, managing emotions, is mostly concerned with regulation. It refers to being able to: engage with helpful emotions, while disengaging from unhelpful emotions; monitor emotions and arising reactions to determine whether they are helpful; evaluate strategies for maintaining, intensifying, or reducing emotions as desired; and effectively manage one's own (as well as others') emotions to reach desired (or mutually desired) outcomes (Mayer et al., 2016).

The current intervention is an online EI workshop, with roots in an in-person, 9-week program previously developed at York University and found to be effective (Pos, 2019). This will

be described more thoroughly in the method section. A record of the current intervention as it appeared to current participants can also be viewed in Appendix A. This program drew heavily from various models of EI, such as that of Mayer and Salovey (1997), and emotion-focused therapy (EFT) principles (Elliott et al., 2004). EFT is an empirically supported humanistic treatment (Salgado et al., 2019). Emotion is at its core. EFT regards emotion as the “fundamental datum” of the human experience (Pos & Greenberg, 2007) and views activated emotion schemes as the main sources of experience. EFT holds that emotions can only be understood through reflections on the experiences that they produce. These experiences, available to awareness, can be reflected upon so an individual can make sense of emotion. One important issue is that EFT teaches individuals two ways of looking at emotion. One perceptual path is to know emotion categories, such as sadness when one experiences loss, or anger when one experiences violation. The other important emotional distinction that EFT teaches is that emotion schemes should be classified into four types of emotional responses. I will define each emotion reaction type: 1) Primary adaptive emotion responses are immediate universal emotional responses appropriate to a situation and helpful in guiding an individual to take appropriate action. An example includes primary adaptive anger, which calls attention to one’s need for fairness/respect, and where one feels that there has been a violation. This emotional response helps one assert one’s boundaries. It is important for individuals to know if they are having this type of emotion and to trust it as making sense. 2) Primary maladaptive emotion responses are also important to know. These immediate emotional responses are not appropriate to the present situation. These are overlearned responses from past experiences, which may often have been traumatic. We teach our students to recognize when they are reacting emotionally this way. These emotion responses have experiential qualities that differ from primary adaptive emotions. 3) We also teach students about secondary emotion responses, which are any

emotional responses *to* primary emotion responses, be they adaptive or maladaptive. This is where culture often plays a role, and may include (for example) a man feeling shame (a secondary emotion response) as a result of having initially experienced fear (a primary adaptive emotion response) in a dangerous situation, perhaps due to believing that experiencing shame is “unmanly”. We also teach that individuals may have secondary emotions for two reasons. Firstly, perhaps individuals cannot tolerate the deeper level of feeling, or secondly, individuals may not be permitted to feel or express particular emotions because of rules associated with gender, culture, etc. We also help our students become aware of the experiential qualities of secondary feelings. Finally, we teach about the last distinction of emotion reactions, which are 4) instrumental emotion responses. These are reactions an individual may use to control and influence others. We teach our students to realize that they can use an emotional expression to manipulate another person without actually feeling that emotion. Instrumental emotion responses may be habitually learned, and may not be conscious or deliberate. An example includes a display of rage in order to intimidate or motivate others (Pos & Greenberg, 2007). The reason why these distinctions are so important is because EFT views transformation of emotion from maladaptive or secondary to adaptive emotion as very helpful. In order for an individual to experience this transformation of emotion, they must first be aware of the various emotional types.

Some of EFT’s views on emotional change dovetail with views introduced in the Mayer and Salovey (1997) model of EI, but there are important differences. EFT adds a number of skillful aspects to EI. One is teaching about the types of emotional reactions. The other important aspect of EI from an EFT perspective is the EFT focus on emotional needs (Pos et al., 2008). We teach our students that primary adaptive emotional responses reflect the activation of universal need-situation matches, that primary maladaptive emotion responses signal chronically unmet needs,

and that secondary emotion responses signal our need to regulate our emotions. Needs are explicitly talked about in an EFT model. The EFT and Mayer and Salovey models both see emotional change occurring through awareness, regulation, and reflection. Awareness is a fundamental principle. Becoming aware of one's feelings and all of the components that emotions have (including their proper labels, origins, and causes) allows one to reconnect to one's needs (not explicitly described in the Mayer and Salovey model of EI) signalled by the emotions. We teach our students that regulation of emotions may involve being better oriented to the reactions one is having, being able to describe emotions in words, and using skills to remain in a zone of optimal arousal. As opposed to decreasing emotions to a minimum or increasing them to a maximum, we help students realize that they can feel too much or not enough, and that they have to know what they are feeling to be able to act adaptively from them. The next principle of emotional change is reflection, an important process that allows for the exploration of emotional experience. This reflection allows for a more congruent experience of the self. We teach students to reflect on self-critical voices within the self, the fact that these voices may be identified, or the agency of the self within certain triggering environments. The fourth principle of emotional change is transformation. Using the previous three principles to access maladaptive emotions, the final goal of EFT is to transform these emotions to more adaptive counterparts (Pos & Greenberg, 2007).

The in-person predecessor of the current online workshop was based on EI and EFT principles, operating on a model of "ARRIVE aT PEaCE" (Pos, 2019). This model highlights intrapersonal and interpersonal dimensions of emotions. The intrapersonal portion of the model is "ARRIVE", and refers to "Awareness", "Regulation", "Reflection", "Informed action", "Validation", and "Evaluation" of emotions. As you can see here, these factors or aspects are coherent with Mayer and Salovey's model of EI. The "aT" portion of the model is "and

Transformation”, referring to the EFT awareness that maladaptive emotions can be shifted, regulated, and changed. The interpersonal portion of the model is “PEaCE”, and refers to “Presence”, “Empathy”, “and Compassion”, and “Effective communication”. All of these intra- and interpersonal skills are necessary to master EI across dynamic social relationships (Pos, 2019).

The principles put forth in this model of ARRIVE aT PEaCE were adapted into the current intervention. Again, the workshop proper will be described more thoroughly in the method section. The 9-week program was ambitiously changed to fit a 40-minute period, distilling the most important aspects of the workshop down into four 10-minute learning/teaching videos. (Appendix F) The first video introduced and discussed the basic principles and facts of emotional change. This included knowledge concerning ideas about how to be aware, what aspect of regulation one should consider, and also some knowledge of interpersonal emotional consequences. It also discussed commonly held cultural myths about the experiencing and expressing of emotions. The second video introduced the emotion reaction types of primary adaptive emotional responses, primary maladaptive emotional responses, secondary emotional responses, and instrumental emotional responses. It focused primarily on the first two of these four (primary adaptive emotional responses, primary maladaptive emotional responses), going over several examples of each. It further introduced skills that may be potentially useful in regulating emotions in order to reach a state of optimal arousal. The third video expanded on these skills, focusing primarily on secondary emotional responses and instrumental emotional responses. Finally, the fourth video brought together the concepts introduced in the previous videos, consolidating the ideas and introducing skills to aid in interpersonal emotion regulation and management. We believed that the online EI intervention and the EFT knowledge base would provide helpful EI education to our undergraduate population.

Current Study

The primary objective of the current study was therefore to address the existing gap between the online and EI fields of education (Benito-Osorio et al., 2013). I wanted to test the potential success of teaching an EFT model of EI for reducing emotion domain problems while also exploring participants' initial goals, family expressiveness culture, cultural background, and gender. I explored the impact of these variables on attendees' learning of EI as potential moderators. The paucity of research on online EI development in undergraduate students assumes a need for an intervention of this type and understanding the effectiveness of EI program development in this population is essential. The primary intervention in this study, the online EI workshop, was developed with this goal in mind (see Appendices A to F). This exploratory study aimed to test the efficacy of an online modality of the workshop in increasing undergraduate EI levels.

Hypotheses

Given that previous versions of the EI workshop had been found effective in increasing EI, it was hypothesized that:

1. After undergoing the online modules of the EI workshop, undergraduate students will report increased levels of emotional awareness, as well as decreased difficulties with emotion regulation strategies and emotion acceptance, as measured by the DERS-18 (Victor & Klonsky, 2016).
2. Cultural background will moderate responses on the DERS-18 and impact qualitative responses to the workshop.
 - a. Consistent with the literature on cultural background and EI, those from an individualistic cultural background will express fewer difficulties with emotion

- regulation as measured by the DERS-18 at intervention onset and will show a greater response to the intervention.
- b. Family expressiveness culture, as measured by the FEQ (Halberstadt, 1986), will mediate responses on the DERS-18. It is assumed that family expressiveness culture will mediate the impact of normative culture on an individual's EI. The degree to which a family is culturally embedded will proximally impact the outcome for individual responses to the EI workshop. Therefore, the family will be a proximal cultural influencer.
 - c. Participants from a collectivistic cultural background will qualitatively express more needs to regulate emotion than will those from an individualistic cultural background.
3. Gender will moderate responses on the DERS-18 and impact qualitative responses to the workshop.
- a. Consistent with the literature on gender and EI, women will express fewer difficulties with emotion regulation as measured by the DERS-18 at intervention onset and will show a greater response to the intervention.
 - b. Women will express more needs to regulate their emotions than will men, as seen in qualitative responses.

Method

The study received ethical approval from the appropriate REB offices at York University. All approved measures and the overall website architecture can be viewed in Appendix A through Appendix I. Appendix A shows a flow chart that displays the progression of forms, measures, and web pages presented to the participants. Appendix B shows the consent form. Appendix C shows

the pre-intervention demographic questionnaire. Appendix D shows the Family Expressiveness Questionnaire (FEQ; Halberstadt, 1986). Appendix E shows Degree of Emotional Regulation Scale 18 (DERS-18; Victor & Klonsky, 2016). Appendix F shows the videos used as the intervention. Appendix G shows the post-intervention qualitative questionnaire. Appendix H shows the debrief page, redirecting the participants to the study webpage and more information. Appendix I shows the website prepared for further debrief, extra information on EI, and supplementary material and resources on the topic for participants.

Participants

The sample consisted of 180 undergraduate students from York University, recruited through York Undergraduate Research Participant Pool (URPP). The primary inclusion criterion was being an undergraduate student at a Canadian university, which was satisfied with the recruitment occurring through the URPP. All participants were URPP valid.

Measures

Degree of Emotional Regulation Scale 18 (DERS-18; Victor & Klonsky, 2016). This short 18-item self-report measure is comprised of 6 subscales/subfactors with 3 items, each measuring a different facet of emotional regulation: 1) awareness of emotion in self and others (Awareness), 2) clarity of perceiving emotion (Clarity), 3) ability to achieve goals while experiencing emotional arousal (Goals), 4) impulsivity issues related to emotion (Impulse), 5) nonacceptance of emotion (Nonacceptance), as well as 6) emotional regulation strategies (Strategies). Participants use a 5-point Likert scale to respond to each prompt by selecting one of five frequency options, ranging from “Almost Never” to “Almost Always”. It is derived from a longer version of the scale. The original version with 36 items (Gratz & Roemer, 2004) was considered too long for the present study. Participants self-assessed their level within each of the

six categories using the 18 items. A decrease in emotional regulation difficulties was represented as a decrease in 5 of the 6 subscales. One exception was the “Awareness” subscale, which is reverse scored. Sample items on the DERS-18 include “I have no idea how I am feeling” (Clarity), “When I am upset, I believe that I will remain that way for a long time” (Strategies), and “I pay attention to how I feel” (Awareness). The DERS-18 has shown a very high internal consistency, with subscale Cronbach’s alphas ranging from .77 (Awareness) to .9 (Goals and Impulse). The overall scale has a Cronbach’s alpha of .91, showing good validity and reliability (Victor & Klonsky, 2016).

Family Expressiveness Questionnaire (FEQ; Halberstadt, 1986). This 40-item self-report measure has 4 subscales, each made up of 10 items. It assesses the participants’ memory of the family expressive culture which they experienced while growing up. These subscales were: 1) positive-submissive expressions (PS), 2) positive-dominant expressions (PD), 3) negative-submissive expressions (NS), and 4) negative-dominant expressions (ND). Participants use a 9-point Likert scale to respond to each prompt by selecting one of nine frequency options, ranging from “1 (Not at all frequently)” to “9 (Very frequently)”. Items on the FEQ include “Showing forgiveness to someone who broke a favorite possession” (PD), “Showing contempt for another’s actions” (ND), “Exclaiming over a beautiful day” (PS), and “Crying after an unpleasant disagreement” (NS). The FEQ has shown a high internal consistency, with subscale Cronbach’s alphas being .88 (PS), .87 (PD), .75 (NS), and .88 (ND).

Demographic Pre-Intervention Questionnaire. This 12-item measure allowed the researcher to gather a variety of information prior to presenting the study material. Specifically developed for the current study, information gathered using this measure included age, sex, gender, cultural background, religious background, and relationship status. An example of an item on the

measure was “My highest level of completed education is:”. Responses on the measure include an extensive array of options, and respondents were allowed to select the relevant option in each case. Each item was also accompanied with an option to forego responding, “I do not wish to respond to this question.” Certain items included open response fields.

Qualitative Post-Intervention Questionnaire. This 4-item qualitative measure (see Appendix G) had been shown to be sensitive to change after the workshop (Pos, 2019). The mixed qualitative and quantitative measure sampled participants’ goals for having participated in the workshop, as well as the participants’ subjective Likert scale ratings on the effectiveness of the intervention as a whole for achieving the said goal. A qualitative post-measure questionnaire presented two items using an open format, each followed by a multiple-choice item. The open-format items each took the form of “My [first/second] goal for partaking in this Emotional Intelligence Online Workshop was: _____”. This was followed by an open field which allowed respondents to use their own words to describe their goal. The Likert-scale items took the format “The degree to which I feel I achieved my [first/second] goal is:”. The 5 constructed Likert response options ranged from “I achieved my goal” to “I moderately achieved my goal” to “I did not at all achieve my goal”.

The Workshop

Each of the four videos used in the workshop were made by the primary investigator of this study (Alan Kian) alongside Dr. Alberta Pos. The script (main text) of the videos were based on the ARRIVE aT PEaCE model (Pos, 2019), created by Dr. Pos and used in several in-person workshops. Alan had previously observed a 5-week iteration of this workshop. Further, he had directed and acted as consultant on a 50-hour online academic lecture series at the University of

Toronto (Vervaeke & Kian, 2019). A combination of text, graphics, and stock footage was used in creating each video. Alan was the narrator for each video.

Video 1

The first of the four videos started with an introduction to the workshop. It introduced the concepts of increased awareness, increased regulation, and increased knowledge of interpersonal consequences. The value of different emotions was discussed, as well as the idea that thoughts impact emotions. Several common “emotional myths” were debunked, including the idea that emotions are irrational, emotions are either “good” or “bad”, and showing emotion is weak. The speed at which emotions operate was discussed, and the emotional zone of optimal arousal was introduced. The video concluded by putting the concepts learned during the video into the context of awareness, regulation, and interpersonal consequences. The script for this video can be accessed here, and the actual video link is: <https://youtu.be/KDHmp6BChjg>

Script 1

Emotions can be confusing. Sometimes we know why we feel a particular way, and other times we don't. So, emotions can leave us stumped. Basic knowledge of our emotions can help us understand ourselves and our feelings, and they can help us accept and regulate them better. These videos will help facilitate your emotional competence so that you can contribute emotional value to yourself and others and become better human beings.

These videos will teach you why emotions are important and how to recognize your feelings from their universal characteristics. We will also learn the difference between healthy and problematic emotions, how to manage emotions better, and what the interpersonal consequences of emotions can be. We will be your teachers and guides and provide examples of the concepts

being taught. After you go through these videos, you should have increased emotional skill. This means that you will have more emotional awareness, more emotional control, as well as know more about the interpersonal consequences of emotions. People seeking emotional skills have identified these dimensions as their themes of interest. We agree, and hope you do too.

Let's start with the value of emotions. When emotions are adaptive, they are our biological, high speed radar that gives important information about our environment. Adaptive emotions are triggered in particular situations depending on a need and are affected by how you think, as well as cause your body to act to serve your need in that situation. Your emotion expression communicates to people who are emotionally smart. They can guess what you need in that situation if they know emotions well.

Why are there different emotions? Emotions are made up of different parts. A situation elicits a particular feeling, you have a need in that situation, you have thoughts in that situation, and your body tends to act to serve your needs in that situation. Fear is triggered by scary situations and communicates your needs to be safe. When you don't feel safe, you freeze, hide, or run away to get safe. Sadness is triggered by loss and communicates your need to keep important things or people. When you lose something important, you cry, withdraw, or reach out to get comfort. Anger is triggered by violation of you or your expectations. When you feel violated or thwarted, you tell people to stop or remove an obstacle that is thwarting your progress. Guilt is triggered by your "committing a crime". You repair the wrong that you've done so that you can feel blameless again. You make amends and say you're sorry. Shame is triggered by feeling worthless and completely unworthy. When you feel that way, you usually hide yourself and shrink away. So there is always a match between situation, need, action, and the specific triggered emotion.

Thoughts impact emotion too. The way you feel can depend on how you view a situation and yourself in it. If someone has learned that “I have to be perfect to be worthwhile”, they feel bad or ashamed when they make a mistake. If someone has been taught that the world is a dangerous place, they feel a lot of fear when they face a dangerous world. If they have learned that they can never accomplish anything, they feel loss and sadness or even shame for not being good enough. These are how thoughts can lead to particular emotions.

One big problem is that many cultures don't value feelings, and view emotions as irrational and useless. To belong, we often obey cultural myths. Let's take a look at some common emotional myths and debunk them:

1) Emotions are irrational.

Emotion and reason are not opposites. They complement each other. Evidence shows emotion helps us solve problems and make decisions. Dr. Damasio says people with damage to their emotion awareness centres cannot make decisions well. Dr. Williams Woolley has found that intelligent groups have socially sensitive and emotionally intelligent members.

2) Emotions are either “good” or “bad”.

Feelings aren't positive or negative. They are informative and orienting. They tell us what's going on and how to survive. Remember – emotion gives you specific information: fear tells us about danger, anger tells us about violations like unfairness, loneliness communicates what we miss.

3) Emotions endure a long time.

Emotions sometimes feel like they will never stop. But they do. If emotions last, they are often kept going by our problematic thoughts. Without thoughts, typical emotions last only a few minutes and are like waves that rise, crest, and fall.

4) Being emotional means being out of control.

Emotions can activate automatically and feel urgent and uncontrollable. This can get us into trouble. We'll learn more about that soon, but emotion arousal can also not be high enough. If we're like robots, we don't have access to information that we need to be wise. Emotion regulation strategies keep emotion arousal at just the right level: to not be emotionally overwhelmed, and to not be emotionally blocked.

5) Showing emotion is weak.

Professional life may ask you to be rational and display being at the top of your game. But consciously sharing emotions with others when it's socially appropriate to do so can draw people to us and be a sign of strength. It makes us stronger humans to not be afraid of expressing heartfelt emotions.

Emotions are fast. Now that we have looked at myths, let's consider how fast emotion is. Science says emotions are faster than reason alone. Our emotion centres receive information automatically and our faces and bodies express emotional information before we are even aware of it. We can feel out of control when emotion is fast like this. Knowing each category of emotion gives you more control and expertise in perceiving feelings. We suggest learning about adaptive emotions, and we will help you with this in the upcoming videos.

So, let's summarize this video. So far, we have told you that emotions are made up of specific parts. Situations, needs in those situations, and the way you think about the situation and

yourself. We also told you that emotions organize your body to serve your needs in that situation. Working with situations, your needs in them, your thoughts, and your bodily expressions during your emotions can provide you with important opportunities to regulate and control emotions. But what's useful to know right now about emotional regulation is that you're always more vulnerable to having emotions if you haven't slept, are sick, have not eaten, taken mood altering drugs, or are in the presence of emotional triggers. Emotion regulation is harder when you are vulnerable. Again, let's make clear that optimal emotional management means not having too little or too much emotion and instead being in the optimal zone of emotional arousal, where you can recognize an important situation and also think clearly and perform well. Too little emotion means you're too intellectual and out of touch. Too much emotion means you cannot control your body, mind, and behaviour. People who are emotion-phobic overregulate emotion. People who can't control their emotions underregulate them.

So, we discussed awareness, regulation, and interpersonal consequences. For increased awareness: emotions are made up of parts – classic situations and our needs in them, as well as thoughts that we have about the world and ourselves and actions that we tend to take. These all indicate a specific emotion. Emotions can be categorized by these different situations and our needs in them. For increased regulation: good emotion regulation keeps emotional arousal at the right level – not too low, so that we still get emotional messages, and not too high, because we want to think and act appropriately. For increased knowledge of interpersonal consequences: cultures may not value emotion, and even have emotion myths that are wrong. Emotions are unavoidable because they happen automatically. We need to champion the value of emotions in our cultures.

Video 2

The second video introduced a classification of emotion reactions – primary adaptive emotional reactions (PAEs), primary maladaptive emotional reactions (PMEs), secondary emotional reactions (SEs), and instrumental emotional reactions (IEs). Using the scaffolding of awareness, regulation, and interpersonal consequences, PAEs and PMEs were discussed in depth. The value of each emotion in each specific situation was discussed, as well as common PMEs and potential methods of dealing with the consequences of these emotions. This included helpful reactions to anger or anxiety. The script for this video can be accessed here, and the actual video link is: <https://youtu.be/vOq2B3fZ2Mg>

Script 2

In video 2, we're going to completely turn your head around to help you understand that there is more than one way to look at emotion. You learned in the first video that emotion can be classified into categories. Each emotion, be it sadness, fear, or anger, can be classified by its own special situation and need. But we can also use another way of understanding emotions by organizing them into different classes of emotion reactions. That's what we will talk about now. At the end of this video, we'll put the categories of emotions and emotion reaction types back together so that you understand both ways of looking at emotions.

There are four emotion reaction types that we will talk about. These are: primary adaptive emotional reactions (PAEs), primary maladaptive emotional reactions (PMEs), secondary emotional reactions (SEs), and instrumental emotional reactions (IEs). In this and the next video, we will describe how to be aware of each emotional reaction type, regulate each emotional reaction type, and better understand the interpersonal consequences of expressing each emotional reaction type.

To begin, let's look at the primary adaptive emotions. These we learned about in the first video. Primary adaptive emotions come fast to orient you and give you valid information about your environment. The important thing is that they relate to universal needs that anyone would have in a situation. We all need to be safe and we all need to be respected. When you feel fear because you're not safe, that makes sense. If you feel disrespected, you feel anger. That makes sense too. So primary adaptive emotions give you valid, orienting information. You feel alert, fresh, and grounded when you have an adaptive emotion, since the adaptive reaction makes sense and fits the situation that you're dealing with. You feel whole, present, and smart because your adaptive emotion is telling you what's really going on. Primary adaptive emotions express quick, biological logic. Your body perceives something important that is happening and is relevant to a valid universal need. You need to pay attention to the emotion and use emotion information to solve an important problem in the environment. You regulate a primary adaptive emotion by meeting your need. To do that, you need to orient to the situation, use your emotion and ask yourself "what do I need?", and take steps to meet the need. The emotion then goes away. Interpersonal consequences of adaptive emotions will depend on your interpersonal world's views on adaptive feelings. Do they understand that emotions can be valid and biologically wise? You may have to educate your environment about emotion and its validity. If your world makes you feel dumb for having emotions, you'll have to battle your culture's relationship to emotion. You don't have to battle with the truth of your own feelings. Primary adaptive emotions make sense, are accurate, and provide you with the strength and freshness that you need. You may have to champion the value of emotions in your world.

But not all of your emotional reactions are helpful. Some are still primary, meaning that they come fast and they come first. But they are maladaptive. We call these primary maladaptive

emotions, or PMEs. Primary maladaptive emotions are reactions to a current situation that may remind you of a past situation, and in that past situation your needs were chronically unmet. It's important to know that emotions don't care about being right; they care about helping you survive. Primary maladaptive emotions tell you that a crappy old situation might be happening again, not that it is happening again for sure. All that the primary maladaptive emotional reactions tell you is to watch out. This situation reminds you of a past hurtful situation you should avoid if at all possible. Everyone has maladaptive emotion reactions, but primary maladaptive emotions are unhelpful and untrustworthy. They cause childish overreactions and false alarms. You are an adult now; you need to react to real, present events. The information that you get from a primary maladaptive emotion is not about the present, it's about the past. So primary maladaptive emotions orient you to your life story, not to the current environment. Primary maladaptive emotions take you into the past. Primary maladaptive emotions are often unpleasant, and can come with intense, helpless and powerless emotions. Because when you were young, you felt helpless in the original, crappy situations. If you feel irrational, touchy, and childish, or out of control, you are having a primary maladaptive emotion. Primary maladaptive emotions feel like old, familiar spells and cause thoughts like "not this again" or "why this again?" Primary maladaptive emotions are also often hard to describe in words, because your capacity to put experience into words was not there when you were a highly aroused child having the emotion for the first time.

You can do two things to regulate a primary maladaptive emotion reaction: one is to quickly cope using what you have learned about components of emotion. Another way is to regulate a primary maladaptive emotion more slowly, by transforming it over time, changing your sensitivity to what triggers you. This may need therapy. Coping with a primary maladaptive

emotion short-term means using emotion components as doorways into regulating it. The doors are the situation, your thoughts, your body's actions, and finally, your needs.

First, the situation. Start to stay away from known triggers. Get to know your triggers and their themes, and if you can't physically get away from the triggers, move your attention away from them. Distract. Mindfulness practice can help you here, because it can help you control your attention and where it goes. You can also work with your thoughts. Your thinking is very inaccurate during your primary maladaptive emotion, but will feel accurate to you. Not only will your thinking be inaccurate, but it may also show familiar biases that can cause you to see the world in predictable ways and make you feel justified or feeling the way that you do. For example, if you get hopeless a lot, you can have biased thoughts, like "nothing ever works" or "I will always lose". If you get a lot of anxiety, you can have catastrophic thoughts, like "the sky is falling" or "I'm going to fail". So, watch out for words like "always" and "never" or for "predicting the future" thoughts. These are thought biases. So, challenge those thoughts, and learn to think independently of thought patterns that you may be having. Turn down the volume of your primary maladaptive emotion thoughts. Think "I'm not thinking straight. I'm catastrophizing again. My unmet needs might be ignored again, but I don't have to react the way that I'm reacting. I'm not vulnerable anymore." Your body can help you regulate too, since all emotions impact your body. This means that you can interfere with an emotion that you don't want by acting out a pattern opposite to the emotion that you don't want to have. Dialectical behaviour therapy, or DBT, calls this opposite to emotion action, and exposure therapists call this reciprocal inhibition. If you're angry, relax your jaw, move and talk softly, or relax your fists. If you're anxious, do belly breathing and open your body up.

Transforming a primary maladaptive emotion is harder but possible, because chronic unmet needs because primary maladaptive emotions. So, one not so easy to do trick is to get your original, unmet need met in the present. While not easy, this is possible and will teach you two things – both can alter your beliefs about life: 1) it teaches you that unmet needs from the past can be met in the present, and 2) it teaches you that the past doesn't always repeat in the present. Both make you less triggerable. Another way to transform a primary maladaptive emotion is by accessing adaptive emotions, which we will talk more about in video 4. For now the important thing is to accept that you have valid needs. This regulates many causes of primary maladaptive emotion feelings.

Now I will talk about some helpful adaptive emotions. Assertive anger comes into play when your needs are violated. It regulates valid needs for respect and can help you hold others accountable for violations. Adaptive anger also feels agentic and strong, so it reduces powerless and helpless feelings inside a primary maladaptive emotion. Adaptive grief or sadness is about your needs not ever being met. It helps you to let go and move on when the time for a need to be met has long passed. Self compassion meets unmet needs for support and connection that creates internal warm bonds between your current and past hurts parts. We'll talk more about this in another video.

The interpersonal consequences of a primary maladaptive emotion are that interpersonal events often remind you of other events that re-trigger you. If you overreact and wrongly perceive someone is being dangerous, they can feel misjudged and get mad at you. We can get trapped inside a primary maladaptive emotion reaction, like a cycle that we cannot get out of and like a dance that we cannot stop. So, your primary maladaptive emotions can cause others' primary maladaptive emotions and then interpersonal conflict gets messy. We'll talk more about how to

work this out in our last video. You can only regulate primary maladaptive emotions if you become familiar with them and perceive and describe them. This is like knowing the enemy. This reduces your avoidance and fear of them. You can also validate yourself. Any maladaptive emotion reaction was once adaptive for a vulnerable person in the original situation. Show yourself some compassion. Accept that you are a human and that a primary maladaptive emotion will and does happen to you and to others. The most common primary maladaptive emotions relate to how we were overpowered in early relationships and were left feeling that we were either not lovable or good enough. Think about your life and how you may have been bruised this way. Primary maladaptive emotions can be activated if the other person who hurts us or taught us our true beliefs is still alive in our heads. We carry their messages inside of us in the form of self-criticism or rejection. When you hear a voice inside your head that says to you “you are not good enough”, think about where that voice comes from and how young you were when you first heard it. Remember that other people around us can wound us without even knowing that they’re doing it. But that doesn’t make it any less painful for you. You still inherit crummy primary maladaptive emotions from your past. When we are very young, we are brilliant avoiders of primary maladaptive emotion pain. If others don’t want to help us, we cope by being self-reliant. On the other hand, if others think we can’t survive without them, we cope by acting or feeling weak or helpless. But, if we learn to be self-reliant, we can look like we never need help. Others learn to expect us to take care of things. We can end up thinking “why do I have to do this?” all the time. If we learn to see ourselves as weak and we look like we need help all the time, others learn to protect us all the time. We can think “why do they always assume that I can’t do it?”

Just remember that all emotions can be primary adaptive and primary maladaptive. To end this video, here is a helpful reminder of this fact.

Video 3

The third video focused on SEs and IEs. Examples of each were provided, as well as suggestions for approaches to constructively deal with these emotions. Cultural and societal rules were discussed with respect to SEs. Specific SEs were discussed in depth, such as secondary anger and secondary anxiety. The script for this video can be accessed here, and the actual video link is: <https://youtu.be/NrdmJEG137U>

Script 3

In the second video, we talked about primary emotions that can be both adaptive and maladaptive. In this video, we'll talk about secondary emotions that, you guessed it, come second or cover the primary feelings. We often mask deep primary emotions with secondary emotions that are easier to feel. Secondary emotions can protect us from feeling deeper pain. We may not be aware that we're even doing it. You often have secondary emotions for two reasons: 1) you don't like the deep feeling underneath because it's too hard to feel. Some people can't tolerate feeling some emotions like shame, because it's just too hard to feel shame; 2) you don't like it because you're not supposed to feel it - you're not allowed to be mad in your culture or your family doesn't allow you to be sad for some reason. So you can hate feeling mad because your mother doesn't like you when you're mad, or you cannot like feeling sad because your father doesn't like it when you're sad. Both of these reasons are also emotion rules of some kind. Either you have a rule for yourself, like "never feel shame", or you have rules from what others have taught you, "you're not allowed to be angry with me". Rule followers will always express more secondary emotion because breaking a rule is uncomfortable for them. Rules come from three main places: from family, if it's taught that you can only experience certain emotions within a range that are okay; from societal rules that teach us that men and women are supposed to experience different

emotions; from work culture that says you have to be pleasant all the time and not even have emotions at all or be super rational.

Secondary emotions can come because you just don't like the deeper feeling. It hurts too much to feel it and you can't stand it. Shame and embarrassment are like that. No one likes to feel those. What's important to know is that secondary emotions can bug other people when we express them. We'll talk about that more in just a bit. Secondary emotions aren't helpful, because they give you very little information. All they tell you about is your general relationship to emotions and emotion expression rules that you follow. You know you're having a secondary emotional reaction because the emotion won't fit the situation that you're in, from a universal perspective. Secondary emotions are often preferred, because they're easy and familiar emotions that you can show. They can even feel like a habit or your as per usual emotion. But secondary emotions also leave you spinning your wheels because they don't tell you what the problem is, so that you can't get at the real problem. And as we said before, they make other people react to us and cause other problems.

Let's look at the most common secondary feelings:

Secondary anger. This is the most common secondary emotion. It often follows emotions like being ashamed, or being embarrassed. No one likes to feel that, so the easiest way out is to be mad at the shamer. Name-calling, whining, pointing fingers, or dismissing are all marks of secondary anger. Secondary anger has a critical, superior, judgemental, punishing and contemptuous quality that you express to yourself or another person, and it regulates pain by making you feel strong. Alternatively, secondary anger can sound like complaint, argument, whining, or irritation. It has a defensive feel to it. You should also realize that it's easier to show secondary anger to some people and not others. So for example, it's easier to show secondary anger to your significant other but not to your boss or your parents. What we're feeling is deeper

shame that we're not good enough, which is a common primary maladaptive emotion. Other people feel put down and criticized by you, and get mad about that.

Secondary anxiety. Secondary anxiety often emerges when your coping strategies, like being perfect, being right, or always being in control, don't work and must fail. Secondary anxiety causes us to try harder to cope like we always do, by regaining control and being perfect again. Secondary anxiety can look protective, but the part of us expressing secondary anxiety implicitly communicates that life is unsafe and that we cannot cope. The part of us expressing this emotion often feels very rational, as if it knows best. This part can have a "just do it" quality, as if what is expected is so easy. We're feeling underneath this shame that we cannot cope, which is a false primary maladaptive emotion. Other people tell you to just stop it, because they can help you to stop. This makes people feel helpless and they don't like it, and again, they get mad at you. If you try to get others to live up to your standards, they get mad because you're trying to hire them to manager fears for you. Or they can feel criticized, because your complaints make them feel as if they are not good enough.

Secondary hopelessness, helplessness, or resignation. This comes when we've been defeated by powerful others, as a part of us may feel hopeless or helpless. We believe that we can't get our needs met and that it's useless to try. These feelings have a fatalistic, "that's just the way it is" quality. What's the use, I'll never get it, these are the thoughts that often interrupt our adaptive anger. What we're feeling is deeper shame again that we cannot fight - this is another primary maladaptive emotion. This makes others feel that you're over-the-top and irrational, and they often feel helpless again and perhaps you touch on their own helpless experiences so often that they get mad at you.

Secondary guilt. This always comes from a self interruptive part that says that you're bad, selfish, mean, or wrong to feel what you feel, and you shouldn't feel that way. This comes from following rules that you believe in, like girls should never be angry, or boys should never cry. You find yourself guilty for not following these rules. You're really feeling deeper shame yet again, or feeling guilty, because you're a "criminal" of sorts. When you criticize others who are doing something wrong, they can feel guilty too, and they don't like that, causing them to get mad.

So one thing you'll notice is that secondary emotions often actually make other people mad. To regulate and manage a secondary reaction in us, remember that each emotion component is an opportunity or door into both regulating and being aware of it. The first is emotion situation. What you're avoiding with the secondary emotion is deeper primary pain that you don't like. Being able to tolerate pain is an important skill to have. Urge surfing can help you here. Remember that feelings are like waves, and that they will end. Let them roll over you. Just keep saying this will end, it's a wave, I can surf this. The therapist can tell you that one reason you feel angry all the time is because you're bad at feeling the crappy emotions underneath. If you can't tolerate deeper emotions, the easier-to-express superficial anger will get expressed. So first, get better at feeling crummy, so you don't express so much of those superficial emotions. Tolerate painful experiences, expose yourself to feelings and to the rules that you're following against expressing them, be prepared for others to judge you for having these feelings, and be careful about powerful others around you and people who wield power around you. You might have a valid need to feel something, but also another valid need to not show those deeper emotions. It may be effective and wise to sometimes not show vulnerable emotions. Just notice how you feel and know it before you muzzle yourself, and validate how natural it is for you and others to not like expressing emotions in some situations. One of the most difficult interpersonal consequences of secondary emotions is

that secondary emotions often trigger maladaptive feelings in others. Judgement and criticism from you generates shame or fear in them, which then can lead to secondary anger, guilt, or anxiety in others or yourself.

Finally, let's take a quick look at instrumental emotions. Instrumental emotions are simply the emotional expressions that we use as instruments or tools to influence others, like crying to get sympathy, raging at someone to get our way, or acting helpless to get help. Regulating instrumental emotions requires awareness. First be aware that you don't often feel these emotions at all, you use your body's expression of emotion to have an impact on someone else to get what you want. We want to use more honest, direct, and verbal ways to get what we want. Perhaps we have to learn to ask. That would reduce our using emotional expressions as tools. People often think that we show instrumental emotions on purpose. We might not, we just engage in emotional behaviour that works. All we can do is commit to being more honest, verbal, and direct with others. Use your awareness of what you're doing to help you. One final thing: remember that any emotional category can be adaptive, maladaptive, secondary, or instrumental. Use these graphics as reminders.

Video 4

The fourth video was dedicated to overall summarization of the content of the previous three videos. Exercises were introduced to deal with PME and SE. The DEAR skill was introduced to the participants, focused on "Describing", "Expressing", "Asking or Asserting", and "Reinforcing". This is a skill that helps in starting conversations on emotions, focused on establishing boundaries and communicating in a healthy manner. To end the video, several markers of interpersonal emotional conflict were discussed, as well as methods of dealing with these

conflicts. The script for this video can be accessed [here](https://youtu.be/bt5K6qwcseE), and the actual video link is: <https://youtu.be/bt5K6qwcseE>

Script 4

In this video, we'll talk about two things. First, we'll talk about how important primary adaptive emotions are. Second, we'll talk about how emotions inform conflict, and how to start regulating interpersonal conflict.

So we learned from the last two videos that the painful triggers of primary maladaptive emotion reactions are often covered by secondary emotions. It's easy to understand why you don't like to feel a primary maladaptive emotion, because it's so unpleasant. But sometimes we won't feel adaptive anger and adaptive sadness because they're not allowed by others. When a powerful person tells us that we're not allowed to be angry, or if we've learned to always be nice, being assertive is hard. It's also hard to feel anxiety or sadness if we learn to never be vulnerable or always let others be stronger than us. So remember that to have adaptive emotions, you need to know that your needs are valid. Valid emotion serves those needs. This is hard to learn, but an adaptive emotion means sometimes serving your own needs. You must put yourself first at times to have adaptive feelings.

There are three basic primary adaptive emotions to be familiar with: 1) self compassion or self soothing, 2) self assertion or adaptive anger, and 3) letting go or grief. These emotions can regulate pain that we may feel deep down from chronically unmet needs, or because you interrupt your right to have those needs met yourself.

First, learn to be self compassionate and self soothing. These are antidotes against bullying or criticism, and can reduce isolation, loneliness, anxiety, and pain. Two exercises help you practice this: one is finding peace in an imaginary place, and the other is to soothe yourself by going into a time travel fantasy. Let's look at the safe place exercise. All you do with this is to regulate pain by leaving the painful situation in your imagination. Going somewhere nice. You leave! Nicer can mean being in outer space or being on a beach, being in a locked room that no one can come into, or putting a scary person into a box. Whatever works for you. The other is a self soothing time travel exercise, which is meeting an unmet need. Pick an important memory when you needed someone's help but did not have it. You know your younger self was alone, confused, hurt, or maybe scared. It doesn't matter. In your imagination, get into a time machine, and come out of that time machine in front of a young, hurting you. Go up to your young you, and tell him or her that you're from the future and have come to help. Now tell them "I remember how hard this moment was and am able to give you the help that you needed then to go through this." Empathize and show compassion to your younger self. "I know just what happened." Give them proof, using your abilities to describe. "I know how lonely or scared you feel now. I remember. I remember needing someone's support and help. I am here to provide that help." Validate the need that was felt then. "There was nothing wrong with you." And be the hero that you needed then. Protect him or her, tell someone off for them, put your arm around that part, meet your young self's needs matter-of-factly. You can just be there as a friend. Don't do this if you don't like or are afraid of that younger you. Do not be angry or critical, instead say "I *want to* want to help, and I'm not there yet. I'll keep trying. You scare me and make me mad now, and I know that won't help." Get therapy. This can add a layer feeling into the soundtrack of your memories and change them with your imagination. This is like a memory rewrite.

The second important primary adaptive emotion is self-assertion or assertive adaptive anger. Primary adaptive anger assertion makes us feel stronger instead of feeling weak. Others use power to dominate us and trump our needs. “You don’t count” or “you’re not important” are often triggers of maladaptive shame feelings, like “I feel worthless” or “I’m too needy”. So primary maladaptive emotions undermine our needs and our valid adaptive anger. Feel confident and clear about crimes committed against you. Sense your validity and strength. You need fairness and respect when you’re angry. Feel that you deserve that and be assertive. The hard part is wanting to be fair to others as well. If you’re kind, you always have trouble standing up for yourself, so being assertive may need some practice.

Let’s take a look at some dos and some don’ts. Do always start with a description that is non-emotional and factual. Don’t point the finger at the other by using you language. Do use I-language and be clear about what you need. Do say I need this. Do notice that you can feel what’s important to you and you can think and speak clearly. If you feel like destroying something, you’re not in an *adaptive* angry place. You’ll need to calm down first before you can be assertive. Do let assertive anger motivate problem-solving. This removes an obstacle, and allows you to reach a goal.

The DEAR skill for practising assertive anger, setting boundaries, and removing obstacles helps. Practice this often: in the shower, in front of the mirror, in writing, wherever. What is the DEAR skill? First *Describe* clearly with fact. Describe behaviour and events that are observable to everyone. “Last week you made a promise to not smoke and I accepted that promise that you made. Two hours later I found you smoking in your room.” Second is *Express*. As an officer of the court, define the crime explicitly. “A father should be able to trust the promise made to him, you broke your promise and that is why I feel angry.” Another example is, “you keep promising

to drive me to school and you're always late, so you make me late. I need to be on time and your lateness is an obstacle. That's why I'm angry." Don't discuss. You perceive that a violation has occurred against you as far as you're concerned that it has. Third is Ask or Assert. Be very clear about the behaviour that you want stopped. Be clear about what the other can and must commit to stopping. Fourth, Reinforce or be clear on contingencies. Empathy is extremely important here, because it undermines the others' shame and secondary anger. You know how hard anger is to take, even when it's adaptive, so acknowledge that. "You're not going to like this and it's hard to be given feedback like this and I realize that this problem may not be starting with you and I know you're a team player at heart." One thing we've learned from behavioural therapy is that we must offer an alternative for better behaviour or punishment is useless. So never identify violation or an obstacle without also identifying some behaviour that *is* okay. Provide direction to the person so they don't feel helpless or bad. Provide a win-win situation if you can. Then tell them how they will benefit from getting on board with your request. Communicate that win-win situation. "Life will be so much easier for both of us if we solve this problem."

Adaptive sadness occurs in situations of irrevocable loss. This could be loss of something you never had, loss of a subway pass, a lost opportunity, or even the loss of identity after injury or from age. You can't get what you lost back. Like we said, it's irrevocable. The need is to replace a lost thing that you can't, or to tolerate the loss. Expressing loss can feel like a relief because sadness stimulates your parasympathetic nervous system. It may cause many action tendencies like crying, retreating, reaching out for comfort. Sadness is the opposite of anger. It's not fighting or not fleeing. You can't feel mad and sad at the same time. You feel anger when you feel that you had the right to get something but didn't. You feel sad if you never got something that you deserved. Sadness can feel deep if chronic anguish is there too. Some people like to be mad when

another person takes things. And they concentrate on the crime. Others are sad when they lose things and they concentrate on the loss. In any case, you must feel deserving of something to be either sad or mad about what you don't have. Feeling worthless will interrupt both anger and sadness. Don't confuse real sadness with weakness. You may feel sad when it's useless to hold on anymore. Knowing that takes wisdom. For instance, it's a great tragedy in our culture when men aren't allowed to feel sad or cannot allow other vulnerable feelings. One must accept sadness as part of the human puzzle and know when it makes sense to feel it. Once you understand the loss has occurred, one can be sad and grieve that loss properly.

Interpersonal conflict puts all three emotional reactions together. Nine times out of ten, they come from two layers of emotions interacting in both people and one layer being interrupted in both as well. One person triggers a primary maladaptive emotion from the past in the other person. Usually shame or fear is triggered by another person's habitual secondary judgement or critical anger. This pattern is often mutual, so you trigger my shame which makes me critical of you and then you are triggered with shame and become angry at me and the cycle continues. This is an emotional standoff. Both people cover vulnerable pain with easier secondary feelings. The missing part is that no one communicates deeper needs and primary adaptive emotions. If you are in an emotional standoff, find a way to meet both of your needs by intuiting deeper needs in you and the other person or recognize the problem of mutual triggering that you're both in and name it. The other way to interpersonal conflict is through being overpowered by someone so you're full of resentment but swallow and don't express it. You muzzle yourself. In the second case, you must overcome the negative belief in your culture that causes you to believe that you'll be rejected if you express your primary adaptive feelings. Fight it and express the deeper feeling. Alternatively, reconcile with why you muzzle yourself. Be self compassionate about the need to do that. Don't

criticize yourself for following powerful rules. Know that expression and experiences are not the same. You can know how you feel and not say it.

Here are some tips for being in conflict: recognize conflict and speak to it. “We’re triggering each other and getting mean. Let’s stop until we can be effective. We can’t solve problems while we’re emotional. Let’s be aware of that.”

There is always something valid and invalid in a primary maladaptive emotion. Validate what is valid and don’t validate what is invalid. “I’m being critical and judgemental and that hurts and is wrong, and you’re doing the same and that hurts me”. Use “and”, not “but”. This regulates conflict by being aware too.

Anger feels strong and covers pain. Describe the common pattern, normalize it. “There are millions of people doing what we just did. This is something not right. We reduce shame if we can understand it.”

Go to deeper needs, know yours and guess what the others might be or ask the person what they really need. If you meet the need, the conflict dissolves. Know the valid needs that fit feelings.

Identify the problem, don’t be the problem. Ask, what is the problem that needs to be solved. If you can solve it, conflict dissolves. If you can’t, endure it. Get clear. Don’t make the fight the problem. Get around the conflict and point to the problem.

When you’re triggered, you can’t think straight. Try to think opposite to your present thoughts. What can be happening that you haven’t paid attention to?

We know that emotions are more than categories. There are also types of reactions, so you can be angry adaptively, maladaptively, or secondarily. This is the case for all emotions. Needs are

important. Adaptive emotions point to universal needs, maladaptive to unmet needs, and secondary to the needs that you do not feel deeply. Most interpersonal problems come from not being willing to be vulnerable or assertive, and feeling that we don't count. Most of our emotional problems can be solved with the awareness and knowing of how to regulate them. We hope this has helped you. Good luck!

Procedure

Participants were recruited to participate in the study through the URPP in exchange for course credit in York University's psychology courses. They were provided an individualized link to Qualtrics, an online survey platform, to begin participating in the study. After providing informed consent, the participants responded to the demographic questionnaire. After the completion of this questionnaire, the FEQ was first administered to the participants, followed by the DERS-18. The order of the measures was consistent across all participants. Upon completion of the questionnaires, participants watched the four 10-minute videos. Participants then completed a post-intervention DERS-18, as well as the post-measure qualitative questionnaire. On completion, participants were debriefed online, provided resources if they wished, and were credited for their participation in the study.

Statistical Analytic Procedure

Depending on the question at hand, Spearman correlations, multiple hierarchical regressions, paired samples t tests, independent samples t tests, and chi square tests were used to test effects.

In moderation analyses, I controlled for pre-intervention DERS-18 scores in Step 1, entered the main effect of cultural background or gender in Step 2, and the interaction term between cultural background or gender and the DERS-18 scale under examination in Step 3.

I used two methods to test for moderation. First, I used paired samples t tests to investigate change in DERS-18 scores to illustrate differential gain depending on specific subsamples (e.g., men vs. women and collectivistic vs. individualistic cultural background) after the completion of the workshop. I then used regressions to test for interaction effects as described above, and the variance explained by it (Baron & Kenny, 1986). Finally, chi square tests were used to investigate associations between participants' goals in the workshop and their gender and cultural backgrounds.

Results

Sample demographics

Demographic statistics for the sample can be viewed in Table 1. The sample was predominantly women (80%). In terms of cultural backgrounds, participants identified themselves as South Asian (33.9%), Asian (21.1%), Black or African Canadian (13.9%), Middle Eastern or North African (10.6%), Caucasian (9.4%), mixed heritage (5%), other (3.9%), and Hispanic (1.1%). I qualitatively ascertained which cultural backgrounds constituted collectivistic versus individualistic cultures using Hofstede (2001). Collectivistic cultures were: South Asian, Asian, Latin/Hispanic, and Middle Eastern/North African. Individualistic cultures were: Caucasian, Black/African-Canadian, and other. These categorizations were done in accordance with Hofstede's (2001) studies that took more than 30 countries into account, surveying IBM employees along multiple dimensions, including that of individualism or collectivism. The cultural

breakdown of the participants showed that 66.7% of the sample came from a culture traditionally identified as collectivistic (i.e. Asian, South Asian, Latin, and Middle Eastern).

Effectiveness of online EI module

Table 2 shows the pre-post impact of the intervention via paired samples t-test results. It was hypothesized that the undergraduate students who underwent the EI workshop would display significant increased levels of emotional awareness, as well as significant decreased levels of difficulties with emotional regulation strategies and emotion acceptance. A paired-samples t-test determined that the effects of the workshop on each subscale of the DERS-18 were significant for all post-intervention subscale scores of the DERS-18. It appeared that there was improvement in EI, as measured by the decreased difficulties individuals reported on the DERS-18 subscales after viewing the four 10-minute videos.

Did culture moderate the impact of the intervention on the DERS-18?

Consistent with the literature on cultural background and EI, I hypothesized that those from an individualistic cultural background would express fewer emotion regulation difficulties as measured by the DERS-18 at intervention onset, and that individuals from collectivistic cultural backgrounds would show a greater response to the intervention. I was unclear if this impact would be moderated by cultural differences.

Again, I qualitatively ascertained which cultural backgrounds constituted collectivistic versus individualistic cultures using Hofstede's (2001) findings. Collectivistic cultures were: South Asian, Asian, Latin/Hispanic, and Middle Eastern/North African. Individualistic cultures were: Caucasian, Black/African-Canadian, and Other. The literature had suggested that collectivistic cultural backgrounds may demand more regulation of negative feelings (Ramzan &

Amjad, 2017), this suggested potential moderation of the DERS-18 by culture. First, using an independent t test, I compared collectivistic and individualistic cultural background on both pre- and post-intervention DERS-18 total and subscale scores. No significant main effect differences were found between the two cultural backgrounds (see Table 3 for means and descriptive statistics of the tests; see Table 4 for independent t tests results).

I further pursued the analysis for differences in culture by dividing the sample into cultural backgrounds and separately examining gains made due to the intervention dependent on cultural background. Cultural types did differ significantly (see Table 5 for descriptive statistics for pre- and post-intervention DERS-18 scores by cultural background and see Table 6 for repeated measures t tests performed separately by culture). For those with a collectivistic cultural background, the total DERS-18 gain was significant, as well as gains for the Clarity, Goals, Nonacceptance, and Strategies subscales. For those with an individualistic cultural background, only the gain in the Impulse subscale score of the DERS-18 was significant. So there was a pattern of difference in gain noted that related to cultural differences.

I pursued a moderation analysis using multiple regression analysis (Baron & Kenny, 1986). These analyses were done for predicting all DERS-18 subscale scores. I calculated an interaction effect for cultural background and each subscale of the DERS-18 and ascertained whether these interaction effects were significant in a multiple hierarchical regression that controlled for pre-intervention scores on any given scale in Step 1, and then put the main effect of culture in Step 2 and the interaction effect of culture and the DERS-18 scale in in Step 3. The post-intervention score of the given DERS-18 scale under examination was the dependent variable.

Table 7 shows the results of this analysis predicting the post-intervention total scores of the DERS-18. One can see from this table that there is no significant main effect of cultural

background, but that there is a significant interaction between cultural background and the post-intervention total DERS-18 score ($p = .00^{**}$). Furthermore, while a significant amount of the variance was explained by pre-intervention scores ($R^2 = .64$), an additional significant amount of variance (.27) was added to the prediction of the total EI as measured by total DERS-18 scores. The third and complete model explains a large amount ($R^2 = .91$) of the variance in total DERS-18 scores. The variance explained (total, main effects, and interaction) and significance levels of the main effects and interactions of the 6 additional models can be seen in the summary Table 8.

All interactions between culture and the DERS-18 sub and total scales were significant. Therefore, statistical evidence exists that the impact of the intervention depended on which culture was considered and therefore cultural background did moderate differences in the sample responses to the intervention. There were no differences in DERS-18 between the cultural backgrounds prior to the workshop, and participants from collectivistic cultural backgrounds seemed to gain more from the workshop.

Did family expressiveness mediate culture effects?

I had hypothesized that family expressiveness culture, as measured by the FEQ (Halberstadt, 1986), would mediate responses on the DERS-18. It was assumed here that family expressiveness culture would mediate the impact of normative culture (collectivistic or individualistic) on an individual's reports of problems in emotion regulation difficulty (DERS-18 scores). The main idea here is that the degree to which a family is culturally embedded would proximally impact the outcome for individual responses to the EI workshop. Therefore, the family would be the proximal cultural influencer.

Baron and Kenny (1986) suggest that in order for mediation to be present, FEQ scores must correlate with culture and with the outcome measure (DERS-18). Therefore, I first correlated the FEQ total score with the total and subscale post-intervention scores on the DERS-18. Significant correlations between the FEQ total score and the post-intervention DERS-18 total scores and the DERS-18 subscales Goals, Impulse, and Strategies were found (See Tables 11). Significant correlations were found between the negative-dominant (criticizing and bullying) and negative-submissive (expressing hurt and vulnerability) FEQ subscale scores and the DERS-18 subscales. The negative-dominant FEQ pre-intervention score correlated with DERS-18 post-intervention feelings of “stuckness” in emotion difficulties (Strategies). Negative-submissive FEQ subscale scores correlated significantly with the total DERS-18 post-intervention score, as well as four post-intervention DERS-18 subscale scores Goals, Impulse, Nonacceptance, and Strategies.

I then correlated FEQ total and subscale scores with cultural background. No significant correlations were indicated (Table 10). Therefore, no mediation of family expressiveness and cultural background was present. Still, participants who had a family culture of bullying and criticism also reported more problems with controlling feelings of stuckness. However, no relationship to broader cultural categories was present. This means that being negatively dominant in one’s emotional environment at home was not related to having a collectivistic or individualistic view of life, culturally speaking. Results also suggest that participants who have a family culture of being vulnerable reported more problems with controlling feelings of stuckness, maintaining their goals, controlling their impulses, and accepting their emotion. Again, these were not culturally loaded issues. As such, a main effect of family cultures was suggested. Family expressive environment did appear to be more powerful than the cultural one as far as emotion is concerned and expressing vulnerability appeared to be problematic, emotionally speaking. Perhaps

vulnerability requires greater investigation. Furthermore, it will be important to understand the role that family expressiveness plays in terms of possibly mediating what appear to be interactions between culture and the DERS-18 subscales. This will have to be examined more closely in the future.

Qualitative cultural background goal differences

Did participants from a collectivistic cultural background qualitatively express more needs to regulate emotion than those from an individualistic cultural background? To explore this issue, I used a thematic analysis method (Braun & Clarke, 2006) to explore participants' narrative data. Braun and Clarke (2006) broadly discuss the process of thematic analysis, used to identify, analyze, and report themes and patterns within narrative data (Ferreira, 2017). Initial coding was grounded in the participants' answers, and categories related to these answers were created from the pool available. The specific categories that parsed participants' themes for taking the workshop found were: 1) understanding emotions and EI globally, 2) understanding self emotions and EI specifically, 3) learning emotion management strategies, and 4) learning new general psychology concepts (a general concept, in contrast to the specific topic of emotions and EI). In addition to these four categories, a fifth category was added to account for students completing the study in order to meet course requirements, 5) simply to earn course credit.

I used a chi square test of independence to explore the independence of workshop goals and culture. For the first goal that individuals reported there was a significant relationship between culture and goal setting, qualitatively speaking ($p = .04$). Those from a collectivistic cultural background were 4.4 times more likely to endorse having an emotional management goal than individuals from individualistic cultural backgrounds. As such, the hypothesis that participants

from a collectivistic cultural background would qualitatively express more needs to regulate emotion than those from an individualistic cultural background was supported by qualitative data.

The percentage of the sample who reported each goal type for goals one and two can be viewed in Table 11. Overall, on top of being more likely to first endorse having emotional management goals than those from individualistic cultural backgrounds, individuals from collectivistic cultural backgrounds were 1.3 times more likely to endorse wanting to understand global emotions and EI than those from individualistic cultural backgrounds. On the other hand, those from individualistic cultural backgrounds were 1.6 times more likely to endorse wanting to specifically understand their own emotions and EI, as opposed to doing so globally. As such there appears to be a different investment in the intervention indicated by the workshop goals of collectivistic and individualistic cultural adherents. Those from individualistic cultures appeared to endorse more individual level goals as their first goal for the workshop.

Gender effects

Was the impact of the intervention stronger for one gender than for another? Moderation analyses are mentioned below.

Were women more emotionally intelligent? I had hypothesized that, consistent with the gender literature, women would express more emotional intelligence. I could not examine whether women had higher EI prior to the intervention, as I had no direct measure of EI. However, I did perform an independent t test on pre-intervention DERS-18 total and subscale scores to ascertain if women reported fewer problems with emotion regulation on the DERS-18. Means and descriptive data for the DERS-18 test subscales and total pre intervention score can be seen in Table 12. The independent t test results compared men and women and can be seen in Table 13. It

can be seen that while women reported fewer difficulties with pre-intervention awareness of emotion (the Awareness subscale), that is, they reported they were emotionally aware, undergraduate women reported having more difficulties in all other subscales (showing statistical trends, $p < .12$), with a large *significant* difficulty in knowing what they felt (the Clarity subscale) ($p = .01$). This indicated the opposite of the expected results. This sample of women reported more difficulties in emotion regulation. The DERS-18 may therefore not have adequately captured pre-intervention EI, but did capture reported difficulties with emotional regulation that the two genders reported.

Since the literature, however, had previously suggested that gender differences in EI have had a “small to moderate” advantage geared toward women (Fischer et al., 2018), I pursued this analysis further to explore moderation effects. I assumed the intervention would have a stronger effect for one gender. I continued to pursue potential gender differences using paired sample t-tests. I divided the sample into men and women and performed paired sample t-tests for each of the gender subsamples separately. Means and descriptive data for these tests can be found in Table 14. The repeated measures tests separately by gender can be seen in Table 15 and did show differences in the effectiveness of the intervention based on gender. For every subscale score, as well as the total DERS-18 score, women appeared to gain more, suggesting moderation or the possibility that one gender benefited more from the intervention. The exception was the Strategies subscale, which was only marginally significant ($p = .06$). All other differences were significant. In these analyses the 35 men did not show significant pre-post changes in the total score or the subscale scores of the DERS-18. Therefore, it appears that while the women in this sample did not report fewer DERS-18 difficulties than the men, they found the intervention more effective.

I again pursued a moderation analysis using multiple regression analysis (Baron & Kenny, 1986). I calculated an interaction effect for gender and each scale of the DERS-18 and ascertained whether these interaction effects were significant in a multiple hierarchical regression that controlled for pre-intervention scores on any given scale in Step 1, and then put in the main effect in Steps 2 and interaction effect in Step 3. The post-intervention score of the given DERS-18 scale was the dependent variable.

Table 16 shows the results of this analysis predicting the post-intervention total scores of the DERS-18 total score. One can see from this table that there is no significant main effect of gender but that there is a significant interaction between gender and the post-intervention total DERS-18 score ($p = .00^{**}$). Furthermore, while a significant amount of the variance was explained by pre-intervention scores ($R^2 = .66$), an additional significant amount of variance (.28) was added to the prediction of difficulties in emotion regulation (as measured by total DERS-18 scores) by the interaction. The third and complete model explains a large amount ($R^2 = .94$) of the variance in the total DERS-18 scores. The variance explained (total, main effects, and interaction) and significance levels of the main effects and interactions of the 6 additional models can be seen in the summary Table 17. All interactions between gender and the DERS-18 sub and total scales were significant.

Qualitative gender goal differences

I had hypothesized that women would qualitatively report a greater need to regulate their emotions due to culturally based gender demands. No significant relationship between Goals 1 or 2 for taking the workshop and gender were found ($p = .885$; $p = .474$). Therefore, this hypothesis was not supported, and women did not appear to endorse a particular emotion regulation goal more frequently.

Discussion

The current study was a quasi-experimental exploration of the effectiveness of an adapted online EI workshop. Undergraduate students reported significant improvement in experienced problems with emotion regulation as measured by the DERS-18 and all its subscales as a result of undergoing the workshop. Different patterns of impact as measured by the DERS-18 were also found for different cultures, and for different genders. Both women and individuals from collectivistic cultural backgrounds were found to gain more from the workshop, showing reduced difficulties in regulating emotions. Therefore, both culture and gender were found to be moderators. The workshop seemed to have differential effects depending on type of culture and gender. Those from a collectivistic culture made total score gains and gains in almost all scales, except for having more awareness and having fewer impulsivity problems. Individualistic culture members reported significantly fewer problems with impulsivity, but this was the only gain they showed. However, cultural background was also found to affect the first qualitative outcome goal of the workshop, as collectivistic individuals reported higher emotion management needs and were more global in their EI focus. Individualistic culture members reported more needs to understand their own EI specifically. Women did show a greater response to the intervention, displaying a greater amount of reduced difficulties with emotion regulation than men, and therefore gender was a moderator. They made gains on almost all scales whereas the men did not. However, women reported more problems in emotion regulation to begin with.

The online EI workshop works

The first prediction concerning the decrease in emotion regulation difficulties as a result of the workshop was largely supported. In other words, after completing the online workshop, participants reported increased levels of emotional awareness, decreased difficulties with emotion

regulation strategies, and decreased difficulties with emotion acceptance. Additionally, the participants reported decreased difficulties with impulse control, being able to focus better on future goals during states of heightened arousal and having increased clarity regarding the experience of emotions. These findings were in line with the findings of the previous in-person 9-week EI workshop (Pos, 2019). The effect sizes for the findings were small, according to guidelines set by Cohen (1988). However, as Cortina and Landis (2008) point out, effect sizes are often interpreted using a narrow set of decision rules and criteria. The cumulative impact of a workshop like this can also happen over time to make a little intervention into a big one (Abelson, 1985). The excessive reliance on labels such as “small” or “large” in testing effect sizes can result in a reflexive interpretation of results. This could restrict the use of more “subtle” manipulations, slow down the development of alternatives to traditional constructs (e.g., online workshop versus in-person workshop), and discourage study of more distal causal relationships (Cortina & Landis, 2008). Education and pedagogy, for instance, is a domain that has been identified as showing cumulative effects with interventions (Abelson, 1985; Prentice & Miller, 1992). In this case, the intervention has had a significant (but small) effect. The question remains: can the impact grow?

This will very much depend on how the material used in the workshop is built on and is usefully employed in the daily life of the participant. The URPP format did limit the intervention which would likely benefit from more interaction and practice time. A follow-up would be helpful in providing this kind of information. Interactive exercises might also help participants with personal examples. While unsuitable for the current study structure, this would help in future interventions of this kind.

In any event, decreases were found for all DERS-18 regulation problems and this limited intervention did appear to work for undergraduates. This intervention (Abelson, 1985) could therefore have stronger eventual effects.

Qualitative versus Quantitative Results

Another statistical consideration in the present analyses is that one result from this study appears to be the difference in results yielded from qualitative versus quantitative analyses. One thing that is known is that qualitative results may be important in hypothesis-generation stages of a research field. Given that the current research on online emotional intelligence is in its formative stages (Cotler, 2017), perhaps qualitative results should be trusted more when they contradict quantitative results. One contradiction that did appear in the data seems to relate to culture and emotional management. Quantitative results appeared to indicate the individualistic cultures made more gains on impulsivity problems and yet qualitative results appeared to indicate that collectivistic cultures were more involved with emotional management goals. I urge, therefore, that extra consideration be placed on data results that come from quantitative analyses. If results are incoherent, I would suggest qualitative results be considered more compelling.

What about the impact of cultural background?

I had predicted that cultural background (membership in a collectivistic versus individualistic culture) would moderate responses to the workshop. Moderation would indicate that the categories of being collectivistic versus individualistic culturally would mean a different strength of reaction to the intervention. Specifically, the prediction was stated that participants with individualistic cultural backgrounds would express fewer difficulties with emotion (as measured by the DERS-18) than those with collectivistic cultural backgrounds, presumably due to fewer cultural emotional expression display rules and restrictions. This is a moderation hypothesis.

What in fact appeared to occur in this sample was that the impact of the workshop appeared to be stronger for those from collectivistic cultures, suggesting perhaps a higher motivation to gain from the workshop. Only impulsivity problems lessened for individualistic culture members. I had assumed collectivistic individuals were required to be more regulated in their culture, but perhaps they already have this skill and did not need to improve it. A greater change in impulsivity for collectivistic individuals would not be expected then. This result was confusing, however, and argues for qualitative research. The qualitative results showed that collectivistic individuals did appear to have emotion management as a strong goal. What individuals meant by the impulsivity problem scale was clearly of concern here. It may also be that collectivistic and individualistic individuals view emotion management goals differently.

Independent samples t-tests did show that pre-intervention DERS-18 scores at onset were not significantly different between those with collectivistic versus individualistic cultural backgrounds. Multiple reasons may lay behind these results. First there was an overwhelming skew toward collectivistic cultural backgrounds. This could have affected the data and weighted the results against significance for individualistic cultures because the number of participants from individualistic cultures was so small. The issue here is whether the effects were stronger for one culture as compared to the other (were moderated by cultural categories). Results have occurred due to the restriction of range because of the sample. It could also be possible that the most salient aspect of culture for the participants of the study was not the background of collectivistic versus individualistic, but rather a group membership within the York student body (Hansen et al., 2021). This may also have masked cultural differences. It was also predicted that those with an individualistic cultural background would show a greater response to the workshop (i.e., a significant difference in pre-intervention and post-intervention scores). However, these

participants from individualistic cultural backgrounds only showed a significant difference between pre-intervention and post-intervention scores in one of seven categories (six subscales and one total score), the Impulse subscale. This does suggest that participants from individualistic cultural backgrounds did focus attention on a capacity to be able to control their impulses, and found that they had improved their functioning here. This was compared to the scores of those with collectivistic cultural backgrounds, who showed a significant difference in five of the seven categories, including the total score, Clarity, Goals, Nonacceptance, and Strategies. These results suggest that participants self-identifying as having a collectivistic cultural background showed a greater response to the intervention, showing that cultural background displayed moderation effects. This finding may suggest that collectivistic cultures may have a greater need to understand emotion, allowing deeper learning and interaction with the workshop material. A need to improve one's EI may be more salient to those from collectivistic cultures. Consequently, this could have led to more tangible results taken away by each participant in this cultural group. But the issue is why? This may be due to the demands that are placed on being more obedient, positive, and culturally in line for those who are from collectivistic cultural backgrounds (Butler et al., 2007). Once again, while the effect sizes for these results may be small, they should not be dismissed (Abelson, 1985) – further exploration of the motivation and readiness of students with collectivistic cultural backgrounds to increase their EI could yield important results within the field of soft skill pedagogy.

I further predicted that, similar to the cultural background, family expressiveness culture (as measured by the FEQ) would mediate responses to the workshop. Mediation analysis showed that this was not the case, because the FEQ and culture measures were not correlated. Yet the FEQ total scores and subscale scores were significantly correlated with DERS-18 total and subscale

scores (Table 9). This appears to say that a main effect of family trumps any impact of broader cultures, as I had predicted. However, I had had the wrong prediction with regards to a mediation hypothesis. It appears that instead, there is a main effect of family, and that culture is not as important here as is family. Growing up in a family cultural environment that affords behaviours and emotional expressions that are negatively submissive could mean that individuals would more than likely freely express pain and vulnerability. However, this results in problems in emotional regulation overall in many domains, as they are measured by the DERS-18. Negative-submissive FEQ (expressing hurt and vulnerability) subscale scores also correlated significantly and positively with the total DERS-18 post-intervention score, as well as the four post-intervention DERS-18 subscale scores Goals, Impulse, Nonacceptance, and Strategies.

Why would this family expressive type create emotion regulation problems? Perhaps individuals who express their pain feel guilty about doing so, feel that they should regulate their pain, and find regulating their feelings harder to do because of this complication. This will be important to unravel in future research.

On the other hand, those who had families that expressed criticism and blame, and were negatively dominant, showed more problems in the Strategies subscale of the DERS-18. This suggests that negative-dominance results in increased feelings of “stuckness”, regardless of culture. That I assumed collectivistic cultures would report more difficulties here was again badly considered. Perhaps this related to the issue I mentioned above, that in spite of coming from a collectivistic culture, merely being in a North American university suggested that individuals in this sample were generally individualistic in more ways than participants were aware of. It is clear that culture is a difficult variable to unpack in terms of emotional consequences, collectivism, or family expressiveness.

I also predicted that participants from collectivistic cultural backgrounds would express more needs to regulate their emotions in the qualitative questionnaire. This was found only with participants' reports of their primary goal for the workshop. Those from collectivistic cultural backgrounds were more likely to express emotional management goals than those from individualistic cultural backgrounds. Participants from individualistic cultural backgrounds, however, were more likely to indicate as their workshop goal the understanding of EI and emotions related to themselves, as opposed to globally. This finding is in line with previous literature – collectivistic cultural backgrounds impose a different set of rules for emotional expression and regulation (Matsumoto et al., 2008). This would help explain why the collectivistic background participants wanted to regulate their emotional expression (and specifically, difficulties with this emotional expression). Culturally learned rules remained strong in shaping this intention.

A (not so) surprising gender effect

I had also predicted that gender would moderate responses on the DERS-18. Specifically, I had predicted that women would express fewer difficulties with emotion regulation and show a greater response to the workshop. Unfortunately, we could not establish that women had higher pre-intervention EI, given that the DERS-18 was used as a main independent measure and did not tap the interpersonal aspects of EI that women often must express in their gender roles. In this study, women who came into the workshop did show significant changes from pre-intervention to post-intervention across the total DERS-18 score or subscale scores. Gender was a moderating factor and women did seem more responsive to the intervention.

What remains unknown is the reason underlying the differential gain for women from the workshop – that women appeared to have more successful outcomes across all subscales when

compared to men, including a raise in awareness and decrease in other difficulties of emotion regulation.

One possible explanation is that women were more invested in the workshop, since women are more likely to do the emotion work regardless of broader culture (Erickson, 2005). Perhaps men, who may not be as neurally responsive, were not as invested in needing emotional change ([McRae](#), et al., 2008). As such, women may have been more attentive to the workshop and therefore made more progress in it. That women also reported having more pre-intervention difficulties on most scales of the DERS-18 also suggests that women are conscious of the problems they may have or that the culture places on one gender, in this case, women. While these women may have been more emotionally intelligent, women may be more likely to report problems within this domain of intelligence, because they are more reflective of and invested in their having to improve this skill. Looking through this lens, it can be argued that the results gathered from women prior to the intervention may not necessarily be inconsistent with the literature, but rather be the result of the use of the emotion-related measure (DERS-18). Still, moderation of difficulties suggests that women respond more to the intervention.

Another possibility is that within this current sample of undergraduate students, there were no gender differences to be found. As such, this sample of undergraduate women might have contained women who were not as gender sensitive, for whom being a university undergraduate student (or other such group identities and affiliations) may have somehow trumped any gender effects they may have had. Given the differential effects of the workshop depending on gender levels, this is unlikely. It is more likely that the impact of the workshop did have an important differential effect on the women who took it.

Limitations and Future Research

There were several limitations to this study. First, the sample size may have been overly influential on the final outcome on some demographics. While 180 participants ensured power, the specific makeup of the sample was problematic: overwhelmingly women with 80% (144 participants), as opposed to 19.4% (35 participants) men. Given the previously reviewed literature on the different experiences of emotion between genders (see “Gender and EI), the results should be interpreted with caution. A bigger, more balanced sample would have been beneficial. The sample was also overwhelmingly skewed toward collectivistic cultural backgrounds (with 66.7% self-reported results) as opposed to individualistic cultural backgrounds (with 27.2% self-reported results). The literature points to well-established differences between emotional awareness, regulation, and experiencing across different cultures; this could be due to display rules, physical sensations, or views of self within a culture (Ekman, 2003; Ma-Kellams et al., 2012; Markus & Kitayama, 1991). This should be further investigated. The intervention was aimed at undergraduate students, and therefore the sample was necessarily limited – in other words, there was a lack of diversity with respect to undergraduate students’ age and living contexts (e.g., socioeconomic status). Future studies could investigate results with these sample characteristics in mind.

A second issue may have been related to not directly measuring pre-intervention EI. I previously outlined several measures of EI and the difficulties in employing them within the current study with the given limitations – however, a more well-defined measure of EI within a bigger study design and given more time would allow for proper analyses of the trends seen in previous literature – that women show differential levels of EI to begin with (Brackett et al., 2004).

A third limitation was the lack of a control group in the study. The assumption in analyzing the results of this study lay in the sample having changed their DERS-18 scores due to having

taken part in the intervention. However, it is plausible that the participants displayed changes in their outcome scores due to various reasons, such as maturation or history (Cook et al., 2002). A control condition in which participants watched an equivalent number of videos on neutral, non-EI related topics may have been helpful in strengthening the causal inferences made in the study. Yet, as Cook et al. (2002) point out, quasi-experimental designs that lack a control group are sometimes the *best* design for a *given* study – for instance, ones that may have practical necessities imposed on them by administrators or funding. Furthermore, control groups within certain studies may also be deemed as unethical, seeing as they withhold a useful intervention from a particular group of participants entirely (Gopalan et al., 2020). Therefore, while the causal conclusions in this study should be interpreted and accepted cautiously, it should also be noted that quasi-experimental designs are of immense value in burgeoning fields of scientific research, specifically those focused on education (Gopalan et al., 2020).

A fourth limitation for the study was structural – this study may have benefited from a follow-up measure of the DERS-18 questionnaire. A follow-up measure might have allowed the gauging of the staying power of the online interventions' small effect. Time to absorb information could also be explored. The original in-person workshop (Pos, 2019) occurred in variations of 9-week and 5-week groups, slowly dispensing the information over a longer span of time. This is in contrast to the 40-minute version of this workshop, which necessarily required outcome measures within the hour-long session of participation. A follow-up session (even as short as one week after the workshop) would have provided data to gauge the retention of the material presented.

A fifth limitation of the study was also structural – due to the online setting of the study and the workshop, there was no way to ensure the focused engagement of the participants with the presented material. This is a risk that is present with any online course and study. During the 40-

minute phase of the workshop videos, participants may have been multitasking, engaged with others, or simply absent in order to ensure reaching the required 40-minute mark of engagement with the videos.

A sixth limitation of the study was related to the cultural background variable – it became apparent that properly defining culture as a variable was a bigger task than I had initially anticipated. For one, while Hofstede’s (2001) definition of collectivistic versus individualistic cultures is well-established and often used within the literature, it does not take into account the role of acculturation. Acculturation, particularly to university life, may be key in contributing to initial levels of EI and the effectiveness of workshops in increasing EI. Embeddedness within a particular culture has been shown to shift emotional understanding toward the norms of that culture (Perez Rivera & Dunsmore, 2011). In other words, perhaps the duality of collectivistic versus individualistic was more mixed in our North American sample than initially anticipated. Furthermore, as discussed, culture plays a big role in defining EI (e.g., display rules, emphasis on regulation, etc.). It would seem that a workshop focused on increasing EI would have to be effective in overriding previously embedded cultural rules associated with emotion, its display, and its regulation. This would therefore create a problem – we would need to change aspects of cultural learning before evaluating it.

Another consideration related to my qualitative parsing of culture dichotomously based on one simple question. More recent research has moved beyond a simple, dichotomous approach to culture. Criticisms of Hofstede’s (2001) approach may point to the fact that it treats culture as implicit and core, while also strongly implying that it is *necessarily* territorially unique, systematically causal, and shared (McSweeney et al., 2016). More nuanced groupings of culture could be used in future research, with the recognition that asking one or two demographic questions

about ethnic background does not provide enough information on a participant's cultural stance and sense of identification with a culture. Potential multi-dimensional cultural measures could include the Self-Construal Scale (Singelis, 1994) or the Multicultural Identity Integration Scale (MULTIIS; Yampolsky et al., 2016), aiming to explore the nuance in the construal of independent versus interdependent versions of the self and the existence of multiple cultural identities within the self.

Another structural issue of note was the presentation order of the questionnaires. The presentation of the FEQ preceded the presentation of the DERS-18; therefore, a question of order effects may be leveled. This order of a memory measure (from where emotional impact could have arisen) presented before a measure regarding problems in self-emotion regulation may have interacted with participants' responses on the DERS-18. The question is how? Knowing that the FEQ subscales tapped certain types of emotional expressive behaviors such as negative-dominant and negative-submissive emotional expressive behavior, responding to the FEQ could have primed participants' awareness of problems regulating said emotions as reported on the DERS-18. This may have created a potential for more awareness of baseline problems in emotion regulation as reported on the DERS-18. This could have inflated the pre-treatment report of problems in emotion regulation and limited the effectiveness of the intervention. Therefore, this order of measures could have hindered the present research.

Finally, the gathering of data pertaining to the goals of the participants occurred post-hoc – in other words, upon the completion of the study, the participants were asked to describe their initial goals for having taken part in the workshop to begin with. The material within the workshop may have affected these answers, given by the fact that many participants readily used terminology presented within the workshop on their final answers. The goals of the participants could have

been gauged prior to the beginning of the workshop in order to ensure the lack of influence from the material itself. There is no way of qualitatively or quantitatively gauging the “real” success of the intervention as a result, due to potential demand characteristics.

Future Research

There are several possible avenues available for future research. The effectiveness of online EI workshops in undergraduate populations is a novel area of research; as a result, one can pursue many potential directions within it. Cultural rules for expressing certain emotions within a culture were not adequately explored. Future studies could more explicitly investigate the roles of culture and cultural display rules (e.g., Matsumoto et al., 2008) in participants and their gain from online EI workshops. Furthermore, it was suggested that the “cultural setting” most salient to participants within this study may have been that of the university. In other words, identities of undergraduate students may have been the main driver underlying their response to the workshop. Future research could approach the topic in a qualitative manner, helping tell a more complete story of the levels of participant acculturation and, by extension, innate awareness of cultural emotional concepts. A qualitative interview could include a wide spectrum of questions that are emotion-pointed.

This idea relates to the use of the DERS-18 in examining the effectiveness of EI workshops. While this scale is effective in identifying difficulties in the regulation of emotion, it remains relatively “emotion-free” – in other words, the scale does little to categorize and delineate various emotion types (e.g., primary adaptive, primary maladaptive, secondary) as understood and expressed within various cultures. A qualitative approach (e.g., semi-structured interviews) would allow the researchers to explore how emotions are valued differently and are more or less salient based on cultural background. It would also allow for the explication of the role of various emotion types within cultures and, in turn, their effects on benefits derived from EI workshops.

Future research could also focus on the improvement of the EI workshop itself. For instance, having longer access to the videos (coupled with a follow-up) may be of help, as well as providing exercises for the participants to complete on their own time. With the current workshop, one can see the results – *some* goals are achieved, and it seems that the participants *are* deriving benefits from participating. However, providing access to more resources could change the nature of the workshop, potentially allowing for more benefits for the participants.

Conclusion

The current exploratory study examined the effectiveness of an online EI workshop in undergraduate students. Initial findings suggest that the workshop may be more effective in women undergraduate students, though this finding showed a small (yet significant) effect size. Additionally, cultural background (as defined by collectivistic versus individualistic cultures) showed some differences, with collectivistic cultures appearing to gain in more subscales than individualistic ones. Qualitative analysis showed cultural background impacted responses for the participants' primary outcome goals for the workshop, but that gender was not associated with outcome goals for the workshop. This perhaps points to the importance of future empirical research on the role of culture in the effectiveness of EI workshops in undergraduate students.

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Table 1. Demographic Statistics for the Sample.

Demographic Variable	Frequency	Percentage	<i>M</i>	<i>SD</i>
Age	180	-	19.87	3.97
Gender (Men)	35	19.4	-	-
Gender (Women)	144	80	-	-
Culture (Collectivistic)	120	66.7	-	-
Culture (Individualistic)	49	27.2	-	-
Background (South Asian)	61	33.9	-	-
Background (Asian)	38	21.1	-	-
Background (Black or African Canadian)	25	13.9	-	-
Background (Middle Eastern or North African)	19	10.6	-	-
Background (Caucasian)	17	9.4	-	-
Background (Mixed Heritage)	9	5	-	-
Background (Other)	7	3.9	-	-
Background (Hispanic)	2	1.1	-	-

Note: - = no relevant statistics were available for the given category.

Table 2. DERS-18 Total and Subscale Pre-Post Effects.

Paired Samples Test								
	Paired Differences				<i>t</i>	<i>df</i>	<i>p</i>	<i>ES</i>
	<i>M</i>	<i>SD</i>	95% CI					
			<i>LL</i>	<i>UL</i>				
Total Post - Pre	-1.72	5.55	-2.53	-0.9	-4.15	179	.00**	-.31
Awareness Post - Pre	.32	1.87	.05	.60	2.31	179	.02*	.17
Clarity Post - Pre	-.49	1.84	-.76	-.22	-3.61	179	.00**	-.27
Goals Post - Pre	-.39	1.75	-.65	-.14	-3.03	179	.00**	-.23
Impulse Post - Pre	-.41	1.81	-.68	-.15	-3.04	179	.00**	-.23
Nonacceptance Post - Pre	-.36	2.11	-.67	-.05	-2.30	179	.02*	-.17
Strategies Post - Pre	-.38	1.94	-.66	-.09	-2.62	179	.01**	-.20

Note: ** = $p < 0.01$; * = $p < 0.05$; CI = confidence interval; LL = lower limit of CI; UL = upper limit of the CI; ES = effect size; for all tests $n = 180$; DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; Awareness, Clarity, Goals, Impulse, Nonacceptance, and Strategies are all subscales of the DERS-18; Post = post-intervention score; Pre = pre-intervention score.

Table 3. Descriptive Statistics for DERS-18 Scales Presented Independently for Culture.

Group Statistics					
	Collectivistic Vs. Individualistic	<i>N</i>	<i>M</i>	<i>SD</i>	<i>SE</i>
Total Pre	Collectivistic	120	49.54	9.22	.84
	Individualistic	49	47.12	8.87	1.27
Awareness Pre	Collectivistic	120	9.62	2.02	.18
	Individualistic	49	9.76	2.10	.30
Clarity Pre	Collectivistic	120	9.79	1.75	.16
	Individualistic	49	9.35	2.26	.32
Goals Pre	Collectivistic	120	7.58	2.49	.23
	Individualistic	49	7.04	2.47	.35
Impulse Pre	Collectivistic	120	7.76	2.67	.24
	Individualistic	49	7.61	2.89	.41
Nonacceptance Pre	Collectivistic	120	8.27	2.80	.26
	Individualistic	49	7.51	2.87	.41
Strategies Pre	Collectivistic	120	6.53	2.82	.26
	Individualistic	49	5.86	2.44	.35

Note: *n* = 120 for collectivistic cultures and *n* = 49 for individualistic cultures; 11 individuals identified as having cultural backgrounds that included both collectivistic and individualistic (multiple cultures selected) so were excluded from analyses; DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; Awareness, Clarity, Goals, Impulse, Nonacceptance, and Strategies are all subscales of the DERS-18; Post = post-intervention score; Pre = pre-intervention score.

Table 4. Differences for Cultural Differences in Pre-Intervention DERS-18 Scales.

Independent Samples Test								
t-test for Equality of Means								
	<i>t</i>	<i>df</i>	<i>p</i>	<i>Mean Difference</i>	<i>SE</i>	95% CI		<i>ES</i>
						<i>LL</i>	<i>UL</i>	
Total Pre	1.59	92.49	.12	2.42	1.52	-.60	5.44	.27
Awareness Pre	-.39	86.18	.70	-.14	.35	-.84	.56	-.07
Clarity Pre	1.23	72.73	.22	.45	.36	-.27	1.16	.23
Goals Pre	1.28	89.85	.21	.53	.42	-.30	1.37	.22
Impulse Pre	.31	83.05	.76	.15	.48	-.81	1.10	.05
Nonacceptance Pre	1.56	87.35	.12	.76	.48	-.21	1.72	.27
Strategies Pre	1.56	102.40	.12	.68	.43	-.18	1.54	.25

Note: n = 120 for collectivistic cultures and n = 49 for individualistic cultures; 11 individuals identified as having cultural backgrounds that included both collectivistic and individualistic (multiple cultures selected) so were excluded from analyses; CI = confidence interval; LL = lower limit of CI; UL = upper limit of the CI; ES = effect size; DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; Awareness, Clarity, Goals, Impulse, Nonacceptance, and Strategies are all subscales of the DERS-18; Post = post-intervention score; Pre = pre-intervention score.

Table 5. Means for Pre and Post DERS-18 Scores by Cultures.

Paired Samples Statistics					
Collectivistic Vs. Individualistic		<i>M</i>	<i>N</i>	<i>SD</i>	<i>SE</i>
Collectivistic	Total Post	47.68	120	8.24	.75
	Total Pre	49.54	120	9.22	.84
	Awareness Post	9.87	120	1.62	.15
	Awareness Pre	9.62	120	2.02	.18
	Clarity Post	9.32	120	1.76	.16
	Clarity Pre	9.79	120	1.75	.16
	Goals Post	7.11	120	2.26	.21
	Goals Pre	7.58	120	2.49	.23
	Impulse Post	7.46	120	2.49	.23
	Impulse Pre	7.76	120	2.67	.24
	Nonacceptance Post	7.81	120	2.73	.25
	Nonacceptance Pre	8.27	120	2.81	.26
	Strategies Post	6.12	120	2.41	.22
	Strategies Pre	6.53	120	2.82	.26
Individualistic	Total Post	46.10	49	9.16	1.31
	Total Pre	47.12	49	8.87	1.27
	Awareness Post	10.12	49	1.42	.20
	Awareness Pre	9.76	49	2.10	.30
	Clarity Post	8.92	49	2.17	.31
	Clarity Pre	9.35	49	2.26	.32
	Goals Post	6.96	49	2.49	.36
	Goals Pre	7.04	49	2.47	.35
	Impulse Post	7.08	49	2.91	.42
	Impulse Pre	7.61	49	2.89	.41
	Nonacceptance Post	7.39	49	2.71	.39
	Nonacceptance Pre	7.51	49	2.87	.41
	Strategies Post	5.63	49	2.67	.38
	Strategies Pre	5.86	49	2.44	.35

Note: $n = 120$ for collectivistic cultures and $n = 49$ for individualistic cultures; 11 individuals identified as having cultural backgrounds that included both collectivistic and individualistic (multiple cultures selected) so were excluded from analyses; DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; Awareness, Clarity, Goals, Impulse, Nonacceptance, and Strategies are all subscales of the DERS-18; Post = post-intervention score; Pre = pre-intervention score.

Table 6. Repeated Measures Results for DERS-18 Scale Differences for Cultures Computed Separately.

Paired Samples Test		Paired Differences						
Collectivistic Vs. Individualistic		<i>M</i>	<i>SD</i>	<i>SE</i>	<i>t</i>	<i>df</i>	<i>P</i>	<i>ES</i>
Collectivistic	Total Post - Pre	-1.86	5.90	.54	-3.45	119	.00**	-.32
	Awareness Post - Pre	.25	1.76	.16	1.55	119	.12	.14
	Clarity Post - Pre	-.47	1.66	.15	-3.08	119	.00**	-.28
	Goals Post - Pre	-.47	1.74	.16	-2.93	119	.00**	-.27
	Impulse Post - Pre	-.30	1.85	.17	-1.77	119	.08	-.16
	Nonacceptance Post - Pre	-.46	2.12	.19	-2.37	119	.02*	-.22
	Strategies Post - Pre	-.42	2.03	.19	-2.25	119	.03*	-.21
Individualistic	Total Post - Pre	-1.02	4.88	.70	-1.47	48	.15	-.21
	Awareness Post - Pre	.37	2.15	.31	1.20	48	.24	.17
	Clarity Post - Pre	-.43	2.25	.32	-1.34	48	.19	-.19
	Goals Post - Pre	-.08	1.78	.25	-.32	48	.75	-.05
	Impulse Post - Pre	-.53	1.65	.24	-2.26	48	.03*	-.32
	Nonacceptance Post - Pre	-.12	2.24	.32	-.38	48	.70	-.06
	Strategies Post - Pre	-.22	1.75	.25	-.90	48	.37	-.13

Note: ** = $p < 0.01$; * = $p < 0.05$; n = 120 for collectivistic cultures and n = 49 for individualistic cultures; 11 individuals identified as having cultural backgrounds that included both collectivistic and individualistic (multiple cultures selected) so were excluded from analyses; CI = confidence interval; LL = lower limit of CI; UL = upper limit of the CI; DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; Awareness, Clarity, Goals, Impulse, Nonacceptance, and Strategies are all subscales of the DERS-18; Post = post-intervention score; Pre = pre-intervention score.

Table 7. Multiple Hierarchical Regression of DERS-18 Total Post-Intervention Predicted by Cultural Background.

Model Summary				Change Statistics				
Model	<i>R</i>	<i>R Square</i>	<i>Adjusted R Square</i>	<i>R Square Change</i>	<i>F Change</i>	<i>df1</i>	<i>df2</i>	<i>p</i>
Step 1 - DERS-18 Pre-Intervention Score	.80	.64	.64	.64	297.64	1.00	167.00	.00**
Step 2 - Main Effect of Cultural Background	.80	.64	.64	.00	.06	1.00	166.00	.80ns
Step 3 - Interaction between DERS-18 and Cultural Background	.95	.91	.91	.27	492.47	1.00	165.00	.00**

Note: DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; *R Square* = variance explained by model; *R Square Change* = additional variance explained by adding this Step, *p* = significance of the predictor, ** = $p < 0.01$, ns = not significant; Step 1 predictor = DERS-18 total prescore; Step 2 predictor = main effect of cultural background (collectivistic vs individualistic); Step 3 predictor = the interaction of cultural background and post-intervention DERS-18 calculated as the product of cultural background x DERS-18 post total score; Dependent measure predicted = DERS-18 post-intervention total score.

Table 8. Multiple Hierarchical Regression Summary Table: DERS-18 Post-Intervention Subscale Scores Predicted by Culture.

DERS-18 Post-Intervention Score Predicted	R Square of the Pre-Intervention Scale Score	R Square of the Final Model	Additional R Square Provided by Interaction	β and p of the Main Effect of Pre-Intervention Score	β and p of the Main Effect of Cultural Background	β and p of Interaction of Culture and DERS-18 Subscale
Awareness	.23	.90	.67	$\beta = .48, p = .00^{**}$	$\beta = .06, p = .38$	$\beta = 2.28, p = .00^{**}$
Clarity	.28	.89	.61	$\beta = .53, p = .00^{**}$	$\beta = -.04, p = .52$	$\beta = 1.55, p = .00^{**}$
Goals	.54	.90	.36	$\beta = .73, p = .00^{**}$	$\beta = .04, p = .42$	$\beta = 1.11, p = .00^{**}$
Impulse	.60	.90	.30	$\beta = .77, p = .00^{**}$	$\beta = -.05, p = .34$	$\beta = 1.05, p = .00^{**}$
Nonacceptance	.49	.90	.41	$\beta = .70, p = .00^{**}$	$\beta = .02, p = .79$	$\beta = 1.12, p = .00^{**}$
Strategies	.52	.90	.38	$\beta = .72, p = .00^{**}$	$\beta = -.01, p = .90$	$\beta = .99, p = .00^{**}$

Note: DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; Awareness, Clarity, Goals, Impulse, Nonacceptance, and Strategies are all subscales of the DERS-18; Post = post-intervention score; Pre = pre-intervention score; p = significance of the predictor, $^{**} = p < 0.01$.

Table 9. Correlations Between FEQ and Post-Intervention DERS-18 Subscales.

Correlations		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
(1) Total Score FEQ	<i>r</i>	--											
(2) Positive- Dominant (PD)	<i>r</i>	.70**	--										
(3) Positive- Submissive (PS)	<i>r</i>	.69**	.81**	--									
(4) Negative- Dominant (ND)	<i>r</i>	.32**	-.27**	.26**	--								
(5) Negative- Submissive (NS)	<i>r</i>	.81**	.41**	.43**	.22**	--							
(6) Total Post	<i>r</i>	.23**	-.07	.02	.18*	.36**	--						
(7) Awareness Post	<i>r</i>	-.14	-.13	-.06	-.10	-.07	.25**	--					
(8) Clarity Post	<i>r</i>	.09	.10	.13	.03	.01	.11	.28**	--				
(9) Goals Post	<i>r</i>	.22**	-.05	.01	.19*	.34**	.92**	.28**	.02	--			
(10) Impulse Post	<i>r</i>	.21**	-.05	.01	.15*	.33**	.86**	.32**	-.02	.76**	--		
(11) Nonacceptance Post	<i>r</i>	.12	-.09	-.03	.10	.27**	.85**	.23**	-.13	.80**	.66**	--	
(12) Strategies Post	<i>r</i>	.27**	.02	.01	.23**	.36**	.83**	.30**	-.07	.68**	.70**	.61**	--

Note: ** = $p < 0.01$; * = $p < 0.05$; for all tests $n = 180$; DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; Awareness, Clarity, Goals, Impulse, Nonacceptance, and Strategies are subscales of the DERS-18; Post = post-intervention score; Pre = pre-intervention score; FEQ (Halberstadt, 1986) = Family Expressiveness Questionnaire; Positive Dominant (PD), Positive Submissive (PS), Negative Dominant (ND), and Negative Submissive (NS) are all subscales of the FEQ.

Table 10. Spearman Correlations Among FEQ Scales and Cultural Types.

Correlations		(1)	(2)	(3)	(4)	(5)	(6)
(1) FEQ Total	<i>r</i>	--					
(2) Positive-Dominant (PD)	<i>r</i>	.73**	--				
(3) Positive-Submissive (PS)	<i>r</i>	.75**	.84**	--			
(4) Negative-Dominant (ND)	<i>r</i>	.30**	-.29**	-.27**	--		
(5) Negative-Submissive (NS)	<i>r</i>	.79**	.38**	.43**	.21**	--	
(6) Collectivistic Vs. Individualistic	<i>r</i>	.00	-.03	.01	.09	-.07	--

Note: ** = $p < 0.01$; for all tests $n = 180$, with the exception of culture correlations where $n = 120$ for collectivistic cultures and $n = 49$ for individualistic cultures; 11 individuals identified as having cultural backgrounds that included both collectivistic and individualistic (multiple cultures selected) so were excluded from analyses; DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; Awareness, Clarity, Goals, Impulse, Nonacceptance, and Strategies are subscales of the DERS-18; Post = post-intervention score; Pre = pre-intervention score; FEQ (Halberstadt, 1986) = Family Expressiveness Questionnaire; Positive Dominant (PD), Positive Submissive (PS), Negative Dominant (ND), and Negative Submissive (NS) are all subscales of the FEQ.

Table 11. Participant Responses to Qualitative Questionnaire and Workshop Goals by Cultural Background.

	Cultural Background	Understanding emotions and EI globally	Understanding self emotions and EI	Learning emotion management strategies	Learning new general psychology concepts	Earning course credit	No Answer	Total
Goal 1	Collectivistic	33 (27.5%)	49 (40.8%)	22 (18.3%)	0	15 (12.5%)	1(.8%)	120
	Individualistic	10 (20.8%)	31 (64.6%)	2 (4.2%)	0	5 (10.4%)	0	48
Goal 2	Collectivistic	14 (11.7%)	47 (39.2%)	33 (27.5%)	11 (9.2%)	12 (10%)	3 (2.5%)	120
	Individualistic	7 (14.6%)	17 (35.4%)	12 (25%)	3 (6.3%)	7 (14.6%)	2 (4.2%)	48

Note: n = 48 for individualistic cultures, as one participant did not respond.

Table 12. Means and SD for DERS-18 Scores for Men and Women.

Group Statistics					
	Gender	<i>N</i>	<i>M</i>	<i>SD</i>	<i>SE</i>
Total Pre	Men	35	47.06	10.134	1.713
	Women	144	49.42	8.981	0.748
Awareness Pre	Men	35	10.06	1.893	0.32
	Women	144	9.53	2.138	0.178
Clarity Pre	Men	35	8.91	1.869	0.316
	Women	144	9.89	1.84	0.153
Goals Pre	Men	35	7.14	2.756	0.466
	Women	144	7.55	2.5	0.208
Impulse Pre	Men	35	7.11	3.066	0.518
	Women	144	7.9	2.63	0.219
Nonacceptance Pre	Men	35	7.74	2.704	0.457
	Women	144	8.16	2.877	0.24
Strategies Pre	Men	35	6.09	3.013	0.509
	Women	144	6.4	2.715	0.226

Note: for all tests $n = 180$; DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale;

Awareness, Clarity, Goals, Impulse, Nonacceptance, and Strategies are subscales of the DERS-18; Post = post-intervention score; Pre = pre-intervention score.

Table 13. Test of Gender Difference for DERS-18.

Independent Samples Test								
t-test for Equality of Means								
	<i>t</i>	<i>df</i>	<i>p</i>	<i>Mean Difference</i>	<i>SE</i>	95% CI		<i>ES</i>
						<i>LL</i>	<i>UL</i>	
Total Pre	-1.26	47.81	.21	-2.36	1.87	-6.12	1.40	-.26
Awareness Pre	1.45	57.05	.15	.53	.37	-.20	1.26	.25
Clarity Pre	-2.78	21.24	.01**	-.98	.35	-1.68	-.27	-.53
Goals Pre	-.80	48.50	.43	-.41	.51	-1.43	.62	-.16
Impulse Pre	-1.39	46.90	.17	-.78	.56	-1.91	.35	-.29
Nonacceptance Pre	-.81	54.29	.42	-.42	.52	-1.45	.62	-.15
Strategies Pre	-.56	48.30	.58	-.31	.56	-1.43	.81	-.11

Note: ** = $p < 0.01$; SE = standard error; CI = confidence interval; LL = lower limit of CI; UL = upper limit of the CI; n = 144 for women and n = 35 for men; 1 individual chose not to answer the gender identifying question so was excluded from analyses; DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; Awareness, Clarity, Goals, Impulse, Nonacceptance, and Strategies are subscales of the DERS-18; Post = post-intervention score; Pre = pre-intervention score.

Table 14. Means and SD by Gender for DERS-18 Scores.

Paired Samples Statistics					
Gender		<i>M</i>	<i>N</i>	<i>SD</i>	<i>SE</i>
Men	Total Post	46.23	35	9.89	1.67
	Total Pre	47.06	35	10.13	1.71
	Awareness Post	10.29	35	1.47	.25
	Awareness Pre	10.06	35	1.89	.32
	Clarity Post	8.74	35	1.46	.25
	Clarity Pre	8.91	35	1.87	.32
	Goals Post	6.91	35	2.63	.44
	Goals Pre	7.14	35	2.76	.47
	Impulse Post	6.97	35	2.82	.48
	Impulse Pre	7.11	35	3.07	.52
	Nonacceptance Post	7.80	35	3.01	.51
	Nonacceptance Pre	7.74	35	2.70	.46
	Strategies Post	5.51	35	2.84	.48
	Strategies Pre	6.09	35	3.01	.51
Women	Total Post	47.56	144	8.43	.70
	Total Pre	49.42	144	8.98	.75
	Awareness Post	9.86	144	1.59	.13
	Awareness Pre	9.53	144	2.14	.18
	Clarity Post	9.30	144	1.95	.16
	Clarity Pre	9.89	144	1.84	.15
	Goals Post	7.14	144	2.33	.19
	Goals Pre	7.55	144	2.50	.21
	Impulse Post	7.46	144	2.58	.22
	Impulse Pre	7.90	144	2.63	.22
	Nonacceptance Post	7.72	144	2.72	.23
	Nonacceptance Pre	8.16	144	2.88	.24
	Strategies Post	6.09	144	2.50	.21
	Strategies Pre	6.40	144	2.72	.23

Note: ** = $p < 0.01$; $n = 144$ for women and $n = 35$ for men; 1 individual chose not to answer the gender identifying question so was excluded from analyses; DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; Awareness, Clarity, Goals, Impulse, Nonacceptance, and Strategies are subscales of the DERS-18; Post = post-intervention score; Pre = pre-intervention score.

Table 15. Change in DERS-18 Scores by Gender.

Paired Samples Test		Paired Differences						
Gender		<i>M</i>	<i>SD</i>	<i>SE</i>	<i>t</i>	<i>df</i>	<i>p</i>	<i>ES</i>
Men	Total Post - Pre	-.83	4.32	.73	-1.13	34	.27	-.19
	Awareness Post - Pre	.23	2.09	.35	.65	34	.52	.11
	Clarity Post - Pre	-.17	1.77	.30	-.57	34	.57	-.10
	Goals Post - Pre	-.23	1.65	.28	-.82	34	.42	-.14
	Impulse Post - Pre	-.14	1.70	.29	-.50	34	.62	-.08
	Nonacceptance Post - Pre	.06	1.85	.31	.18	34	.86	.03
	Strategies Post - Pre	-.57	1.90	.32	-1.78	34	.08	-.30
Women	Total Post - Pre	-1.85	5.75	.48	-3.87	143	.00**	-.32
	Awareness Post - Pre	.33	1.82	.15	2.19	143	.03*	.18
	Clarity Post - Pre	-.59	1.84	.15	-3.85	143	.00**	-.32
	Goals Post - Pre	-.41	1.75	.15	-2.81	143	.01**	-.23
	Impulse Post - Pre	-.44	1.79	.15	-2.94	143	.00**	-.25
	Nonacceptance Post - Pre	-.44	2.16	.18	-2.47	143	.02*	-.21
	Strategies Post - Pre	-.31	1.93	.16	-1.90	143	.06	-.16

Note: ** = $p < 0.01$; * = $p < 0.05$; CI = confidence interval; LL = lower limit of CI; UL = upper limit of the CI; $n = 144$ for women and $n = 35$ for men; 1 individual chose not to answer the gender identifying question so was excluded from analyses; DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; Awareness, Clarity, Goals, Impulse, Nonacceptance, and Strategies are subscales of the DERS-18; Post = post-intervention score; Pre = pre-intervention score.

Table 16. Multiple Hierarchical Regression of DERS-18 Total Post-Intervention Predicted by Gender.

Model Summary				Change Statistics				
Model	<i>R</i>	<i>R Square</i>	<i>Adjusted R Square</i>	<i>R Square Change</i>	<i>F Change</i>	<i>df1</i>	<i>df2</i>	<i>P</i>
Step 1 - DERS-18 Pre-Intervention Score	.81	.66	.65	.66	338.68	1.00	178.00	.00**
Step 2 - Main Effect of Gender	.81	.66	.66	.01	2.92	1.00	177.00	.09ns
Step 3 - Interaction between DERS-18 and Gender	.97	.94	.94	.28	831.87	1.00	176.00	.00**

Note: DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; *R Square* = variance explained by model; *R Square Change* = additional variance explained by adding this Step, *p* = significance of the predictor, ** = $p < 0.01$, ns = not significant; Step 1 predictor = DERS-18 total prescore; Step 2 predictor = main effect of gender; Step 3 predictor = the interaction of gender and post-intervention DERS-18 calculated as the product of gender x DERS-18 post total score; Dependent measure predicted = DERS-18 post-intervention total score.

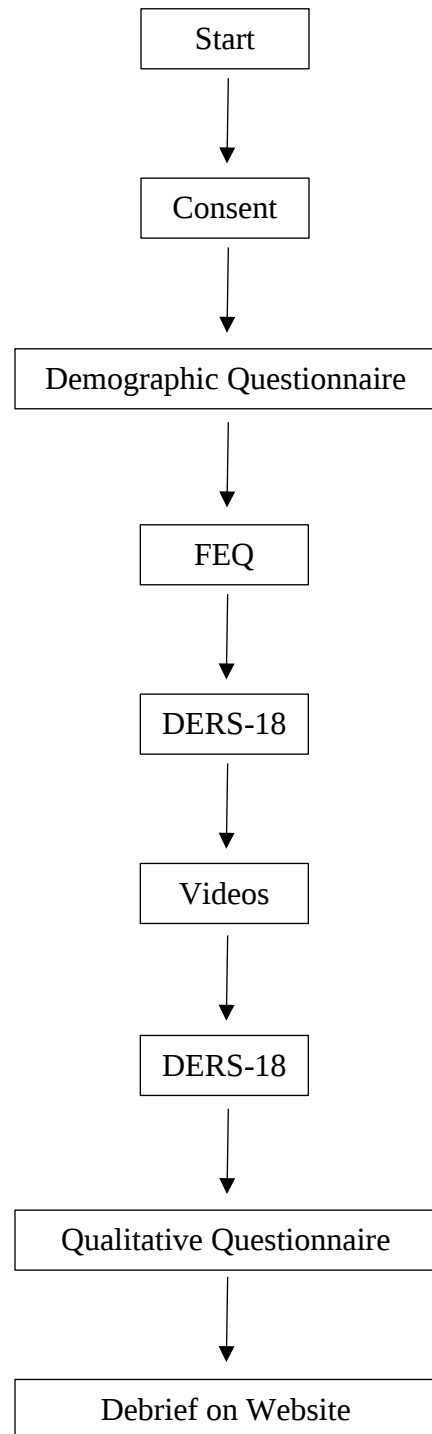
Table 17. Multiple Hierarchical Regression Summary Table: DERS-18 Post-Intervention Subscale Scores Predicted by Gender.

DERS-18 Post- Intervention Score Predicted	R Square of the Pre- Intervention Scale Score	R Square of the Final Model	Additional R Square Provided by Interaction	β and p of the Main Effect of Pre-Intervention Score	β and p of the Main Effect of Gender	β and p of Interaction of Gender and DERS-18 Subscale
Awareness	.26	.95	.69	$\beta = .51, p =$.00**	$\beta = -.04, p =$.51	$\beta = 1.81, p =$.00**
Clarity	.27	.97	.50	$\beta = .52, p =$.00**	$\beta = .05, p = .43$	$\beta = 1.66, p =$.00**
Goals	.56	.93	.37	$\beta = .75, p =$.00**	$\beta = -.08, p =$.13	$\beta = 1.01, p =$.00**
Impulse	.60	.95	.35	$\beta = .77, p =$.00**	$\beta = -.10, p =$.04*	$\beta = 1.04, p =$.00**
Nonacceptance	.52	.93	.41	$\beta = .72, p =$.00**	$\beta = -.09, p =$.08	$\beta = 1.01, p =$.00**
Strategies	.55	.95	.40	$\beta = .74, p =$.00**	$\beta = .00, p = .99$	$\beta = 1.11, p =$.00**

Note: DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; Awareness, Clarity, Goals, Impulse, Nonacceptance, and Strategies are all subscales of the DERS-18; Post = post-intervention score; Pre = pre-intervention score; p = significance of the predictor, ** = $p < 0.01$, * = $p < 0.05$.

Appendix A: Study Progress

Note: FEQ (Halberstadt, 1986) = Family Expressiveness Questionnaire; DERS-18 (Victor & Klonsky, 2016) = the Difficulties in Emotion Regulation Scale; Website = YorkEI.com.



Appendix B: Consent form

You will find a complete description and an example of our study, including FAQ questions asked, and an example of our consent, as well as ways to contact the researchers, etc at:

<https://www.yorkEI.com>

Welcome to the research study!

Date: June 8, 2020.

Study Name: Exploring the effectiveness of an online workshop for emotional intelligence in undergraduate students.

Researchers:

Alberta Pos, Ph.D, C.Psych, 108 B Behavioral Sciences Bldg., aepos@yorku.ca

Alan Kian, BSc. Masters Candidate in York University Clinical Psychology, 108D Behavioral Sciences Bldg, York University, akian@yorku.ca

Web-based Research Considerations

Online surveys may allow researchers to capture and access additional information about respondents over and above what they provide in the online survey. When researchers use the internet to transmit or receive participant data, we the researchers and our participants are aware that while in transmission, data may be subject to access by third parties as a result of various security legislation now in place in many countries. Therefore we:

"The researcher(s) acknowledge that the host of the online survey (e.g., Qualtrics, Survey Monkey etc.) may automatically collect participant data without their knowledge (i.e., IP addresses.) Although it is possible that this information may be provided or made accessible to the researchers, it will not be used or saved without participant's consent on the researchers system. Further, "because this project employs e-based collection techniques, data may be subject to access by third parties as a result of various security legislation now in place in many countries and thus the confidentiality and privacy of data cannot be guaranteed during web-based transmission."

Purpose of the Research:

What You Will Be Asked to Do in the Research: The purpose of this research is to provide undergraduate students with 4 short workshop style psycho-education video modules aimed to increase emotional intelligence. Before viewing the modules, you will be asked to fill 3 online questionnaires: a demographic measure to capture demographic data that you may be willing to provide, a measure on emotional expressiveness in your family, and a more general questionnaire on emotion. After viewing the modules you will be asked to fill out 2 questionnaires: 1 will be the same quantitative questionnaire you filled in at the beginning that generally asks about emotion. The other will be one short qualitative questionnaire to ask you about what you felt you achieved by viewing the videos. The total amount of time that this is likely to take is approximately one hour.

Risks and Discomforts: No risks or discomforts are foreseeable as a result of participation in the research other than the average discomforts that you may come across in daily life. Still, access to psychotherapy resources as well as self-help books and links to more emotional intelligence resources will be provided to all participants at the study's termination, as well as a form of 'debriefing'. Since emotional awareness can be distressing to some who avoid being aware of emotion, or who for cultural reasons do not express some feelings, extra help resources are provided. However, *"we do not foresee any risks or discomfort from your participation in the research."*

Benefits of the Research and Benefits to You: Potential benefits will be various. You will of course receive credit for having participated in the research through the URPP. As well as this, it is possible that the increased orientation to emotions may lead to greater skillfulness in working with emotion. Further it may be possible that you can receive credit for participating in research when you are part of another course. Check out your syllabus to know for sure if this other option is possible.

Voluntary Participation and Withdrawal: Your participation in the study is completely voluntary and you may choose to stop participating at any time. Your decision not to volunteer, to stop participating, or to refuse to answer particular questions will not influence the access you will have to materials or the nature of the ongoing relationship you may have with the researchers or study staff, the nature of your relationship with York University either now, or in the future. If you stop participating, you will still be eligible to receive any promised compensation for agreeing to be in the project. Should you wish to *withdraw* after the study, you will have the option to also withdraw your data up until the analysis is complete.

Confidentiality: All information you supply during the research is always held in confidence. Further, unless you specifically indicate your consent, your name will never appear in any report or publication of the research. Data will be collected from the website only and will be assigned no name, only a participant number. Your data will be safely stored in a locked facility. Only research staff/research team members will have access to this information. The data will be maintained securely and will not be made accessible to anyone other than the current research team of Dr. Alberta Pos. Confidentiality will be provided to the fullest extent possible by law.

The data may be used in future research projects. The data collected in this research project may be used – in an anonymized form - by members of the research team in subsequent research investigations exploring similar lines of inquiry. Such projects will still undergo ethics review by the HPRC, and our institutional REB. Any secondary use of anonymized data by the research team will be treated with the same degree of confidentiality and anonymity as in the original research project. Note that online surveys (Qualtrics, Survey Monkey etc.) may allow researchers to capture and access additional information about each respondent over and above what they provide in the online survey. In addition, when researchers use the internet to transmit or receive participant data, they should be aware that while in transmission, data may be subject to access by third parties as a result of various security legislation now in place in many countries. Therefore, the researchers acknowledge that the host of the online survey (e.g., Qualtrics) may automatically collect participant data without their knowledge (i.e. IP addresses.). This information may be provided or made accessible to the researchers. However, any such data will not be used or saved without participants' consent on the researchers' systems. Further, because this project employs e-based collection techniques, data may be subject to access by third parties as a result of various security legislation now in place in many countries and thus the confidentiality and privacy of data cannot be guaranteed during web-based transmission.

Questions About the Research? If you have questions about the research in general or about your role in the study, please feel free to contact Dr. Alberta Pos either by telephone at 416-736-2100, extension 20762, or by e-mail (aepos@yorku.ca), or Alan Kian at akian@yorku.ca. This research has received ethics review and approval by the Human Participants Review Sub-Committee, York University's Ethics Review Board, and conforms to the standards of the Canadian Tri-Council Research Ethics guidelines. If you have any questions about this process, or about your rights as a participant in the study, please contact the Sr. Manager & Policy Advisor for the Office of Research Ethics, 5th Floor, Kaneff Tower, York University (telephone 416-736-5914 or e-mail ore@yorku.ca).

I consent, begin the study

I do not consent, I do not wish to participate

>>

Appendix C: Demographic questionnaire

Demographic questionnaire

English 

We are going to start with some demographic questions that are about you. All answers are confidential and optional to fill out (however, if you choose not to respond, please select the final option for each question). Please answer the questions honestly.

My gender is

a. Male

b. Female

c. Gender Neutral

d. Gender Ambiguous

e. Other

f. I do not wish to respond to this question.

My sexual orientation is:

a. Heterosexual

b. Homosexual

c. Bisexual

d. Asexual

e. Other

f. I do not wish to respond to this question.

My age is:

a. _____ years

b. I do not wish to respond to this question.

My current fitness level is:

a. Not active/sedentary mostly

b. Some minor exercise (1 hour per week or less)

c. Average exercise (2 -4) hours per week

d. I exercise daily

e. I do not wish to respond to this question.

Which of the below options best describes me? (Select all that apply)

a. White (e.g. English, German, Irish, Italian, Polish, French, etc.)

b. Hispanic, Latino, or Spanish Origin (e.g. Mexican, Puerto Rican, Cuban, Dominican, Colombian, etc.)

c. Black or African Canadian/American (e.g. African Canadian, African American, Jamaican, Haitian, Nigerian, Somali, Ethiopian, etc.)

d. Asian (e.g. Chinese, Vietnamese, Filipino, Korean, Japanese, etc.)

e. South Asian (e.g. East Indian, Pakistani, Sri Lankan, Bengali, etc.)

f. First Nations/Métis/Inuit

g. Middle Eastern or North African (e.g. Iranian, Lebanese, Egyptian, Syrian, Moroccan, Algerian)

h. Other race, ethnicity, or origin

i. I do not wish to respond to this question.

My religious affiliation is:

a. Christian

b. Jewish

c. Muslim

d. Buddhist

e. Atheist

f. Non-organized Spiritual

g. Other

h. I do not wish to respond to this question.

My culture is:

a. I come from a Latin culture (Spanish, Italian, Portuguese, South American, Mexican, etc.)

b. I come from an Asian culture (Chinese, Korean, Japanese, etc.)

c. I come from an First Nations culture, (North American Indian, Maori, Australian Aborginal, Metis and Inuit, etc.)

d. I come from a Germanic culture. (Sweden, Holland, Germany, Denmark, etc.)

e. I come from an United Kingdom culture (Scotland, England, Ireland, etc.)

f. I come from an African culture

g. I come from an East Indian Culture (India, Pakistan, Vietnam, etc.)

h. I come from a Middle Eastern Culture (Iran, Lebanon, Syria, etc.)

i. Other

j. I do not wish to respond to this question.

My relationship status is:

a. Single

b. Dating

c. Married

d. Divorced

e. Widowed

f. Cohabiting with a romantic partner

g. Poly amorous: in a relationship with more than one romantic partner

h. I do not wish to respond to this question.

My highest level of completed education is:

a. Primary school

b. High school

c. Some College/Unviersity

d. Undergraduate degree

e. Graduate degree

f. I do not wish to respond to this question.

I have _____ sibling(s):

a. 0

b. 1

c. 2

d. 3

e. 4

f. 5 or more

g. I do not wish to respond to this question.



English ▼

I am an undergraduate student at York University.

Yes

No

If not, I am an undergraduate student at the university mentioned below:

I do not wish to name the university I attend.

Appendix D: Family Expressiveness Questionnaire (FEQ; Halberstadt, 1986)



English ▼

This is a questionnaire about family expressiveness. We would like to know more about the degree of expressiveness shown in different families. Therefore, we would like you to tell us about the frequency of expression in your family while you were growing up.

By frequency we mean, "How often did this situation occur in your family, relative to other families?" Try to think of the following scenarios in terms of how frequently they occurred in your family, compared to other families, while you were growing up.

Select a number on the rating scale from 1 (not at all frequently in my family) to 9 (very frequently in my family) that indicates how frequently that activity occurred. Some items may be difficult to judge.





English ▼

Showing forgiveness to someone who broke a favorite possession.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Thanking family members for something they have done.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Exclaiming over a beautiful day.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Showing contempt for another's actions

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Expressing dissatisfaction with someone else's behavior.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Praising someone for good work.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Expressing anger at someone else's carelessness.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Sulking over unfair treatment by a family member.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Blaming one another for family troubles.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Crying after an unpleasant disagreement.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Putting down other people's interests.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Showing dislike for someone.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Seeking approval for an action.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Expressing embarrassment over a stupid mistake.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Going to pieces when tension builds up.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Expressing exhilaration after an unexpected triumph.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Expressing excitement over one's future plans.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Demonstrating admiration.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Expressing sorrow when a pet dies.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Expressing disappointment over something that didn't work out.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Telling someone how nice they look.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Expressing sympathy for someone's troubles.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Expressing deep affection or love for someone.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Quarreling with a family member.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Crying when someone leaves.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Spontaneously hugging a family member.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Expressing momentary anger over a trivial irritation.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Expressing concern for the success of other family members.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Apologizing for being late.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Offering to do somebody a favor.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Snuggling up to a family member.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Crying for being punished.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Trying to cheer up someone who is sad.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Telling a family member how hurt you are.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Telling family members how happy you are.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Threatening someone.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Criticizing someone for being late.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Expressing gratitude for a favor.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Surprising someone with a little gift or favor.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

Saying "I'm sorry" when one realizes one was wrong.

1 (Not at all frequently)	2	3	4	5	6	7	8	9 (Very frequently)
---------------------------	---	---	---	---	---	---	---	---------------------

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Appendix E: Degree of Emotional Regulation Scale 18 (DERS-18; Victor & Klonsky, 2016)



English ▼

Below are some questions about your normal emotional life.

Please indicate how often the following statements apply to you by toggling the appropriate choice from the choices given below for each item.

I pay attention to how I feel.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

I am attentive to my feelings.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

When I am upset, I acknowledge my emotions.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

I have no idea how I am feeling.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

I have difficulty making sense out of my feelings.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

I am confused about how I feel.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

When I am upset, I have difficulty getting work done.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

When I am upset, I have difficulty focusing on other things.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

When I am upset, I have difficulty concentrating.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

When I am upset, I become out of control.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

When I am upset, I have difficulty controlling my behaviors.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

When I am upset, I lose control over my behaviors.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

When I am upset, I become embarrassed for feeling that way.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

When I am upset, I feel ashamed with myself for feeling that way.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

When I am upset, I feel guilty for feeling that way.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

When I am upset, I believe that I will remain that way for a long time.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

When I am upset, I believe that I'll end up feeling very depressed.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

When I am upset, I believe that wallowing in it is all I can do.

Almost Never (0-10%)

Sometimes (11-35%)

About Half of the Time (36-65%)

Most of the Time (66-90%)

Almost Always (91-100%)

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Appendix F: Video in the intervention



English ▾

Following are four videos for you to watch that will provide some instruction on emotional intelligence. Please watch each video, clicking next when you finish.

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The four approximately 10-minute videos can be found at the following links.

Video 1 Link: <https://youtu.be/KDHmp6BChjg>

Video 2 Link: <https://youtu.be/vOq2B3fZ2Mg>

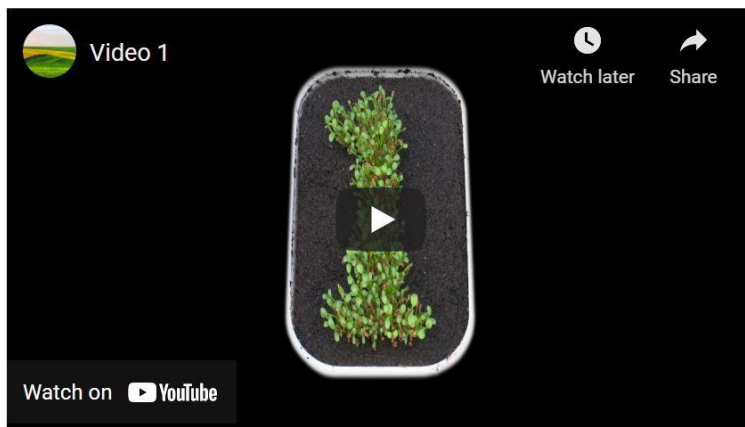
Video 3 Link: <https://youtu.be/NrdmJEG137U>

Video 4 Link: <https://youtu.be/bt5K6qwcseE>



English

Video 1 - Please watch and click next when you are finished. **Please do not change the speed of the video.**



I am done with this video.

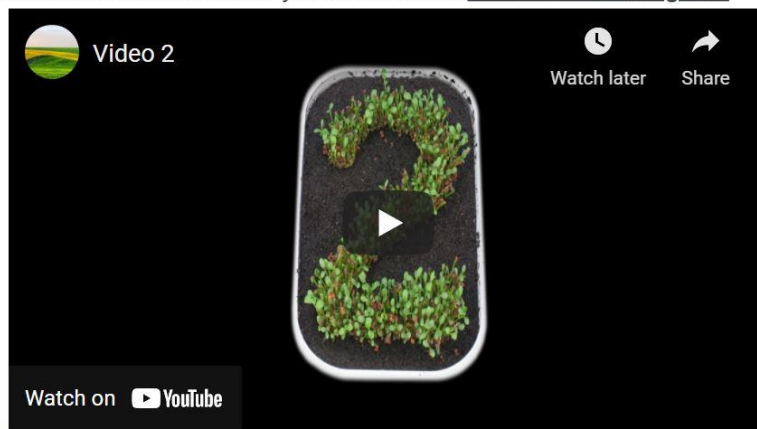
<<

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English ▾

Video 2 - Please watch and click next when you are finished. **Please do not change the**



speed of the video.

I am done with this video.

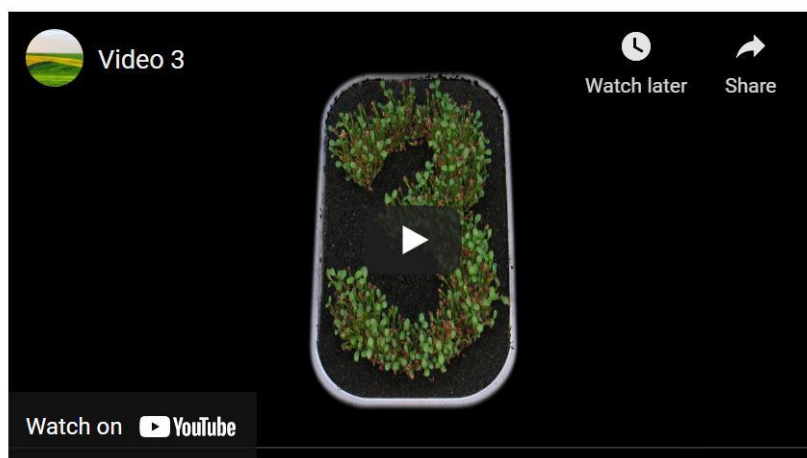
<<

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English ▾

Video 3 - Please watch and click next when you are finished. **Please do not change the speed of the video.**



I am done with this video.

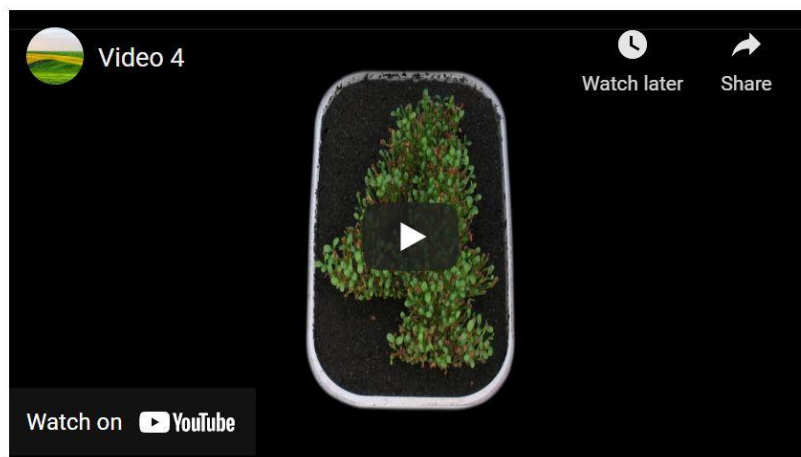
<<

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English ▾

Video 4 - Please watch and click next when you are finished. **Please do not change the speed of the video**



I am done with this video.

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Appendix G: Qualitative questionnaire



English



Below are two open format questions about your goals for having taken this workshop. Each of the two questions are followed by a multiple choice question that asks you how well you feel you have achieved that goal.

My first goal for partaking in this Emotional Intelligence Online workshop was:

The degree to which I feel I achieved my first goal is:

I achieved my goal

I moderately achieved my goal

I slightly achieved my goal

I hardly achieved my goal

I did not at all achieve my goal

My second goal for partaking in this Emotional Intelligence Online workshop was:

The degree to which I feel I achieved my second goal is:

I achieved my goal

I moderately achieved my goal

I slightly achieved my goal

I hardly achieved my goal

I did not at all achieve my goal

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Appendix H: Debrief website



English ▼

DEBRIEF

Here is a link back to the study website to access some helpful resources on emotional intelligence. This will include websites, articles, handouts, and links to helpful videos. If you wish to access this material you will be asked for a password. This password is **ARImodel** both capitals and small case, all one word. Please write down this password so that you can access the material in the future.

www.yorkEI.com

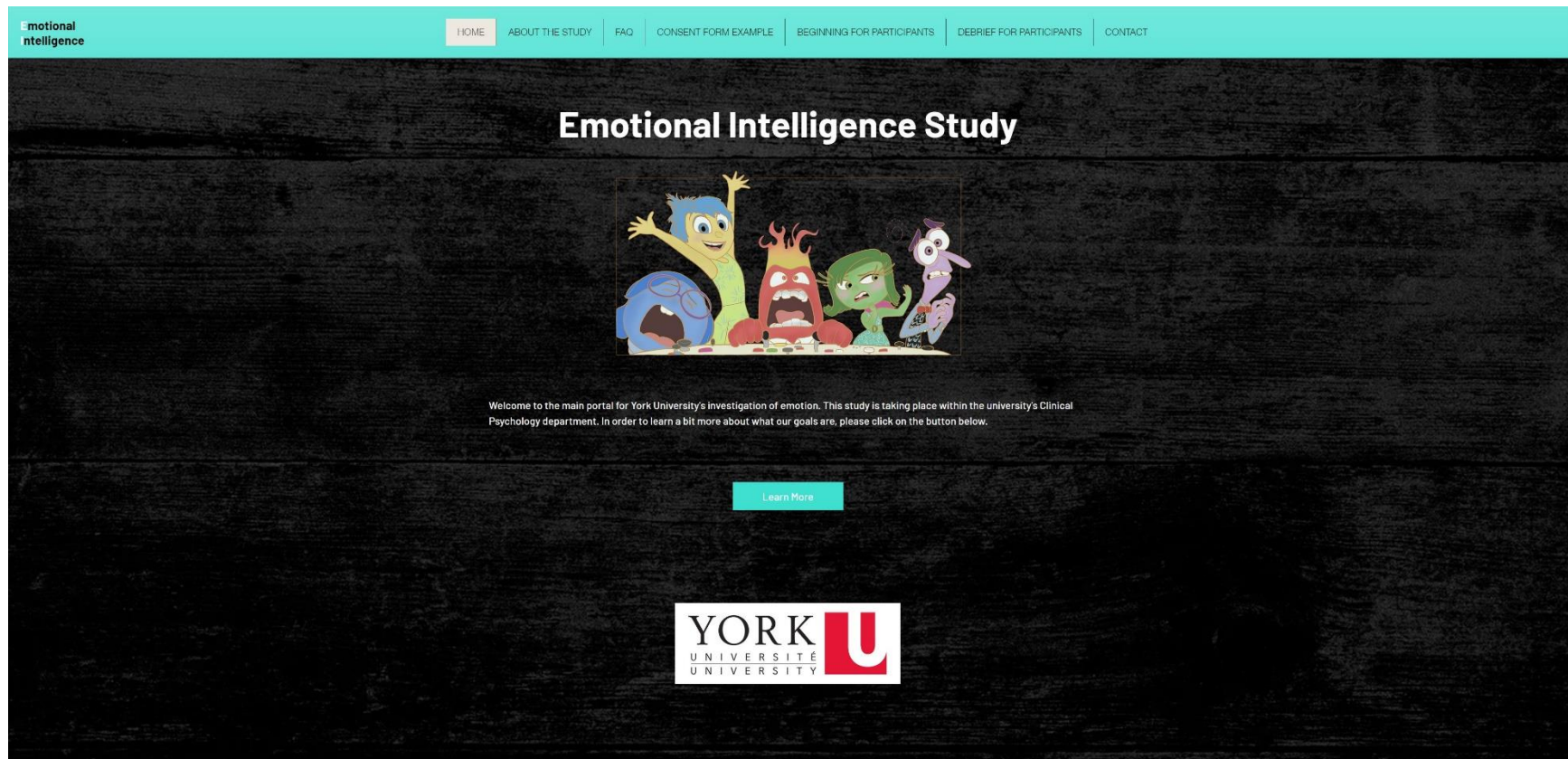
Please click next to continue, and to ensure that you receive credit for this study if you are participating through the URPP.

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Appendix I: Study Website with More Information and Resources

The following are images of the YorkEI.com website, which gave participants information about the study, answered some FAQs, and provided the debrief.





[HOME](#)
[ABOUT THE STUDY](#)
[FAQ](#)
[CONSENT FORM EXAMPLE](#)
[BEGINNING FOR PARTICIPANTS](#)
[DEBRIEF FOR PARTICIPANTS](#)
[CONTACT](#)

About Our Study



This study is being undertaken toward the completion of a Masters thesis at York University, and will be conducted by Alan Klan, a graduate student in the Clinical Psychology program. Alan is working under the supervision of Dr. Alberta Pos, PhD, C.Psych, an associate professor in the same program, which is housed within York University's Faculty of Health.

Emotional Intelligence (EI) has received much empirical attention, with an identified role in predicting success in family functioning, personal relationships, and the workplace. Thought to matter more than regular IQ, EI predicts competencies important in almost any job. It includes emotion perception, regulation, and the reflective use of emotion in problem solving. It is considered a 'hot intelligence', integrating reason and emotion. Viewed as extremely important in undergraduate populations, EI has been studied in many cultures and student bodies.

The current study is looking at the effectiveness of adapting an EI group workshop into an online format. The only requirement for the study is that you have to be an undergraduate student. If you have any other questions, please feel free to take a look at our [Frequently Asked Questions \(FAQ\)](#), or feel free to [contact](#) us. If you are interested in participating in the study, please take a look at the [Consent Form Example](#) page, which will provide some preliminary important information prior to beginning the study.

We are excited about being able to present this study online, as it will increase your privacy and facilitate more open responses. Participating online at any time and from anywhere will maximize your anonymity and comfort level. We hope that participation in this study can be as educational and enjoyable for you as the process of developing it was for us!

emotional
intelligence
HOME | ABOUT THE STUDY | **FAQ** | CONSENT FORM EXAMPLE | BEGINNING FOR PARTICIPANTS | DEBRIEF FOR PARTICIPANTS | CONTACT

Frequently Asked Questions (FAQs)



- Who can participate?**
 - If you are an undergraduate student, you can participate in this study.
- Will my participation be confidential?**
 - Your participation will be confidential. Once you provide your consent, you will be sent a link to answer the questionnaires. You will sign into that page anonymously. That is, your name will never be connected to your questionnaire responses. Any open ended question that you may answer will never be attached to any identifying information. Your real name is never connected to your answers, and your answers are identified by a participant number only.
- Can I find out the results of the study?**
 - For sure. At the end of the study, you can [email](#) Alan or Dr. Alberta Pos, and you will be sent the final report.
- Will I earn money by participating?**
 - Unfortunately, you will not be earning money by participating in this study. However, if you have signed up through your Psychology course, you are eligible for earning credits toward the completion of your course.
- How long will it take to participate in the study?**
 - The study will take roughly one hour.
- I am interested in participating. What are my next steps?**
 - Perfect! You will want to head over to the [Consent Form Example](#) page in order to further familiarize yourself with the study. You will then sign an online consent form and provide a small amount of demographic information (including age, gender, etc.). You will watch four short videos on EI and following this, answer some questions. At the end of the process, you will be debriefed ([here](#), you will be given an opportunity to find out more about specific aspects of our investigation).



[HOME](#)
[ABOUT THE STUDY](#)
[FAQ](#)
[CONSENT FORM EXAMPLE](#)
[BEGINNING FOR PARTICIPANTS](#)
[DEBRIEF FOR PARTICIPANTS](#)
[CONTACT](#)

Example of a Consent Form That You Will Complete

Please read through this example of our consent form. Afterward, if you decide that you would like to participate, click the link below to be directed to a page where you will be able to start the study. This may involve being sent a link (through email) to a confidential page, along with a customized individual password. Once you receive this link and the password, you can proceed to the study, sign in, formally consent, and participate. Thank you!

Study Name: Exploring the effectiveness of an online workshop for emotional intelligence in undergraduate students.

Principal Investigators: Dr. Alberta Pao (PhD, C.Psych, 108B Behavioral Sciences Building, York University, apao@yorku.ca) & Alan Kian (BSc, Masters Candidate in York University Clinical Psychology, 108D Behavioral Sciences Building, York University, akian@yorku.ca)

Web-Based Research Considerations: Online surveys may allow researchers to capture and access additional information about respondents over and above what they provide in the online survey. When researchers use the internet to transmit or receive participant data, we the researchers and our participants are aware that while in transmission, data may be subject to access by third parties as a result of various security legislation now in place in many countries. Therefore we:

"The researcher(s) acknowledge that the host of the online survey (e.g., Qualtrics, Survey Monkey etc.) may automatically collect participant data without their knowledge (i.e., IP addresses.) Although it is possible that this information may be provided or made accessible to the researchers, it will not be used or saved without participant's consent on the researchers' system. Further, because this project employs e-based collection techniques, data may be subject to access by third parties as a result of various security legislation now in place in many countries and thus the confidentiality and privacy of data cannot be guaranteed during web-based transmission."

Purpose of the Research

What You Will Be Asked to Do in the Research: The purpose of this research is to provide undergraduate students with 4 short workshop style psycho-education video modules, aimed at increasing emotional intelligence. Before viewing the modules, you will be asked to fill 3 online questionnaires: a demographic measure to capture demographic data that you may be willing to provide, a measure on emotional expressiveness in your family, and a more general questionnaire on emotion. After viewing the modules, you will be asked to fill out 2 questionnaires: 1 will be the same quantitative questionnaire you filled in at the beginning that generally asks about emotion. The other will be one short qualitative questionnaire to ask you about what you felt you achieved by viewing the videos. The total amount of time that this is likely to take is one hour.

Risks and Discomforts: We do not foresee any risks or discomforts as a result of your participation in the research other than the average discomforts that you may come across in daily life. Still, access to psychotherapy resources, as well as self-help books and links to more emotion regulation techniques will be provided to all participants at the study's termination as a form of 'debriefing'. Since emotional awareness can be distressing to some who avoid being aware of emotion, or who for cultural reasons don't express some feelings, extra resources are provided.

Research Benefits: Potential Benefits will be various. You will receive credit for having participated in the research by the URPP. It is also possible that the increased orientation to emotion will contribute to your greater skillfulness in working with emotion. Further, it may be possible that you can receive credit for participating in research when you are part of another course. Check your syllabus to know for sure if this other option is possible.

Voluntary Participation and Withdrawal: Your participation in the study is completely voluntary and you may choose to stop participating at any time. Your decision not to volunteer, to stop participating, or to refuse to answer particular questions will not influence the access you will have to materials or the nature of the ongoing relationship you may have with the researchers or study staff, or the nature of your relationship with York University either now or in the future. If you stop participating, you will still be eligible to receive any promised compensation for agreeing to be in the project. Should you wish to withdraw after the study, you will have the option to also withdraw your data up until the analysis is complete.

Confidentiality: All information you supply during the research is always held in confidence. Further, unless you specifically indicate your consent, your name will never appear in any report or publication of the research. Data will be collected from the website only and will be assigned no name, only a participant number. Your data will be safely stored in a locked facility. Only research staff/research team members will have access to this information. The data will be maintained securely and will not be made accessible to anyone other than the current research team of Dr. Alberta Pos. Confidentiality will be provided to the fullest extent possible by law.

The data may be used in future research projects. The data collected in this research project may be used – in an anonymized form – by members of the research team in subsequent research investigations exploring similar lines of inquiry. Such projects will still undergo ethics review by the HPRC, and our institutional REB. Any secondary use of anonymized data by the research team will be treated with the same degree of confidentiality and anonymity as in the original research project.

Note that online surveys (Qualtrics, Survey Monkey etc.) may allow researchers to capture and access additional information about each respondent over and above what they provide in the online survey. In addition, when researchers use the internet to transmit or receive participant data, they should be aware that while in transmission, data may be subject to access by third parties as a result of various security legislation now in place in many countries. Therefore, the researchers acknowledge that the host of the online survey (e.g., Qualtrics) may automatically collect participant data without their knowledge (i.e. IP addresses). This information may be provided or made accessible to the researchers. However, any such data will not be used or saved without participants' consent on the researchers system. Further, because this project employs e-based collection techniques, data may be subject to access by third parties as a result of various security legislation now in place in many countries and thus the confidentiality and privacy of data cannot be guaranteed during web-based transmission.

Questions About the Research? If you have questions about the research in general or about your role in the study, please feel free to contact Dr. Alberta Pos, either by telephone at 416-736-2100, extension 20762, or by e-mail (aepos@yorku.ca) or Alan Kian at akian@yorku.ca. This research has received ethics review and approval by the Human Participants Review Sub-Committee, York University's Ethics Review Board and conforms to the standards of the Canadian Tri-Council Research Ethics guidelines. If you have any questions about this process, or about your rights as a participant in the study, please contact the Sr. Manager & Policy Advisor for the Office of Research Ethics, 5th Floor, Kaneff Tower, York University (telephone 416-736-5914, or e-mail ore@yorku.ca).



Guest Area

Please enter the password below.

Password

Go

This was the debrief page that participants could browse, and it included more information and resources for them to have access to.

emotional
intelligence
HOME | ABOUT THE STUDY | FAQ | CONSENT FORM EXAMPLE | BEGINNING FOR PARTICIPANTS | **DEBRIEF FOR PARTICIPANTS** | CONTACT

Want to Learn More About EI?



Below, you will find a list of resources that you can take a look at, should you be interested in digging into EI. Of course, this list is not exhaustive by any means. If you want to continue to learn more, [contact](#) us and we will be glad to provide more learning material.

- Goleman, D. (1995). *Emotional Intelligence*. New York: Bantam.
- Goleman, D. (1998). *Working with emotional intelligence*. New York: Bantam.
- Mayer, J. D., & Salovey, P. (1997). What is emotional intelligence? In P. Salovey & D. Sluyter (Eds.), *Emotional development and emotional intelligence: Educational implications* (pp. 3-31). New York: Basic Books.
- Salovey, P., Mayer, J. D., Caruso, D., & Yoo, S. H. (2002). The positive psychology of emotional intelligence. In C. R. Snyder & S. J. Lopez (Eds.), *Handbook of positive psychology* (pp. 159-171). New York: Oxford University Press.

Emotion-Focused Therapy (EFT) and Other Therapies

A book on emotion-focused coaching may also be a helpful resource for you:

- Greenberg, L. S. (2015). *Emotion-focused therapy: Coaching clients to work through their feelings* (2nd ed.). American Psychological Association. <https://doi.org/10.1037/14692-000>

This is a book that is informed by Emotion-Focused Therapy (EFT), a modality supervised at the York University Psychology Clinic (YUPC). It was developed by a York alumni, Dr. L. S. Greenberg. Currently, Dr. Alberta Pos teaches EFT internationally, and is a registered trainer of the International Society of Emotion-Focused Therapists (ISEFT). You can learn more about the ISEFT at iseft.org.

E
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Alternatively, you may be interested in psychotherapy integration, and you can learn more about it at gepiweb.org.

A book on Dialectical Behavior Therapy (DBT) has skills that may be quite helpful to you:

- Linehan, M. M. (2015). *DBT® skills training manual* (2nd ed.). Guilford Press.

If you are interested in receiving mental health care, you can look into contacting the Centre for Addiction and Mental Health (CAMH) at camh.ca, and you can also obtain services at the York University Psychology Clinic (YUPC) by contacting 416-650-8488, or by visiting the [YUPC website](#).

Emotion Regulation Skills

We can take a look at regulating emotion, and there are some important resources that can help us with this task:

- The Mammalian dive reflex lowers our blood pressure. You can learn more about this with these YouTube videos [here](#) (approx. 11 mins) and [here](#) (approx. 2 mins).
- DBT's Paced Breathing also helps regulate emotion. You can learn more about this with this YouTube video [here](#) (approx. 16 mins).

You may also be interested in a particularly useful handout that we can provide for you regarding the various components of emotion and how each can be a window into regulating these emotions. You can access the handout [here](#).

Interpersonal Awareness

What about when you are in a tricky interpersonal situation? Well, we have got resources for that as well:

- The DEAR MAN skill teaches you to be properly assertive. You can learn more about this with these YouTube videos [here](#) (approx. 3 mins) and [here](#) (approx. 4 mins).

Emotional Awareness

We have two further handouts that are particularly useful for emotional awareness:

- The first is a useful appendix of Primary Adaptive Emotions (PAEs). You can access that file [here](#).
- The second is a handout of emotion components by typology. You can access that file [here](#).

Note: this page was offered to participants to connect to researchers if they wished.

Get in Touch

York University, 4700 Keele St, Toronto, Ontario, M3J 1P3

Name

Email

Subject

Type your message here...

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