

ABSTRACT

Title of Dissertation: RACIAL, ETHNIC, AND GENDER DIFFERENCES
AMONG ENTERING COLLEGE STUDENT
ATTITUDES TOWARD LEADERSHIP, CULTURE,
AND LEADER SELF-IDENTIFICATION: A FOCUS
ON ASIAN PACIFIC AMERICANS

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While Asian Pacific Americans (APAs) represent one of the fastest growing populations in the United States, APAs continue to be misunderstood as the “model minority” and subsequently are underserved in higher education. Limited research on APA students has left a void in understanding how APAs may relate to current leadership and student development approaches, many of which are based in Western cultural paradigms. This study utilized *Leadership Categorization Theory* (Lord, Foti, & De Vader, 1984; Lord, Foti, & Phillips, 1982) and *Positionality Theory* (Alcoff, 1988) with an *Intersectional Analysis* (Crenshaw, 1991; Weber, 2001) to explain how leadership perceptions are related to social group positions.

Data were collected from representative samples of first-year undergraduates ($N = 1964$) and APA undergraduates ($N = 270$) before starting their first semester at the

University of Maryland. Controlling for diversity awareness with the Universal-Diverse Orientation (UDO) scale (Fuentes, Miville, Mohr, Sedlacek, & Gretchen, 2000), multivariate analyses of covariance determined significant differences by race, ethnicity (i.e., Chinese/Taiwanese, Filipino, Indian, and Korean Americans), and gender. UDO correlated positively with most leadership perception variables.

Results showed that APAs are less likely than other races to think that individuals from their cultural background are excellent leaders and to categorize themselves with the leader label. APAs are no different from other races in believing that leaders should address social justice or social change issues, although APAs are least likely to believe that they individually can make a difference in the community. Asian Indian Americans are more likely than other Asian American ethnicities to believe in the importance of and self-appraisal in working for social change. No significant differences were found by ethnicity in terms of leader self-categorization, culture, or UDO scores. Also, APA women have more diversity awareness and are more likely than men to think that cross-cultural skills are required for effective leadership.

Findings suggest that APAs may have internalized “model minority” or “perfidious foreigner” images and thus, may feel culturally marginalized from leadership and the leader role. Further, this study confirmed the notion that leadership is perceived as socially constructed, culturally based, and related to social change.

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A FOCUS ON ASIAN PACIFIC AMERICANS**

by

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Dissertation submitted to the Faculty of the Graduate School of the
University of Maryland, College Park, in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
2004

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PREFACE

Leadership, I feel, is only incidental to the movement. The movement should be the most important thing. If the leader becomes the most important part of the movement, then you won't have a movement after the leader is gone. The movement must go beyond its leaders.

— Philip Vera Cruz (1904-1994), Filipino American male labor leader and social activist

Duty can't be shirked... You have to decide where you stand and have the courage of your convictions to say it, even though you're all alone.

—Patsy Mink (1927-2002), Hawaiian Congresswoman, on speaking out against the Vietnam War not as a form of "leadership," rather as a moral responsibility and duty.

FOREWORD

In his 1987 speech on behalf of redress and reparations for the internment of 120,000 Japanese Americans (Takaki, 1998) during World War II, Congressman Robert Matsui (as cited in Takaki, 1989) reflects, “How could I as a 6-month-old child born in this country be declared by my own Government to be an enemy alien?” (p. 392). Matsui, a *nisei* (second-generation Japanese American) and elected public leader in our government, has served his country towards a brighter future while never forgetting our collective past. Indeed, this legacy of racism and exclusion in the United States continues to haunt our institutions, bringing with it a reminder of our worst potential as well as a responsibility to ensure equal participation and access for those today and in the future. In this sense, never forgetting our worst potential can help us remember who we are as Americans.

As the United States continues to diversify along racial and ethnic lines, higher education participation among students of color has continually increased (McTighe Musil, García, Hudgins, Nettles, Sedlacek, & Smith, 1999). Over the last ten years, college enrollment of students of color has increased by nearly 50%, including a gain of roughly 15% since 1995 (Harvey, 2002). To answer this call of a more diverse college student population, the American Commitments National Panel of the Association of American Colleges and Universities (1995, p. xx) of the notes:

Higher education has a central role to play in preparing students for the complexity and diversity of their society. We need a much richer conception than most campuses hold of the curriculum basic to this preparation. In this richer conception, education for democratic pluralism is just as important as education in cultural pluralism.... Education for participation in United States cultural and democratic pluralism is preparation for citizenship and leadership. It deserves its own time and space.

While higher education has begun to recognize the need to embrace this charge to effectively address issues of diversity for a better societal future, institutions must also become aware of and responsive to issues of bias and exclusion that have continued to saturate all facets of the college experience (Rendón & Hope, 1996; Smith, 1995). For the last few decades, the public focus on the collective educational attainment of Asian Pacific Americans (APAs) has blinded higher education leaders to consider the educational and cultural needs of this increasingly diverse population (Hune & Chan, 1997). There is a subtle and potentially dangerous form of neglect operating that cannot be left to the mere approach of a broad-based “pluralistic curriculum” to resolve. Higher education institutions must become more aware of their own — latent and manifest — cultural assumptions to their academic programs and cocurricular initiatives or else run the risk of not meeting the overarching ideals for a democratic and pluralistic society.

DEDICATION

In dedication to my wife, Arline, and daughters, Emma Rose and Caitlin, who continue to teach me that leadership is embodied in spirit, sacrifice, and unconditional love.

This “distation,” as Emma Rose called it, would be unfinished without you.

ACKNOWLEDGEMENTS

I wish to thank many individuals who helped me reach my goal in completing this dissertation — they helped bring in balance many competing “deadlines” and priorities during the intense months of this marathon...

My supervisors and mentors, Gerry Strumpf, Matt Wawrzynski, Jamie Washington, Deb Moriarty, and Patty Perillo, who were role models for me in managing the task and relational challenges of balancing work, family, and academic life. I am forever indebted to their care and concern for me as a person and scholar-practitioner.

My advisors — Laura Perna, whose dissertation class kicked me into gear and was so generous with her time and comments during the formative stages of this process. Seung-Kyung Kim, an insightful and thoughtful human being who provided so much meaningful contribution to the final product and indeed, my world view; Marylu McEwen, who first supported me in doing my master’s research on Asian Pacific American students at a time when very little was done in the field of higher education student affairs and continues to be a role model for me today; Sharon Fries-Britt, my motivator and source of energy when I needed guidance, encouragement, and a dose of reality during some of those difficult stretches (you have so much to give, and I am grateful to be connected to you); and Susan Komives, for whom I have such deep respect, admiration, and appreciation for always acting so generously with her time, support, and consideration (you are gift to me and my family; it was also your leadership development class that ultimately turned me toward the scholarship of leadership as a topic!).

The many APA students at the University of Maryland at College Park and at UMBC who reinforced for me the power of collective action and helped keep me focused

on the true purpose of this work; and, to Jen Jimenez, Julie Choe Kim, and Jenn Lau, who co-taught APA leadership courses with me at different points in my process (thank you for teaching me throughout it all).

My friends and family who provided me wisdom and support through the most difficult months and were constantly painting positive visions for me (especially when I overwrote part of my proposal). I will forget to name many of you, but I will try — Linda Clement, Partamin Farzad Nawabi, Mark Lopez, Jennifer Pigza, Lisa Kiely, Donna Davies, Hung-Bin Sheu, Susan Longerbeam, Kristen Vogt, Renee Baird Snyder, Maria Diaz Mellinger, Stephanie Balón, Jennifer Balón Barnes, Greg Toya, and Craig Alimo (consultant partner, reliable friend, and furniture mover during flooded basements).

Gloria Bouis, whom I have known as friend, co-teacher, colleague, and mentor, since I arrived in Maryland over 12 years ago. I am lucky to have been the recipient of her undying support for this work, and most importantly, for her genuine faith in me. Salamat po.

William “Sed” Sedlacek (despite his mispronunciation of my name), who has been committed to me and my success since I have known him. I could not have been where I am now as a scholar without his spirit, wisdom, expertise, and baseball tickets.

John and Barbara Duffy, who left Vermont on several moments’ notice to change diapers, cook, clean, organize, garden, and keep our lives somewhat in order.

My parents, Melito Martelino Balón and Asuncion Garma Balón, who have believed in me and given me strength to keep on fighting the fight.

And, I acknowledge Arline, Caitlin, and Emma Rose, who let me write and then made me write and left me to write some more, even when I didn’t want to. We did it!

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CHAPTER ONE

Introduction

Asian Pacific Americans (APAs) represent one of the fastest growing populations in higher education and in the United States (Chan, 1991; Hune, 1997, 2002; Suzuki, 1994). Based on the 2000 United Census data, APAs comprise 11.9 million or 4.2% of the national population (United States Census, 2000), which is a ten-fold increase since 1960 (Lai & Arguelles, 2003). The significant growth of APAs — as well as other communities of color — has prompted institutions to develop strategies for meeting the needs of increasingly diverse campuses (Aguirre & Martinez, 2002; Harvey, 2002; Hune, 1997; Hune & Chan, 1997).

For APAs, higher education research has tended to emphasize the structural overrepresentation (e.g., APAs at some University of California campuses exceed other racial groups as well as proportionally in some state and nationwide population counts) and higher performance on success indicators (e.g., standardized test scores) that have led to the aggregated APA population being labeled a “model minority” (Chan & Wang, 1991; Hune & Chan, 1997; Suzuki, 1994, 1995, 2002). These essentialist macro-level images continue to reinforce a one-dimensional perspective of APA needs on college campuses. Consequently, higher education leaders have minimized the importance of considering APAs as a vastly diverse population worthy of study and more importantly, as a group that should be included within the discourse of historically marginalized populations (McEwen, Kodama, Alvarez, Lee, & Liang, 2002; Suzuki, 1994; Wu, 2002).

Statement of the Problem

In April 2001, a national survey found that more Americans were uncomfortable voting for an Asian American for president (24 percent of those surveyed) than for a candidate who was African American (15 percent), a woman (14 percent) or Jewish (11 percent) (ABCNews.com, 2001). This recent illustration is one example that — despite increasingly diverse populations — points to how U.S. society may not be accepting of not merely non-traditional (i.e., non-White, non-male) candidates, but also may have underscored some deep biases and assumptions in determining who is the most (and least) capable to fill this country's leadership roles, based purely on one's social group membership.

Moreover, what is also alarming about the findings in this poll, sponsored by the Committee of 100, a group of prominent Chinese Americans, nearly one half (46 percent) of those surveyed felt that with Chinese Americans "passing secrets to the Chinese government is a problem." Furthermore and maybe the most significant finding of all, the survey revealed that many of the attitudes toward Chinese Americans were applied to Asian Pacific Americans generally because most non-Asian Americans did not differentiate between the two.

There are many reasons why the survey found these results, which may include structural racism as well as a lack of public exposure to visible mainstream leaders who are APA. Some might postulate that Asian Pacific Americans have selectively chosen not to seek these leadership positions, based in the view that APAs are self-interested and anti-social, as demonstrated by their perceived lack of participation on other social causes (Hune & Chan, 1997). Others may claim that APAs are not entitled to be mainstream

leaders because they do not make up a significant proportion of the population and therefore, could not fully represent the interests of the general population.

Another explanation — and one that the purpose of this study seeks to examine in part — for these results may be that APAs, as a culturally defined group, are not seen as fitting the image of a typical leader, worthy of representing mainstream U.S. culture, because APAs are viewed ultimately as foreigners (Lowe, 1994). Studies on presidential leadership and women's ways of leading have helped explain why women may not have become president of the United States during its existence over two and a quarter centuries. While structural/access issues have been significant (e.g., women could not vote until the early 20th century), even today, the thought of a woman president might challenge the prevailing “schema” for examining what characteristics would describe a prototypical national leader. One might argue that women were not viewed as capable of being the leader of the country because they have not fit the typical image of a presidential leader. Perhaps APAs are in a similar classification of not being viewed as capable of the presidency, because of a burdensome “foreigner” impression that would not satisfy the desirable schema for a leader of mainstream U.S. culture.

While it might be salient to investigate the reasons why the general population has these negative perceptions of APAs as potential leaders, little research has examined how APAs themselves feel about such questions around leadership. Further, there is little known in the research about any applicable Asian Pacific American models or theories for leadership, in general. For example, in Bass' (1990) latest edition of the *Bass and Stogdill's Handbook of Leadership*, Asian Americans are mentioned in a half dozen

paragraphs on three pages of the nearly 1000 pages of text in the so-called, “indispensable bible for every serious student of leadership.”

Since perceptions based on one’s racial standpoint have been proven to be significantly related to one’s view of their campus experience (Ancis, Sedlacek, & Mohr, 2000; Helm, Sedlacek, & Prieto, 1998; Sedlacek, 2004), learning about leadership from an APA student perspective would shed light on what largely has been speculation about how APAs perceive leadership. In his study, Bass’ (1990) only substantive contribution on the APA experience is the mention of the “ambivalence of Asian Americans toward integration and socialization into the American mainstream’s values, attitudes, and behaviors” (p. 754). Building on the idea that APAs are resistant to assimilate, Bass’ angle to what **might** explain how Asian Americans approach leadership subtly suggests that Asian Americans may be culturally incapable of leadership. Additionally, Bass’ language only reflects the recycled discourse that the values, attitudes, and experiences of “Asian Americans” are naturally in conflict with “American” values, since that which is “Asian American” clearly is not included in that which is “American.”

Taking this a step further, Bass’ unsubstantiated assertion here is that APAs are to integrate their values, perspectives, and behaviors into that which is “American,” which in effect, reproduces a one-way relationship of cultural exchange or more to point, a cultural loss on behalf of APAs. This is another example of what race relation theorists have argued as the limitation of the “melting pot” metaphor that immigrant cultures can melt their native values into the grand stew of an American way of life. However, the American “melting pot” image does not hold credibility for many newly immigrated

groups (Takaki, 1993), and particularly for APAs, who are sometimes not even viewed as palatable with the stew (Lowe, 1994; Takaki 1989).

If this perspective is true, these marginalizing perceptions that cast APAs as not assimilating, acculturating, or even associating with the American culture are problematic since they undercut the ability for APAs — no matter how willing, determined, or skilled — to become what is typically viewed as a “leader.” Said in another way, if APAs are not typically viewed as Americans, they then face at least two concurrent barriers within any leadership setting: 1. being perceived as foreign to the group (i.e., not a good follower); and 2. being perceived as culturally foreign to the leader role.

With racism as a constant experience felt by people of color (Ancis et al., 2000), this may be one reason why APAs who have experienced some of these barriers turn to APA-specific organizations in college in order to find support, common interests, shared values (Balón, 2003; Liu & Sedlacek, 1999; Rhoads, Lee, & Yamada, 2002; Wang, Westbrook, & Sedlacek, 1992). While in college, APAs may gravitate to a number of different support systems, including the family, peers, and the community, or they might focus on their academic purpose in order to most effectively handle the racism they face (Kohatsu & Sedlacek, 1990). Some research (Balón, 2003, Rhoads et al., 2002; Yee, 2001) indicates that leadership opportunities in specific cultural and social change settings may serve as a catalyst for handling racism, cultural incongruence, or social injustice. Leadership, in some way, is important to APA students in negotiating their college environments. What is unclear, however, is how APA students may view and experience leadership, particularly as leadership education and training programs have become increasingly popular on college campuses (Zimmerman-Oster & Burkhardt,

2001). Since these formal leadership experiences can serve as either a facilitator or gatekeeper for those who feel they are capable of becoming leaders and those who self-identify with the “leader” role (Lord, Foti, & De Vader, 1984; Lord, Foti, & Phillips, 1982), some cautions remain: do APAs — as a whole and as a diverse group — see themselves as fitting into these schemas similarly or differently than other races? Formal leadership experiences can also be ways to acculturate students towards a college-oriented approach to leadership, which has implications for their future contributions to society beyond college. Thus, before entering the college environment, how do these students’ positions as diverse APAs perceive this leadership concept? Are culture and cultural awareness important to leadership development?

Because of the lack of research on APA leadership and as APAs increasingly face obstacles in their pathways to leadership, more research needs to be conducted in this area. A useful starting point to revealing more about this phenomenon is to examine what APAs perceive about the concept of leadership. Do APAs connect with the “leader” label? (Arminio et al., 2000). Do APAs believe that culture is inherently tied to leadership? If the idea that APAs are seen as “perfidious foreigners” is true, then have APAs internalized these sentiments of being less capable leaders and/or of being less likely to exhibit leadership? Compared with other racial groups, how much do APAs connect with commonly held notions of leadership? Do APAs, as a group, see the central purposes of leadership to include social justice, as other minority groups do? (Martinez-Cosio, 1996). Lastly, while Asian Pacific Americans may have had some shared historical experiences rooted in systemic anti-Asian policies and cultural practices (i.e.,

oppression), do APAs have similar perspectives along ethnic cultures and gender lines when it comes to leadership?

These questions have been left unanswered by much of the literature simply because there are few empirical studies that have been found that explore these topics — indirectly or directly — for Asian Pacific Americans. The minimal research on APAs may reflect the systematic marginalization of APAs in the research community in relation to the topic of leadership; likewise, there is relatively little known about the within-group differences of APAs overall. It is the intention of this study to contribute to this void of research on how Asian Pacific Americans may view the construct of leadership from a cultural perspective.

The status of current research on APAs and leadership presents a complex problem on at least three levels. First, APAs are not represented well in the higher education literature and therefore, knowledge of this population defaults to macro-level stereotypes that have shown this population as monolithic, perpetual foreigners, and the “model minority” (Hune & Chan, 1997). Also, there is little knowledge about how APAs may differ within the racial category (e.g., by ethnicity and gender). Second, as a result of these stereotypes and despite best research intentions, Asian Pacific Americans may be judged as culturally incongruent with commonly held notions of leadership and similarly viewed as not fit to be the ideal leader among peers of diverse racial backgrounds (Balón, 2003; Liu & Sedlacek, 1999). Lastly, while leadership theories gradually have attempted to be more inclusive of and relevant for racial minorities, APA students may not feel included within these mainstream frameworks, and therefore, may internalize these messages as not being fit for being an effective leader.

One way to approach this complex problem is to explore what diverse APA students perceive about notions of leadership. Understanding and making sense of these perceptions would be useful in assessing to what extent culture is influential in shaping attitudes toward leadership. Furthermore, this approach would illuminate how commonly held definitions of leadership are relevant to APA students. Such an approach might also reveal to what extent traditional leadership paradigms have privileged (i.e., benefited in some systematic way) some groups and individuals, likely due to conceptual assumptions rooted in early “great man” leadership theoretical approaches.

Indeed, there is a gap in the leadership development literature that needs to pay attention to the ways in which APA students may relate to traditional (i.e., monocultural) mainstream models of leadership and the leader role. The research design proposed here might provide some insight to how APAs may be better served as a widely diverse, misunderstood, and historically marginalized population.

Conceptual and Theoretical Frameworks for This Study

Race and Ethnicity

In the United States, two salient dimensions of socially constructed difference are race and ethnicity (Weber, 1991). For APAs, these terms have been the sites of an enduring contested terrain (Omi, 1993; Omi & Winant, 1994). Since the earliest United States governors and leaders were able to legislate who may be considered an American citizen, the lines had been clearly marked between the White Europeans and “others” (Omi, 1993; Omi & Winant, 1994). Amidst historical developments that treated the boundaries initially as national origin to later skin pigmentation to the current social

construction of demographic politics (Espiritu, 1997; Lowe, 1994; Takaki 1993), Asian Pacific Americans have consistently been the subject of targeted national policies and continual public sentiment (Takagi, 1992). Indeed, while in law APAs are currently allowed to be “American” citizens, the mainstream mood still struggles with how to culturally define these “outsider” Americans (Lowe, 1994). The notion that APAs are viewed as “perpetual” — and even “perfidious” — foreigners has constricted the collective lived experiences of many who are of Asian heritage (Espiritu, 1992; Lowe, 1994; Suzuki, 2002); lost in this discussion, too, is how ethnicity plays a role in one’s identity. Without question, the definitions of these terms are significant constructs for this study, and thus, are operationalized as follows:

Race will refer to that which students in the study have self-identified based on categories set forth by the United States government and the University of Maryland. *Ethnicity* — one’s ethnic and/or cultural association (e.g., Chinese, Korean) — may be defined differently from *race* — one’s larger social category that is inclusive of ethnicity (e.g., Asian) (Alvarez, 2002; Espiritu, 1992). And, it follows, then that *ethnic identity* may be defined differently from *racial identity* (Alvarez, 2002; Espiritu, 1992). This distinction is made throughout this proposal.

This study was designed in order to examine differences along the constructs of race and ethnicity (and gender). Recent public attention has been given to the multiracial and multiethnic experiences on how this growing segment of the population is legally counted and culturally supported (Root, 1996). Because of the uniqueness of these experiences, the researcher has chosen not to include them in the study; a discussion regarding the future study and inclusion of the multiracial/multiethnic experience can be

found in Chapter 5. Relevant demographic information is provided with the description and break down of the samples.

“Asian Pacific American” versus “Asian American”

This study utilized the inclusive term, *Asian Pacific American* (APA) in referring to participants whose origins are from Asia and the Pacific Islands. For largely political reasons, Asian American and Pacific Islander communities have sought to unite with each other in order to gain numerical strength and to oppose systematic discrimination because of shared cultural characteristics (Espiritu, 1992; Lowe, 1996; San Juan, 1994; Wu, 2002). As many terms have been used to describe this population (including *Asian American*, *Asian Pacific Islander*, *Asian/Pacific Islander American*), the APA movement has fueled controversy over whether the “umbrella” category has subsumed the needs and interests of specific ethnic Asian communities (e.g., Southeast Asians, Indian Americans) as well as the Pacific Islander community as a whole (Espiritu, 1992). Generally, the indigenous Pacific Islanders, who have struggled for independence from their colonial settlers, have differed from the immigrant experiences of East Asians, South Asians, and Southeast Asians (Cao & Novas, 1996). Yet, although the U.S. government recently decided to split Asian Americans and Pacific Islanders into two categories (Federal Register, 1997) and fervent dialogue continues on whether to create separate Pacific Islander studies (C. M. Kodama, personal communication, May 17, 2004; A. Poon, personal communication, May 17, 2004), the *Asian Pacific American* term was most appropriate here for two main reasons: 1. the interest in researching the shared needs of APAs relative to other racial groups (Espiritu, 1992); and 2. maintaining consistency with the racial/ethnic categories used with respondents on the campus of interest in this study.

Self-Identification with Leadership: Leader Categorization Theory

Several of the dependent variables focus on the idea of identification with the label of leader. Grounded in social psychology, *Leadership Categorization Theory* (Lord et al., 1984; Lord et al., 1982) is an application of object categorization theory (Rosch, 1978) that provides an explanation for how one's perceptions facilitate the identification of prototypical leaders. In this theory, the formation of leadership perceptions is part of a cognitive process that categorizes "leader" characteristics within a schema (i.e., cognitive structures) of representative leader attributes; these attributes make resemble traits or behaviors.

Once an individual has stored in memory these respective schemas, they become a reference point from which to categorize individuals (or themselves) who may meet the characteristics within a given "leader" schema. In terms of this study, the extent to which one can identify one's self (or culture) into the "leader" schema is central to the creation of perceptions toward self-identification with the leader role or leadership, in general. For example, if an Asian Pacific American college student can connect his or her self-assessment of personal strengths (i.e., perceptions) with what he or she may identify as congruent with "ideal leader" attributes (i.e., leader prototype schema), then *Leadership Categorization Theory* would explain that this individual would self-identify him or herself as a leader. The theory has also been extended to explain leadership perceptions in general that may categorize degrees of leadership effectiveness and perhaps cultural fitness (as in this study) into their respective cognitive schemas (Lord et al., 1984; Lord et al., 1982).

Positionality Theory and Intersectional Analysis

Another theoretical framework to facilitate our understanding of the relationship among Asian Pacific Americans and their leadership perceptions is this study's reliance on the postmodern feminist framework, *Positionality Theory*. *Positionality Theory* (Alcoff, 1988) has been used in leadership studies to consider how one's multiple positions (e.g., gender, race, etc.) may relate to their perceptions (Kezar, 2000, 2002). A product of postmodern feminist perspectives, *Positionality Theory* is an extension of *Standpoint Theory* (Harding, 1987; Hartsock, 1983; Hill-Collins, 2000), which tends to focus on how groups experience their positions in essentialist, group-salient, yet static ways. For APAs, *Positionality Theory* facilitates an understanding of identity that, as Lowe (1994) notes, approaches cultural identity in a way that not merely makes known the essence of the APA experience — one that has helped advance the APA movement over the last 30 years — but it is also about the coexistence with a “horizon of differences” that includes “national origin, class, gender, and sexuality” (p. 83); to be sure, the Asian Pacific American experience is complex and not altogether in consensus as to who is included and how it should be defined (Aguilar-San Juan, 1994; Espiritu, 1992; Hune, 2002). Nevertheless, *Positionality Theory* becomes the vehicle for understanding how one's social group positions (e.g., race, gender, ethnicity) may relate to their attitudes toward leadership and leader self-identification.

Coupled with *Positionality Theory*, the use of an *Intersectional Analysis* (Crenshaw, 1991; Weber, 2001) illuminates the complexities among multiple dimensions of identity that a single dimension approach would not fully capture and in some ways, misrepresent. This analysis of multiple positions allow for the salient intersectionalities to

emerge and clarify themselves without the centering of any singular dominant group in one positional dimension (Crenshaw, 1991). In this way, an *Intersectional Analysis* extends the premises of *Positionality Theory* such that it simultaneously takes into account the complexities of identity and directly challenges the centering of an essential experience of any particular (dominant) group.

For example, an *Intersectional Analysis* provides a framework for examining how the lived experiences of Asian women are dependent on the coupling of salient identities without feeling like their experiences are divided into two separate analyses: as “women” (historically essentialized as a White experience) and disparately as “Asian” (historically essentialized as a male experience) (Crenshaw, 1991; Espiritu, 1992). Such a split of analyses concurrently marginalizes the experiences of both positions as well as the individual in total from their real lived experience.

Purpose of the Study

This study was designed to understand the racial, ethnic, gender differences in perceptions of leadership and leader self-identification that may exist among Asian Pacific American (APA) college student students as well as in Comparison to other racial groups. More specifically, this study of entering first-year APA students brings some understanding to how similarities and differences based on within-group social position (e.g., race, ethnicity, and gender) may relate to aspects of the construction of leadership, including: self-categorization with being the leader in a group, the role of culture, and the purposes of social change and/or social justice as central to a leadership framework. Results from this study contribute to the sparse research on APA ethnic and gender

populations; the further development of theory for the effective leadership development of APA college students; and deeper perspective to the cross-cultural practices of leadership development, education, and training for APA students. Since diversity awareness may have been a mediating factor along these leadership perceptions, this diversity awareness variable was treated a covariate.

Research Questions

1. Do entering Asian Pacific American (APA) college students differ from other races in their perceptions of leadership and leader self-identification in relation to their diversity awareness?
2. Do these leadership perceptions of entering APA college students differ by ethnicity in relation to their diversity awareness?
3. Do these leadership perceptions of entering APA college students differ by gender in relation to their diversity awareness?

Research Design

This study was designed to assess the potential for and nature of differences in leadership perceptions of first-time, first-year APA college students. Specifically, these variables measured perceptions toward leadership from a social change and social justice perspective, leader self-identification and the role of culture. A set of nine leadership perception items were created, piloted, adjusted, included, and validated in the annual administration of the University New Student Census (UNSC) during orientation programs at the University of Maryland in the summer of 2003. A reliable instrument that has been in use for over 40 years, the UNSC asked numerous perception questions of all

students in order to inform the educational services and academic programming provided to first-year students.

The University of Maryland at College Park campus was an ideal campus for this study in that it has reflected a steady level of APA presence for several years. The campus' structural diversity (32% students of color) (University of Maryland, 2003) served as one indicator of a commitment to diversity that can lead the way for recruitment efforts, support programs, academic curriculum perspectives, and advocacy that may support students of color. APA students (not including international students) have continued to be the largest undergraduate student of color population for almost each year over the last decade, with numbers that have slightly exceeded that of Black/African American undergraduates. New cocurricular initiatives, staff advocates, and a recently approved Asian American Studies program have indicated that the University might be a supportive place for APAs (Teraguchi, 2002). Indeed, an APA critical mass may have been reached (Hurtado, Milem, Clayton-Pedersen, & Allen, 1998, 1999). In this way, this campus then might be considered a model for other campuses whose APA populations are emerging or are at comparable stages in their support for APA students. Therefore, because of the strength of the representative sample and the status of the campus for APAs — and despite the campus' particular type, size, and geography — the findings of this study may be used to generalize to other APA populations at the other higher education institutions across the country.

This study was exploratory in the sense that this research is entering new territory in understanding this population and its multiple complexities along APA gender and ethnicity. The study was designed to examine whether entering first-time, first-year

APAs differ in their leadership perceptions as a aggregated racial group from other racial groups as well as how APAs differ within-group (disaggregated by ethnicity and gender). The independent variables then were race, gender, and ethnicity. In order to examine more closely the differences among these main effect variables and consequentially small cell sizes, the study sacrificed examining any interaction effects (e.g., ethnicity by gender) in order to avoid accompanying statistical error problems. Each of the leadership perception items served as dependent variables, thus warranting the use of multivariate analyses in this study.

In a national review of leadership assessment tools, there were no accessible instruments or individually factored items that assessed leadership perceptions from a cultural lens or concurrently measured the constructs as they have been conceptually defined here in this study. Nearly all national databases (e.g., College Student Survey, Higher Education Research Institute Freshman Survey, National Educational Longitudinal Survey) and most institutional assessments that asked any sort of leadership perception questions did not disaggregate the Asian Pacific American population category or sometimes included the foreign/international subpopulation. Furthermore, these large-scale surveys did not approach the topic of leadership from a perspective that considered the role of culture, race and/or ethnicity, and identity in leadership — as set forth in this study. Thus, leadership perception items were created to serve as dependent variables (Appendix A).

The multivariate analysis of covariance (MANCOVA) test is used to control for some independent variables (i.e., “covariates”) that might significantly influence the differences in means tests. In this study, the Universal-Diverse Orientation (UDO) scale

served as a covariate to help tease out comfort with and attitudes toward cultural diversity (Fuentes, Miville, Mohr, Sedlacek, & Gretchen, 2000). As higher UDO scores indicated higher levels of diversity awareness and interest in contact with people of different races/ethnicities, the UDO can be seen as an intervening variable that might impact perceptions of leadership that were related to cultural awareness, racially diverse settings, etc. In another sense, Sedlacek (1995, 2004) stated that higher UDO scores might be seen as similar to higher levels of racial identity and perhaps acculturation in United States culture (Appendix B).

Implications of this Study

In this study, the researcher attempted to understand the racial, ethnic, gender differences in perceptions of leadership and leader self-identification that may exist among Asian Pacific American (APA) college student students as well as compared with other racial groups. More specifically, results from this study of entering first-year APA students contributes some understanding to how similarities and differences based on within-group social position (e.g., race, ethnicity, and gender) may relate to aspects of the construction of leadership, including: leader self-categorization, the connections to culture, and the purposes of social change and social justice as central to a leadership framework.

The findings of this study addressed some of the theoretical gaps concerning the diverse and unexplored experiences of APAs in higher education. In particular, this study contributes to the sparse research on APA ethnic and gender populations; the further development of theory for the effective leadership development of APA college students;

and deeper perspective to the cross-cultural practices of leadership development, education, and training for APA students.

Despite greater visibility and some attention to the diverse needs within this aggregated group, APAs continue to be underserved in numerous sectors, largely because of limited research that may have fueled the stereotype of culturally based group success. Indeed, APAs are paradoxically considered the “model minority” on the one hand and perpetually un-American on another.

Definition of Terms and Acronyms

Below are some definition of terms and acronyms used throughout this study, except when a term is used specifically by another author in a referenced work. In those few cases, the author deferred to the referenced author’s chosen terminology.

APA: Asian Pacific American. In this study, “APA” referred to the broad racial category that includes those who identified themselves as ethnically Chinese, Chamorro, Filipino, Guamanian, Indian, Japanese, Korean, Native Hawaiian, Samoan, Taiwanese, Vietnamese, or as multiethnic Asian Pacific American; Multiracial APA participants were not considered APA in this study. See both *multiethnic APA* and *multiracial APA*.

Asian American: Refers to the category of Asian Pacific American ethnicities that are not Pacific Islander. In this study, participants self-identified as ethnically Chinese, Filipino, Indian, Japanese, Korean, Taiwanese, and Vietnamese were considered as Asian Americans. Asian Americans were included in the more inclusive racial group, Asian Pacific Americans. Although not part of analyses that examined ethnic differences, Pacific Islanders were included in the racial group, Asian Pacific Americans.

ANOVA: Analysis of variance

Black/African American: Students who self-identified into this racial category (and non-Hispanic on ethnicity) as stated in the University New Student Census instrument. The terms, “Black” and “Black/African American,” were used interchangeably.

Culture: A collection of individuals who share: a common set of values, customs, habits, and rituals; social norms of behavior; views of the nature of the human individual, time, activity, etc.; symbols, rituals; and common history (Foster, 1969).

Ethnicity: One’s ethnic and/or cultural association (e.g., Chinese, Indian, Korean) (Alvarez, 2002); defined differently from *race*.

Latina(o)/Hispanic: Students who self-identified into this racial category as stated in the University New Student Census instrument. Since Hispanic was defined as an ethnicity, students self-identified with being Hispanic and non-Black, non-Asian, and non-White were categorized in this racial category. The terms, “Latina(o)” and “Latina(o)/Hispanic,” are used interchangeably.

Leadership Categorization Theory: A social psychology theory applied to leadership — based on Rosch’s (1978) object categorization theory — that provides an explanation for how one’s cognitively created (and stored) perceptions facilitate the identification of prototypical leaders (Lord et al., 1984; Lord et al., 1982).

MANCOVA: Multivariate analysis of covariance

Multiracial: Students who responded to race/ethnicity categories or identify with at least two race categories.

Multiracial APA: Asian Pacific American (APA) students who responded to race/ethnicity categories or identify with at least one other non-Asian/APA race or ethnicity.

Multiethnic APA: Students who responded to race/ethnicity categories or identify with at least two Asian/Asian Pacific American (APA) ethnicities and no other non-Asian/APA race or ethnicity.

Pacific Islanders: Refers to the category of Asian Pacific American ethnicities that are not Asian American. In this study, participants self-identified as ethnically Guamanian/Chamorro, Native Hawaiian, Samoan, or “other Pacific Islander” were considered Pacific Islanders. Although not part of analyses that examined ethnic differences, Pacific Islanders were included in the more inclusive racial group, Asian Pacific Americans. Thus, Pacific Islanders were included in the corresponding race and gender comparisons.

Pan-ethnic APA: Identification across and solidarity among ethnicities within the Asian and Pacific Islander diaspora; refers to a political, cultural, and organizational solidarity (Espiritu, 1992).

Race: One of the five citizenship/national origin categories as historically defined by the University of Maryland and the United States government — i.e., American Indian/Native American, Asian Pacific American, Black/African American, Latina(o)/Hispanic, and White/Caucasian (Omi & Winant, 1994; Root, 1998; Takagi, 1992); defined differently from *ethnicity*.

UDO: Universal-Diverse Orientation

UNSC: University New Student Census

White/Caucasian: Students who self-identified into this racial category (and non-Hispanic on ethnicity) as stated in the University New Student Census instrument. The terms, “White” and “White/Caucasian,” are used interchangeably.

CHAPTER TWO

Review of the Literature

This research study was designed in order to understand the racial, ethnic, and gender differences in perceptions of leadership and leader self-identification that may exist among Asian Pacific American college students and in comparison to other races. More specifically, this study of perceptions of entering first-year APA students brings some understanding to how similarities and differences based on social position (e.g., race, ethnicity, and gender) may relate to aspects of the construction of leadership, including: self-categorization with being the leader in a group, the connections to culture, and the purposes of social change and/or social justice as central to a leadership framework. The study used Leadership Categorization Theory (Lord et al., 1984; Lord et al., 1982) as a theoretical framework to understand how leadership perceptions help identify one's self as a leader based on cognitively created prototypes (i.e., leader traits schema). In addition, using Positionality Theory (Alcoff, 1998), a postmodern feminist framework that has been useful in helping explaining differences in leadership perceptions based on one's social "positions" (Kezar, 2000, 2002) and Intersectional Analysis (Crenshaw, 1991; Weber, 2001), this study considered the leadership perceptions through the inter-related and intersecting positions of race, ethnicity, and gender.

The prevailing discourse on the leadership literature has attempted to answer the age-old question, "Are leaders born or are they made?" in increasingly complex ways (Rost, 1991). Researchers have more recently begun to think critically about how leadership should be viewed as both an individual and group phenomena and are

simultaneously concerned with the purposes of leadership for nontraditional populations (Arminio et al., 2000; Komives, McMahon, & Lucas, 1998; Martinez-Cosio, 1996;).

Although these advances have led to over 850 definitions of “leadership” in thousands of empirical studies that have become more elaborate and arguably more effective (Bennis & Nanus, 1997), one of the critiques of these studies is that leadership has remained accessible only to individuals with specific, privileged group memberships.

Thus, instead of providing established a priori definitions, the study’s design relied on a cultural perspective to analyze the contours of the terms, “leadership” and “leader” — that is, as they have been defined historically by mainstream scholars in the most common, recognizable ways (Balón, 2003; Martinez-Cosio, 1996). The literature review in this chapter presents these perspectives of which can be termed, the dominant schemas. At the same time, as asserted by Lord and his colleagues (1982, 1984), each individual has their own culturally based cognitively constructed schemas for the key terms, “leadership” and “leader.” Therefore, the perceptions reported by the respondents regarding leadership were constructed on the basis of their own cultural perspectives, which may or may not be in line with the prevailing dominant schemas (i.e., definitions) for “leadership” and “leader.”

Lastly, this study drew upon generalized conceptual models of leadership from an APA perspective. Moreover, the salient social group positions of concern in this study were race, ethnicity, and gender. The review of the literature in this chapter covers the following main areas: understanding Asian Pacific Americans; APAs in higher education; leader/leadership theories and models; and leadership through *Positionality Theory* and *Intersectional Analysis*, which includes a discussion of APA leadership in college.

Towards Understanding Asian Pacific Americans: A Multicultural Minority

Asian Pacific Americans (APAs) are one of the fastest growing populations in higher education and in the United States (Chan, 1991; Hune, 1997, 2002; Suzuki, 1994). The term “Asian Pacific American” is used here to describe the category of “American citizens and residents who trace their ancestry to the Asian continent, subcontinent, and islands within the Pacific Rim, and who include indigenous Hawaiians and Pacific Islanders” (Hune, 1997, p. 3). There are fifty-seven ethnicities represented within the APA population in the United States (Hune, 2002). APAs continue to be an extremely heterogeneous population — by ethnicity, cultural values, generational status, social class, religion, gender, occupational decisions, and other social identities (Balón, Duffy, & Toya, 1996; Bhagat, Balón, & Matsumoto, 1998; Chan, 1991; Espiritu, 1997; Hune, 1997; Lowe, 1994; McEwen et al. 2002; Nakanishi & Nishida, 1995). And, while it is not clear to many non-APAs that Asian Pacific Americans are not foreigners (ABCNews.com, 2001) or “alien” as Lowe (1994) critiques, the APA experience is categorically distinct from the experience of one who is “Asian” — that is, an Asian national or new immigrant from Asia (Tan, 1996).

This section provides an introduction to some of the ethnic descriptions and differences related to the largest APA ethnic populations in this country (and are also salient to this study), some of which have histories that predate many European and other immigrant groups. For an excellent review of Asian Pacific American history, see Ronald Takaki’s (1989) *Strangers from a Different Shore* and Sucheng Chan’s (1991) *Asian Americans: An Interpretive History*.

South Asian Americans

Sometimes referred to as East Indians, the South Asians include peoples from Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka (Shankar & Srikanth, 1998). The South Asian immigrant patterns have been more dominant in the last twenty years. In fact, since the 1980s, South Asian Americans have grown significantly, tripling its population slightly more than 2 million (United States Census, 2000) — faster than all other Asian American groups other than the Southeast Asian Americans (Lai & Arguelles, 2003).

Now the third largest APA ethnic population (16%), Asian Indian Americans are the largest and most culturally dominant sector of the South Asian Americans; however, it should be noted that the Asian Indian and Asian Indian American experiences are vastly complex and diverse, as its history, geography, religions, and economies reveal. South Asians are highly educated, seek economic prosperity, and have tended to occupy more privileged economic and social classes. Because the bulk of South Asian Indian Americans arrived most recently, their often marginalized status within the pan-ethnic Asian Pacific American identity has been the center of increased attention among Asian American Studies scholars, media analysts, demographers, and political scientists, who have sought to widen the APA tent for this slighted Asian American sub-population (Hune, 2002; Shankar & Srikanth, 1998).

Native Hawaiian and Pacific Islander Americans

The most neglected and underrepresented sub-group among the APA populations, the Pacific Islander Americans and Native Hawaiians include individuals from the hundreds of islands between the Asian continent and stretch across the Pacific Ocean to

Hawai'i. These islands are divided into three island groups: *Melanesia* (which includes New Caledonia, Papau New Guinea, Fiji, the Solomon Islands, New Hebrides); the mid-Pacific's *Micronesia* (with more than 2000 atolls and volcanic islands, includes the Marshall Islands, American Guam, and ethnic Chomorro of Guam and the Northern Mariana Islands, particularly Saipan, Tinian, and Rota); and in the South Pacific and the largest area of the three, *Polynesia* (which includes the Cook Islands, French Polynesia, American Samoa, Western Samoa, Tonga, and the Hawaiian islands, which are home to most Native Hawaiians who trace their ancestry to pre-colonialized Hawai'i and indigenous Polynesian peoples) (Cao & Novas, 1996). Named to their own federal demographic category in 1997 (Federal Register, 1997), 874,414 (0.3% of the total U.S. population) Native Hawaiians and Pacific Islanders identified themselves as solely Native Hawaiian and Pacific Islander or in combination with another race or Pacific Islander group; most live in Hawaii and California, while smaller populations inhabit Utah and a swath of states from Arizona to Washington and Alaska (73% live in the West; 14% live in the South) (United States Census, 2000).

United States Census data reports that the Native Hawaiian population peaked at about 300,000 at the time that Captain James Cook landed in 1778 and steadily declined until 1910, when numbers leveled a little over 25,000 people. As immigration from Asia to fill labor needs increased the overall population in the Hawaiian islands, Native Hawaiians began to intermarry, spurring a steady population growth that outpaced non-native Hawaiians; however, Native Hawaiians transformed into a cultural identification as the "part-Hawaiian" community began to shape and expand the Native Hawaiian community. By virtue of statehood in 1959, the Native Hawaiians became Native

Hawaiian Americans, although there are dramatic economic and social characteristics between non-Native and Native Hawaiian Americans, now at roughly 240,000 and one-fifth the state's population (Lai & Arguelles, 2003); including the continental U.S., there are over 401,162 Native Hawaiians (140,652 of whom reported being only Native Hawaiian) (United States Census, 2000).

In contrast, other than their status as colonies or territories for some, there is less known about the Samoan (133,281 residents), Guamanian and ethnic Chomorro (92,611), Tongan (36,840), and over 600,000 other Pacific Islanders who live among 23 populations and those that fell into the "Other Pacific Islander" category (United States Census, 2000), which is perhaps indicative of its underrepresented status in the APA community. What is known, however, is a shared experience with negotiating colonial encroachments from European countries upon native cultural traditions, and like their Native Hawaiian American neighbors, a gross underrepresentation in the Asian Pacific American community (Cao & Novas, 1996).

Southeast Asian Americans

Most notably since the Vietnam War period of the early to mid-1970s, Southeast Asians (SEA) Americans have emigrated predominantly from Cambodia, Laos, and Vietnam, which altogether constitute the geographic region formerly known as the colonialized "Indochina." Within this SEA grouping are numerous ethnic cultural groups, including the Khmer of Cambodia; the ethnic Lao, Mien, and Hmong of Laos; the Thai; and various ethnic groups of Indonesia, Myanmar, Brunei, Singapore, and Malaysia. Southeast Asian Americans ended up in the United States as either *immigrants* — those who choose to leave their native countries for economic prosperity and a brighter future

elsewhere — or *refugees* — those who are forced to leave their native countries due to some form of systematic persecution (e.g., political unrest) and are therefore, often unprepared for their cultural adjustment (Cao & Novas, 1996; Root, 1998).

Of the SEA Americans, 1.2 million (about 11%) Vietnamese Americans now reside in the United States, which is only slightly less than the Korean American population (United States Census, 2000). Along with the Asian Indian Americans, the Southeast Asian populations are expected to grow at a rate faster than the total APA population for the next two decades (Lai & Arguelles, 2003). Vietnamese Americans are generally more independent than other APA ethnic groups, partially because they found their successes on their own without the support of other groups (Kwak & Berry, 2001). This is consistent with the fact that in college campuses, Vietnamese Americans tend to feel more isolated than other ethnic APAs, partially because of this comfort with independence and separation (Wang, Sedlacek, & Westbrook, 1992).

According to some researchers (Matthews, as cited in Nguyen, 2004), the Philippines is sometimes included in the SEA grouping; however, because of its unique cultural characteristics and multi-faceted colonial and immigration history in the U.S., the Philippines are treated separately from the Southeast Asian category in this study.

Filipino Americans

As early as the 1760s (and by some accounts, as early as the late 16th century), Filipinos were said to be the first Asians to enter into the United States as escaped commercial slaves on Spanish galleons who settled in Louisiana's Bayou region (Cordova, 1983). A large archipelago of 7100 islands off the main Asian continent, the Philippines has had a history largely characterized by colonial rule by Spain and then the

United States. Unlike the refugees of the Southeast Asian American community, Filipino Americans have tended to settle in the U.S. for educational and economic rewards, despite prevalent racism that have led nativists and neo-conservatives to call them “brown-skinned inferiors” and “uncivilized savages” (Cao & Novas, 1996; Root, 1998). To be sure, while there have been some strong anti-establishment leaders, the dominant colonialist perspective described in Filipino history has been a major influence upon the harmony-driven, culturally conservative, family-oriented Filipino Americans. The 2.3 million Filipino Americans — an increase of 700% since 1970 (Lai & Arguelles, 2003) — now constitute the second largest Asian American group (19%) behind Chinese Americans (24%) (United States Census, 2000).

Korean Americans

Along with the Filipino Americans, Japanese Americans, and Chinese Americans, Korean Americans help form what is known as the East Asian category, that has traditionally received the most attention in the history of Asian Pacific Americans (Shankar & Srikanth, 1998). While East Asians may have been the center of the APA experience over the last few centuries, Korean Americans are considered the most recent East Asian American immigrants, increasing in numbers at a staggering rate to become the fourth largest APA ethnic group at over 1.2 million or 10% of the APA population (Lai & Arguelles, 2003). Coming to the United States for primarily education and economic reasons, many Korean Americans experience the “1.5 generation” phenomenon in which Korean born children immigrate to their country negotiating the socialization of an American culture while at the same struggling to maintain their native values and customs (Cao & Novas, 1996). Korean Americans tend to marry within their ethnic

cultural background, are generally culturally conservative, and maintain strong religious commitments that have natural intersections with their well-known entrepreneurial successes.

Japanese Americans

About 1.1 million Japanese Americans reside in the United States, which is a percentage decline from 50% of total APAs in 1960, when Japanese Americans were the largest APA group, to less than 10% in 2000 (United States Census, 2000). Along with Chinese Americans and Filipino Americans, Japanese Americans immigrated in large numbers in the early 20th century, and were major contributors to the rise of an APA pan-ethnic movement that challenged anti-Asian policies such as the internment of 120,000 Japanese Americans during World War II (Espiritu, 1992; Takaki, 1998; Wei, 1993). Another wave of anti-Japanese racism arose in the late 1970s and 1980s as Japanese carmakers began their sustained competition and success with traditional United States car industry powers. As economic challenges faced the U.S. and particularly regions that rely on the domestic production of automobiles, this resentment came in the form of ethnnoviolence as depicted in the 1982 Vincent Chin murder, a Chinese American murdered in Michigan, who was mistaken by two disgruntled White carmaker employees as Japanese and the one to blame for the difficult financial conditions of the time. These two events became crucial focal points for activism in the Japanese American community and served as the impetus for pan-ethnic solidarity. Today, Japanese Americans are slowly becoming a smaller proportion of the overall APA population, increasingly acculturating succeeding generations and becoming more likely to marry non-Japanese Americans (U.S. Census, 2000).

Chinese and Taiwanese Americans

At 2.9 million, Chinese and Taiwanese Americans remain the largest APA group at 24% (United States Census, 2000), and based on immigration projections and birthrates, it is likely to remain that way for decades to come (Lai & Arguelles, 2003). Although ethnically Chinese, 144,795 reported being Taiwanese Americans, which is due to their geographical and political ties to Taiwan, the island haven established in 1949 for Chinese Nationalists in opposition to the spreading Communist Movement (Cao & Novas, 1996). Chinese Americans have had a long consistent history of immigration to the United States, arriving as early as the late 1700s but escalating in numbers during the California Gold Rush era of the 1850s and the transcontinental railroad labor construction period in the 1860s. It should be noted that there were disproportionately more men during these early immigration periods (Cao & Novas, 1996; Takaki, 1989).

Because of their long history, Chinese and Taiwanese Americans tend to be the most acculturated, educated, and economically advantaged of all the APA groups. Like the Japanese Americans, they have also been the one of the first APA groups to experience targeted national anti-Asian policies such as the anti-immigration Chinese Exclusion Act of 1882 (Takaki, 1989). At the same time, this enduring immigration history has established the Chinese American experience as the most significant contributor to what most people know about the Asian Pacific American experience, in terms of culture and tradition (e.g., Chinese Lunar New Year, Chinese restaurants, literature and film) (Shankar & Srikanth, 1998). In other words, it was not surprising that in the Chinese American Committee of 100 nationwide study (ABCNews.com, 2001),

most Americans did not distinguish ethnicity (Chinese American) from race (Asian American) when asked about comfort with electing a Chinese American president.

Like Japanese Americans, Chinese Americans have long been part of the shaping of key cultural and economic systems in the United States. Chinese immigrant labor involvement in the expansion of the transcontinental railroad system is historically considered as integral to the establishment of financial transportation structures that linked many diverse industries across vast distances (Takaki, 1989, 1993).

Perceptions of Asian Pacific Americans

Despite the rich and widely diverse history of the Asian Pacific American experience, APAs often have been stereotyped into one of three negative images: the *Model Minority Myth* (Lee, 1996; Nakanishi & Nishida, 1995; Suzuki, 1994, 2002; The new whiz, 1987), *Perfidious Foreigner Syndrome* (Lowe, 1994; Suzuki, 2002), and *Cultural Homogeneity* (Espiritu, 1997; Lee, 1996; Balón et al., 1996). Additionally, APAs have been subjected to some dominant gender stereotypes that have further confronted APAs in this country (Espiritu, 1992; Hune, 1997). These perceptions are discussed briefly here.

Model Minority Myth: The Neglected Minority

Public perceptions of Asian Pacific Americans as “Whiz kids” and “success stories” have been the dominant images of this population for nearly four decades (Asian Americans, 1984; A Formula, 1984; Lee, 1996; Suzuki, 1989, 1994). These images have been buoyed by statistics that reveal the overrepresentation of APAs in higher education overall and aggregate test scores that show APAs outpacing Whites and other minority

groups (Suzuki, 1994). Consequently, APAs, as a group, have been labeled the “model minority,” for perceived success and overachievement, and culturally based fortitude and self-sufficiency (Nakanishi & Nishida, 1995; Suzuki, 1994, 2002). However, these model minority images fail to acknowledge increasing incidents of racial violence, systemic workplace discrimination, and anti-Asian prejudice in college settings (Hune, 2002, Mooko, 1995). This static, monolithic view compromises any potential for change and diversity within the APA population. At the same time, this simplistic perspective ignores any within-group differences that might have implications for practice or policy development.

In the racial history of the United States — one that has centered on the oppressive treatment of Native Americans and later African Americans (Omi & Winant, 1994; Wu, 2002) — the *Model Minority Myth* was borne out of the comparisons between contentious, disobedient minority groups (particularly Black/African Americans) and so-called “model” Asian Pacific Americans, who have only recently established their collective consciousness for activism (Espiritu, 1992; Wu, 2002). To wedge APAs against other people of color has been a prime feature of the *Model Minority Myth*, leading to the idea that APAs are a more desirable minority than other groups and conjuring the perception that APAs share more similarities with White/Caucasians versus with Blacks and Latinas/os (Wu, 2002).

On college campuses, the *Model Minority Myth* has depicted APAs as a group that has no social, cultural, or material needs and therefore, have rendered them invisible to the discourse of diversity (Hune & Chan, 1997; Kohatsu & Sedlacek, 1990; Suzuki, 1994, 2002). Naturally, APAs have endured significant cultural, psychological, and

personal consequences because of the *Model Minority Myth* (Lee, 1996). These perceptions have contributed to complex cultural and political dynamics that have steered the public debate over admissions quotas (Nakanishi, 1989, 1995; Wang, 1993) and challenges to an increasing glass ceiling workplace phenomenon (Suzuki, 2002). Because of the influence of the *Model Minority Myth*, APAs may not be taught or may not see the importance of cultural identity development as important to leadership (Balón, 2003).

Contrary to the model minority stereotype, however, APAs face significant barriers to higher education. While aggregated numbers may reveal that APAs (over the age of 25) may have more bachelor's degrees or higher than the total population, the figures are well below the national average of 27.7% for Native Hawaiian and Pacific Islanders (13.8%), Cambodians (11.4%), Laotians (9.4%), and Vietnamese (20.2%). Additionally, in that same age category of 25 years or older, only 71.3% of APAs (of all ethnic backgrounds) graduated from high school, which is well below the 80.7% of the national population (U.S. Census, 2000). So, the aggregate statistics that have been used as the basis for the narrative of APA success merely tells a small, incomplete facet of the story: APAs do well as a whole in terms of higher education degree attainment, while there is also a disproportionate number of APAs who are not accessing the educational pipeline. When viewed by within group differences (e.g., ethnicity) or from a larger perspective it is clear that carefully, culturally sensitive data do reflect a more revealing truth of the APA experience and one that is not necessarily the model for minorities.

Perfidious Foreigner Syndrome: Perpetual Outsiders

The routine portrayal of Asian Pacific Americans in the media has resulted in the common view that, despite US citizenship, APAs are “foreigners” (e.g., *Pearl Harbor*

movie characterizations) who are “deceitful” and “disloyal” (e.g., Wen Ho Lee’s wrongful espionage indictment) (Bhagat et al., 1998; Espiritu, 1997; Organization of Chinese Americans, 1999; Suzuki, 1994, 2002; Wu, 2002). In this image, APAs are not to be trusted with even secured research (e.g., graduate student profiling in universities), for they are the so-called “enemy” to all that is American (e.g., “American beats out Michelle Kwan” MSNBC news headline). Consequently, because of the Perfidious Foreigner Syndrome, potential and current APA positional leaders may be viewed with skepticism and mistrust or having self-serving agendas. The implications for this image may imply that APAs are not concerned with broader social goals as in social justice (For a more in-depth understanding of the *Perfidious Foreigner Syndrome* phenomenon, see Suzuki, 2002.).

We All Look the Same: Cultural Homogeneity

The “Perfidious Foreigner Syndrome” also relates to another corollary — that all APAs look alike and this likeness is manifest as a form of cultural homogeneity. Contrary to the myth of cultural homogeneity, however, APAs are an extremely diverse population, with differences that lie across numerous dimensions including: ethnicity, cultural values, generational status, social class, religion, gender, occupational decisions, and other social identities (Balón et al., 1996; Bhagat et al., 1998; Chan, 1991; Hune & Chan, 1997; Nakanishi & Nishida, 1995, Suzuki, 2002). Nevertheless, on the whole in research and practice, APAs historically have been viewed as maintaining a singular cultural perspective and subsequently, have been studied as a group with one monolithic standpoint to perceptions on issues (Ancis et al., 2000; Inkelas, 2000, numerous others) and consequently, may be considered in limited dimensions when it comes to campus

involvement, leadership, and other cocurricular activities (Balón et al., 1996; Liu & Sedlacek, 1999; Sedlacek & Sheu, in press).

Gendered Stereotypes: Exotic Female and Passive/Asexual Male

In addition to these stereotypes of APAs as a racial group, dominant gender portrayals have further typed APAs, which may subsequently impact the ways in which women and men may perceive issues of leadership (Asian Pacific American Women's Leadership Institute, 2000; Hune 1997; Mazumdar, 1989). Asian Pacific Americans have faced intense gendered stereotypes that have exoticized women as submissive, overly feminine (e.g., "China doll"), sexual creatures (e.g., "Geisha girls"); at the same time, women are reprimanded for their overt assertiveness that label them as unfeminine or impose the stereotype of the cunning "Dragon Lady" (Espiritu, 1997). The images are no better for men who are rarely viewed as sexual creatures (Why Asian guys, 2000), perhaps as a threat to the insecure virility of White males; this also might explain why more APA women are paired with White men as television news anchors than APA men are with other women (Espiritu, 1997). Consequently, APA men are viewed as passive, subordinate (e.g., "Filipino houseboy"), and therefore, not fit for the role of a leader. Nevertheless, men are often privileged within the APA community as more vocal, decisive, and competent than women (APAWLI, 2000; Hune 1997), which adds another layer of cultural conflicts for gendered APAs.

For a deeper understanding of the complex gendered experience of APAs, see *Asian American Women and Men* (Espiritu, 1997).

Asian Pacific Americans in Higher Education

Asian Pacific Americans are quickly becoming more visible on college campuses (Hune & Chan, 1997). Despite the myriad of ethnic, cultural, generational, and acculturation differences within-in the APA population, APAs in college often have been stereotyped into one of three racialized images: the *Model Minority Myth* (Nakanishi & Nishida, 1995; Suzuki, 1994, 1995, 2002), *Perfidious Foreigner Syndrome* (Suzuki, 2002; Wu, 2002), and *Cultural Homogeneity* (Balón et al., 1996; Hune & Chan, 1997; Nakanishi & Nishida, 1995, Suzuki, 2002). In addition, APA men and women experience another layer of conflict based on strongly held gender stereotypes (Espiritu, 1997; Hune, 1997). These societal perceptions have implications for not only Asian Pacific Americans and their leadership development, but also for the perceptions of APA leadership development by staff, faculty, and administrators who may not be familiar with this population. In this section, selected literature on APA experiences with race, gender, and ethnicity is discussed.

Research on APA College Student Perceptions and Values

Student perceptions of their experiences can help inform practitioners and researchers of key developmental, transition, and retention issues (Ancis et al., 2000; Gloria & Ho, 2003; Helm et al., 1998; Sedlacek, 2004). The study of APA perceptions in college are vastly underrepresented. Of this limited research, most studies on APA student experiences are related to counseling services (Atkinson & Gim, 1989; Gim, Atkinson, & Whiteley, 1990; Leong, 1985, 1986; Tata & Leong, 1994), organizational participation (Balón, 1995; Liu & Sedlacek, 1999; Rhoads et al., 2002; Wang et al., 1992; Yamasaki, 1995), and cultural adjustment and values (Kim, Atkinson, & Yang, 2003;

Tan, 1996; Yeh & Huang, 1996). Moreover, there are very few empirical studies on leadership perceptions for APA students (Jung & Yammarino, 2001; Liu & Sedlacek, 1999; Sedlacek & Sheu, in press). In addition, some qualitative studies and reports on APA leadership and involvement have added to the literature (APAWLI, 2000; Balón, 2003; Hune, 1997; Hune & Chan, 1997; Liang, Lee, & Ting, 2002; Liu & Sedlacek, 1999; Ting, 2001), and some have explored gender issues (APAWLI, 2000; Chen, 2003; Hune, 1997; Liu & Sedlacek, 1999) and culturally specific communities (Chen, 2003; Nel & Sherritt, 1993; Yamasaki, 1995).

Understanding that APAs are diverse and have multi-faceted aspects to their collective experience in higher education, research shows that APAs share some similar cultural characteristics and values across ethnicity and gender including: a deference to authority and roles, emotional restraint and being reserved, guilt and shame, concern for family over individual, collectivism, harmony versus confrontation, humility, language acquisition, generational status, stereotypes, and invisibility (Chew & Ogi, 1987; Hune, 2002; Kim et al., 2003; Kodama et al., 2002; Sue, 1998; Tan, 1996; Yeh & Huang, 1996). Other research also shows a strong emphasis in education (Kohatsu & Sedlacek, 1990) and a similarly determined orientation towards science, technical, and economically rewarding career fields (Leong, 1985; Tan, 1996). These APA values are explored further below in a context of leadership and culture.

In terms of gender, APA women face difficulties in handling the intersecting positions that result from multiple salient social positions. For example, in resisting the racist societal environment, women turn to their family, the core unit of support for APAs. However, there they are likely to find mostly patriarchy intergroup structures

(Espiritu, 1997), where (elder) men assume many of the decision-making roles for the family (Root, 1998). These intersecting challenges serve to further burden women who are also negotiating the racial differences that are experienced on a daily basis.

Perhaps in reaction to the monolithic mythical images of the model minority, perfidious foreigner, and cultural homogeneity that tend to essentialize a largely misunderstood APA community, Tan (1996) concluded that Asian Pacific Americans may have more similar than different experiences as African-Americans in relation to racism and adjustment to predominantly-White institutional cultures; for example, APAs and African-Americans both felt that they had experienced examples high incidences of prejudice and both had not learned to cope with these issues effectively. In their study of first-year students, Smedley, Myers, and Harrell (1993) found that Pilipino Americans and Blacks had some similar self-perceived stresses related to their statuses as minority groups in college, although generally African-Americans were statistically more challenged in their adjustment and achievement than Pilipino Americans.

For the most part, college campuses remain predominantly White in their participation, organizational structures, and climate (Hurtado et al., 1998, 1999; McTighe Musil et al., 1999; Rendón & Hope, 1996; Smith, 1995). Consequently, college campuses may internalize and recycle these monolithic images of students into the culture of higher education. Research seems to confirm this dynamic. For example, Liang and Sedlacek (2003) found that 70 higher education administrators at a campus of significant numbers of APA college students (14%) have stereotypical perceptions of APAs, identifying them as more technologically oriented and less physically threatening than other races.

APA Identity Development

While literature on students of non-White backgrounds has emphasized race as an intervening variable, literature on APAs in college environments also has shown that racial identity has been a more a powerful source of variance than other variables such as acculturation or generational status (Alvarez, 2002, Alvarez & Kimura, 2003; Balón, 1995; Kohatsu, 1992). Research that supports this concept points to the importance of including racial identity awareness or a corresponding proxy as a mediating factor in understanding the experience of APAs.

APA Acculturation. *Culture* may be defined as a collection of individuals who share: a common set of values, customs, habits, and rituals; social norms of behavior; views of the nature of the human individual, time, activity, etc.; symbols, rituals; and common history (Foster, 1969). Although *acculturation* — the extent to which one adopts one's behaviors, attitudes, or values to the dominant culture (Yeh & Huang, 1996) — may mediate some accommodation of a dominant (Western) culture, strong APA cultural values and norms have been shown to extend as far as four generations (Min, 1995) and across Asian ethnicities (Yeh & Huang, 1996). However, first generation Asian Americans have been found to retain greater Asian values because they are chronologically, and subsequently psychologically closer to the pre-United States Asian experience than late generations (Berry, 1997). Since now more than one-half of APAs are foreign-born (United States Census, 2000) and because of the enduring and reinforcing dimensions of cultural transmission, it may be appropriate to introduce the way in which acculturation may influence the campus experience and leadership development for APA college students.

Sue and Sue (1971) proposed a categorical model that places Asian Pacific Americans in three label categories: *Traditionalists* — typically foreign born, accept the familial cultural values, and socialize within own cultural group; *Marginal* — reject traditional Asian values, seek acceptance in American (dominant) cultural system, and may socialize mainly with Caucasian Americans; and *Asian Americans* — find balance and integration of selected traditional Asian values and dominant cultural values. Hearing the critique that categorical models may be oversimplifying the process of acculturation, Berry (1980) identified a relationship of categories that accounted for a process of growth and development. Namely, he articulated these stages as *Assimilation*, *Integration*, *Rejection*, and *Deculturation*, and furthered the point that acculturation is not only a process but also bi-directional; that is, individuals do not accept new cultural values at the expense of losing their own traditional values or vice versa — these processes operate independently, and perhaps even interactively. Therefore, one's understanding of acculturation processes can play a significant role in implementing leadership development, particularly in terms of how leadership processes may be overtly and subtly defined culturally. As students who are in a cultural minority find themselves ascribing to external (i.e., dominant culturally-based) definitions of “leadership” and “leaders,” there is a clear tension going on with how to negotiate these cultural conflicts. Students who find it difficult to manage these cultural balancing acts may fall victim to accepting dominant culture-laden definitions, and consequently, may view themselves as lacking the preferred values and characteristics that are privileged by traditional, mainstream involvement and leadership positions.

Clearly, issues of culture should be considered in the leadership development of APA students (Liang et al., 2002), for there is some evidence that differing cultural values and other inter-group differences may impact college student involvement patterns and leadership development preferences (Balón, 1995; Liu & Sedlacek, 1999). While APAs continue to participate in many diverse areas of campus involvement (Balón, 1995; Balón et al., 1996; Liu & Sedlacek, 1999), there may not be a relationship between levels of acculturation and degree or nature of campus involvement (Balón, 1995).

Acculturation, as a construct by itself, is a critical lens that may not fully explain APA student behaviors, but rather it may serve to affirm the heterogeneity within the APA community and support the case that within-group cultural differences may not be significantly dramatic across generational dimensions. For sure, acculturation has been shown to be significant in predicting attitudes toward psychological services (Atkinson & Gim, 1989; Tata & Leong, 1994) and willingness to see a counselor (Gim et al., 1990). Indeed, perhaps it is not only the degree to which APAs acculturate their behaviors within a dominant culture, per se, which influences APA behaviors; rather it also may be the attitudes toward the dominant culture via more complex psychological constructs, such as values acculturation (Kim et al., 2003) or views toward racism and/or one's own racial group (i.e., racial identity development) (Alvarez, 2002; Alvarez & Kimura, 2003).

APA Racial Identity Development. Hardiman and Jackson (1992) presented a useful and often utilized stage model of Social Identity Development that progresses from an initial “early childhood” status of *Naive/No Social Consciousness*; through the more complex *Acceptance* then *Resistance* stages; and finally to the more advanced degrees of *Redefinition*, and *Internalization*. Numerous identity stage development models — like

Hardiman and Jackson's Social Identity Development model (see also Helms' People of Color racial identity model, 1995) — have attempted to serve sweeping purposes for student of color populations and their racial identity development. Only recently, researchers of college student development have begun to explore the significance of identity development for APA populations specifically, and indeed have critiqued traditional psychosocial (Kodama et al., 2001, 2002) and moral development (Duffy, 1995) frameworks that have been applied universally and are inclusive of APA students.

Although subject to criticism because of its simplified linear approach (Helms, 1986; Jones, as cited in Alvarez, 2002), Atkinson, Morten, and Sue (1983) offered a racial identity model to better understand the developmental concerns related to race for APA students. This model has five key psychological stages: *Conformity* — preference for the values of the dominant culture and rejecting one's own cultural system; *Dissonance* — conflict and confusion regarding the dominant culture's system and one's own culture; *Resistance and Immersion* — rejection of dominant culture and acceptance of one's own cultural system; *Introspection* — balancing the values of both one's own cultural system and the dominant culture; and finally, *Synergistic Articulation and Awareness* — resolution of conflicts and developing a positive cultural identity that incorporates aspects of both cultural systems.

Psychosocial Identity. The current models of student development theory traditionally have been normed on mainstream populations that were mostly White, male, traditionally aged (18-24), and economically advantaged (Chew & Ogi, 1987; Kodama et al., 2001). This is true for Arthur Chickering's seven "vector" psychosocial theory of student development which has helped higher education practitioners develop educational

interventions for students based on the common issues they are likely to face during college (Chickering & Reisser, 1993). The vector model found that college-aged students should be experiencing the following identity challenges in a sequential order:

developing *competency*, *managing emotions*, moving through *autonomy toward interdependence*, developing *mature interpersonal relationships*, developing *identity*, developing *purpose*, and developing *integrity*. In this model, the first four vectors help develop the fifth vector, after which students can develop the final two vectors.

Furthermore, like most college student development approaches, this framework is built on the Western ideas of self-exploration, individualism and separation, and independence (Kodama et al., 2002; Tierney 1992, 1993; Tinto, 1993).

Kodama and her colleagues (2001, 2002) provided one of the most significant reconceptualizations of student development theory by challenging the Chickering theory and suggesting a model of psychosocial development for Asian American students. The premise of their new model is based on the idea that Chickering's vectors may have some applicability in terms of *content* issues but that the *sequence and process* for undergoing these content issues may be different for Asian American students. In addition, in a review of the literature on Asian American student development that, in part, establishes that navigating racism is central to identity development, Kodama et al. (2002) suggest that the influence of two key external influences and domains may mediate the Asian American psychosocial development. These two domains are: **Family and culture values**, which encompass the array of values associated with Asian American students including: deference to authority, emotional restraint, filial piety, harmony, humility, language, generational status, and gender roles (Balón et al., 1996; Bhagat et al., 1998;

Chew & Ogi, 1987; Kodama et al., 2002; Liu & Sedlacek, 1999; Sue, 1998); and

Dominant societal values, which include the perceptions of Asian Americans as model minorities, perfidious foreigners, and culturally homogeneous as well as stereotypes and invisibility. In this model, these two domains are not additional vectors; rather they serve to mediate the formation of identity for Asian American students. Moreover, the model positions *purpose* as the key determinant to developing the *identity* task. The two external influences — *Family and culture* and *Society* — shape the student's *purpose* which then help develop *identity*; it is only from the relationship between *purpose* and *identity* do the remaining five tasks or vectors become salient (See Figure 2.1 below). For example, a

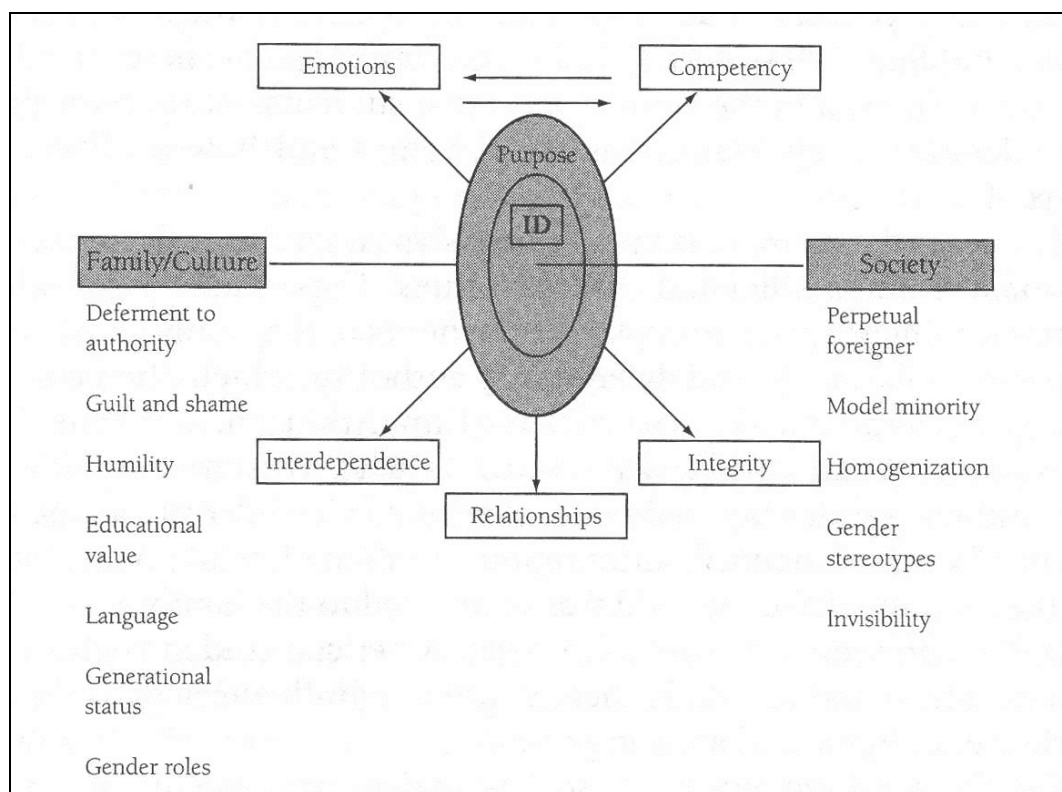


Figure 2.1. Conceptual model for Asian American psychosocial development. From "An Asian American perspective on psychosocial student development theory," by C. M. Kodama, M. K. McEwen, C. T. H. Liang, and S. Lee, 2002. In M. K. McEwen, C. M. Kodama, A. N. Alvarez, S. Lee, & C. T. H. Liang (Eds.). *Working with Asian American college students* (New Directions for Student Services Series No. 97, p. 48). Copyright © 2002 by John Wiley & Sons, Inc. Reprinted with permission.

student who has largely lived in a predominantly White neighborhood will be greatly influenced by the Western values of society (i.e., overt and subtle racism) while also managing family and cultural values (e.g., not bringing shame to the family); this may result in strong internalized notions of purpose (e.g., entering a high paying or prestigious field) that would shape identity development and ultimately the decision related to developing the other psychosocial tasks. Although this model has yet to be empirically tested, the Kodama et al. (2002) psychosocial model for Asian American students advances the discussion on the conditional relevance of prevailing models and correspondingly provides some explanation for why leadership development issues for the APA student population demand more attention.

Universal-Diverse Orientation Scale

The Universal-Diverse Orientation Scale (UDO) (Fuertes et al., 2000) is measured by the Miville-Guzman Universality-Diversity Scale (M-GUDS) developed by Miville, Gelso, Pannu, Liu, Touradji, Holloway, and Fuertes (1999). The M-GUDS is designed to assess the UDO construct, which is defined as “an attitude toward all other persons which is inclusive yet differentiating in that similarities and differences are both recognized and accepted; the shared experience of being human results in a sense of connections with people and is associated with a plurality or diversity of interactions with others” (Miville et al., p. 292). In a sense, the UDO is a three-factor scale that conceptualizes the awareness and potential acceptance of both the similarities and differences in **cognitive** (*realistic appreciation of oneself and of others*), **behavioral** (*seeking a diversity of contact with others*), and **affective** (*a sense of connection with society or humanity*) components (Fuertes et al., 2000). Miville et al., (1999) reports that the original 45-item

M-GUDS has very good internal consistency and retest reliability with scores in the .89 to .95 range. The UDO short form (M-GUDS-S) used in this study had high correlational scores (.77) with the M-GUDS long-form (Fuertes et al., 2000).

Higher UDO scores indicate higher levels of diversity awareness and interest in contact with people of different races/ethnicities. In this way, the UDO can be seen as an intervening variable that might impact perceptions of leadership that are related to cultural awareness, racially diverse settings, etc. In another applied sense useful for this study, Sedlacek (1995, 2004) asserts that higher UDO scores might be seen as similar to higher levels of racial identity and perhaps acculturation to Western culture.

Leaders and Leadership: Models and Theories

This section of the literature review explores the models and theories that have shaped our collective and current notions of leadership. Hundreds of studies have verified and challenged numerous theories and models; however, generally there is one major narrative that identifies the movement of “leadership” from trait-based leader-centric approaches to interdependent system-based models (Rost, 1991). This narrative is important to investigate because it establishes an emphasis on the discourse for privileging leadership and leader roles for some groups (predominantly White males), while simultaneously marginalizing leadership approaches that are outside of the mainstream. This section reviews this narrative and these approaches and connects these foundations with the role of culture, particularly for students of color, who may not have experienced leadership in the traditional ways that White students have. This section is organized into the following areas: “Leader” and “Leadership” defined; Great (White)

Man and traditional leadership theories; the emerging leadership paradigm; leadership for social justice and social change; and leadership development for college student populations.

“Leader” and “Leadership” defined

Bass’ (1990) *Handbook of Leadership*: highlights the terms, *leader* and *leadership*. The 1933 Oxford English Dictionary cites the presence of *leader* as early as the year 1300 (Bass, 1981). In his own search of the roots of the terms *leader* and *leadership*, leadership studies scholar Joseph Rost (1991) uncovered that the concept of *leader* — a derivative of the Old English word *leden* or *loedan* (“to make go”; “to guide”; to show the way”) and the Latin word *ducere* (“to draw, drag, pull; to lead, guide, conduct”) — had biblical references in its Latin root as early as the ninth century. Since then, throughout Western history, European writings as seen in dictionaries continued to transform the term *leader* to its more modern behavioral definition of “one who leads” or “one who goes first,” and later descriptively as “one at the head of a party or faction” or positionally (“one who conducts; a captain, commander, chief, or chieftain”). Later definitions began to add nuances to the concept of *leader* by incorporating into the individual advanced characteristics such as worldly experience, superior intelligence, or extraordinary influence (“one *leads* an infant”; “guides a traveler”; or one who has charge of a ‘class’’). At the turn of the 20th century, *leader* became more equated to organizational contexts and group dynamics as “one who guides others in action or opinion; “one who is followed by disciples or adherents”; or “one who takes the lead in any business, enterprise or movement”). Finally, the development of the *leader* term

began to mirror a growing psychological influence in Western society, resulting in the definition: “ability to lead.”

The term *leadership*, on the other hand, was a concept born in the twentieth century. Rost (1991) traced the first appearance of the *leadership* as a term to Webster’s 1828 edition of *An American Dictionary of the English Language*. In that essence, leadership resembled more the action of leading or the descriptive definition of the leader role (e.g., as in an formal office or elected post). To be sure, early on, there were not yet any essences of the *leadership* term that are more prevalent in modern times (Rost, 1991). Since then, the *leadership* term has expanded to mean “excellence,” connoting the idea of being “number one” in a field or industry. *Leadership*, in today’s context, also comes to mean the “collective leaders,” an indication that there may be more than one leader, although still generally seen as positional, up-in-front leaders. Finally, the *leadership* term has evolved into the process of a person directing or doing for others; in other words, *leadership* now describes the more egalitarian relationship between a leader and a follower (Rost, 1991).

It is important to distinguish between these notions of leader and leadership here (Komives et al., 1998; Northouse, 2001), since the meanings of the concepts maintained a natural relationship with each other; as is explored below, today’s construction of the terms *leader* and *leadership* have more distinct meanings in the leadership literature.

Leadership studies scholar Joseph Rost (1991) suggests that theories on leadership have evolved from an industrial school into the more contemporary post-industrial perspective. These two paradigms present two different yet salient ways of looking at the historical development of leadership as a phenomenon. The **industrial paradigm** is

based in a rational, scientific perspective that has yielded “leader”-centered theories (e.g., leader characteristics or styles), linear (often top-down) strategies, and virtually a lack of “follower” involvement in the leadership process; organizational management theories of the 1980s and 1990s are often equated with effective leadership in this paradigm. The **post-industrial paradigm** of leadership is represented by fluid, dynamic, and process-oriented approaches that have produced interdependent relational models/theories, greater attention to the context for leadership (e.g., purpose, morality, ethics, etc.), and the reciprocal nature of the leader-follower relationship (Komives et al., 1998; Rost, 1991).

Great (White) Man and Traditional Leadership Theories

Great Man Theory. The most traditional model of leadership is that which focused on a singular person who was literally born to lead, by virtue of genetic lineage, social or economic class, or some other divine intervention (Northouse, 2001). The early theorists of the 19th century and who espoused this approach to leadership positioned the importance of heroes and single characters for their superior abilities and propensity (or capacity) to “capture the imagination of the masses” (Bass, 1990, p. 37). For example, Thomas Jefferson was considered a “great man” for his decision to pursue the Louisiana Purchase. The “great man” theory, however, was problematic for numerous reasons, above all was its insistence on romanticizing heroes by crediting historical successes to “great men.” Since only a chosen few (i.e., typically White men) had access to these opportunities for grand change “for the masses,” the notion of leader was inherently exclusive and only the province of those with power. In effect, if you were not a great man, you were by default among the inferior masses that followed; indeed, followers had to follow in order to survive in the world that the great men had established.

Trait Theory. A natural development of the “hero”-centered great man approach was the rise of the trait theories. Leadership from this perspective defines the leader as an individual who exhibits the prototypical qualities and characteristics to be an exemplary leader. At its peak popularity, Stogdill (1948) noted in his 40-year review of leadership traits, that these ten characteristics were the most commonly cited among leaders: (1) sociability; (2) initiative; (3) persistence; (4) knowing how to get things done; (5) self-confidence; (6) alertness to, and insight into, situations; (7) cooperativeness; (8) popularity; (9) adaptability; and (10) verbal facility. Trait theory expanded the exclusive great man theory so that now any individual may theoretically distinguish themselves from other people (and later, among effective and ineffective leaders) by exhibiting the qualities mentioned above. However, while this approach created more access to the leader role, the body of trait theories of the early 20th century focused on the search for universal traits and thus, lacked attention to how persons fit within a framework of a situation. (Bass, 1990; Stogdill, 1948).

Despite its industrial period roots, the trait approach has become increasingly popular in current leadership research (Cronshaw & Foti, 1987; Gershenoff, 2003; Kirkpatrick & Locke, 1991; Lord et al., 1982; Lord et al., 1984; Palich & Hom, 1992; Romero, 2001). The trait approaches have recently been considered linked to pioneering areas of study, including personality (Gershenoff, 2003), social attribution (Cronshaw & Foti, 1987), social identity (Fielding & Hogg, 1997; Hogg & von Knippenberg, 2003), and ethnicity (Romero, 2001). Indeed, the trait approach may be an important link to a more complex understanding of who become labeled as leaders, although this perspective still reinforces the “leader-centric” industrial paradigm (Northouse, 2001; Rost, 1991).

Situational Leadership and Behavioral/Style Theories. The industrial era of leadership development is indicative of its concentration upon a singular individual, the *leader*. The situational leadership theories equated followers with role of subordinates, and were considered to be objects of — versus participants within — the leadership process (Rost, 1991). Blake and Mouton’s (1964, 1985) behavioral leadership style approach is one of the most well known industrial perspectives on leadership. The model emerged out of research studies (mainly from The Ohio State University and the University of Michigan) conducted between the late 1940s and the 1950s that redirected attention on leader effectiveness beyond merely a leader’s set of traits, as described above (Northouse, 2001). There are two primary dimensions in Blake and Mouton’s leadership “grid” as represented visually by intersecting axes: *concern for production* (on the horizontal axis) and *concern for people* (on the vertical axis). Formerly the “managerial grid” in its original creation (Blake & Mouton, 1964), the leadership grid’s anchor constructs — *task* and *relationship* — have remained unchanged throughout the grid’s use over the last 35 years. The Blake and Mouton (1964, 1985) leadership grid helped begin the framing of the leader-follower relationship as one that relied on each other to some degree. While leader and follower roles were still rigidly delineated, these situational and behavioral approaches forced leaders to become somewhat responsive to the follower’s collective condition (Bass, 1990).

The Emerging Leadership Paradigm

Most leadership scholars identify the beginning of the post-industrial era with James MacGregor Burn’s (1978) introduction of the perspective of *transforming leadership* in his commentary on political leadership, *Leadership* (Komives et al., 1998;

Rost, 1991, 1993). A political sociologist who was viewed as an outsider to the leadership literature of the time period (i.e., predominantly organizational management and leader exchange approaches), Burns' text became a benchmark for the emergence of the post-industrial paradigm (Rost, 1991). He differentiated between two forms of leadership: **transactional leadership** — “when one person takes the initiative in making contact with others for the purpose of an exchange of valued things” (Burns, 1978, p. 19) — and **transforming leadership** — “when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality” (Burns, 1978, p. 20). This substantive difference moved the focus of leadership study towards this new way of leading using Burn's *transforming leadership* model. In addition to the interest in moral purpose and followers' motivations, advocates of the transforming theory were attracted to the connectedness of *leader* roles and *follower* roles as well as the emphasis on an interactive relational process that extended well beyond a management perspective (Rost, 1991). Numerous contemporary leadership scholars (Bass & Avolio, 1992; Bennis & Nanus, 1985; Tichy & DeVanna, 1986; Yammarino, 1993) have elaborated on Burn's model and helped shape the emergence of the renamed *transformational leadership* model into perhaps the most significant contribution to leadership theory in the post-industrial era (Northouse, 2001; Rost, 1991).

Despite its status as arguably the most popular theory among scholars and practitioners, however, the transformational approach does have some application limitations. Because transformational leadership focuses on the leader's initiative to foster positive relationships with “followers” and establish the moral standard (Burns, 1978; Rost, 2001), the leader's *intent* alone will not overcome even the slightest cultural

misunderstandings. In this sense, the transformational leader is only able to address culturally differences if he or she is *aware* of and *able* to negotiate the cultural disconnection. Furthermore, leaders can be considered to be part of a “leader” culture that is naturally distinct from “follower” culture. Since transformational leaders are sometimes viewed as elitist or manipulative because of their typically charismatic traits (Bass & Avolio, 1992; Bennis & Nanus, 1985; Northouse, 2001), the need to address issues of culture is especially critical. If the leader following this transformational approach does not have the cultural awareness and competence to address cultural differences, followers may be culturally estranged from the relational process.

Influence and Leader-Follower Reciprocity Theories. As Burn’s model became more commonplace among researchers, much of the reciprocal nature of the leader-follower relationship led to a concerted focus on many factors that could be seen as vital in the leadership process (Bass, 1985, 1990; Hughes, Ginnett, & Curphy, 1993; Northouse, 2001). The era of leader-follower reciprocity centered on the idea of the presence of a relationship between leader and follower(s) (Hollander & Julain, 1969) which induces someone else (e.g., a follower) to behave in a desired manner (Bennis, 1959) based on mutual acceptance (Merton, 1957) or based on more leader directiveness (Fiedler, 1967). This idea of influence was an important construct in the development of leadership theories and prompted other scholars to consider more intentionally the nature of these leader-follower relationships. Some scholars further contributed to this body of literature by observing the process by which to transform followers in order to create visions of the goals to be attained, and articulating for the followers the ways to attain those goals (Bass, 1985; Tichy & Devanna, 1986). This signaled a movement towards

giving agency to the followers for the first time, which began to sketch the outline for more follower-based approaches to leadership. Finally, followers and leaders were sharing in the process as leadership came to be recognized as actions that focus resources to create desirable opportunities (Campbell, 1991) or as the process of influencing an organized group toward accomplishing its goals (Rauch & Behling, 1984).

Leadership for Social Justice and Social Change

In recent years, more attention has been drawn to the importance of transforming the organizational and community environment as central to the leadership process (Astin & Astin, 2000). Despite lower salaries and longer work schedules, APAs and other student populations are choosing to join more nonprofits that directly serve APA communities (Nguyen, 1998). Leadership for social justice and social change are increasingly becoming more central in leadership settings and are progressively more important for APA populations (Martinez-Cosio, 1996; Yee, 2001). Role models such as Filipino American labor leader Philip Vera Cruz became public leaders for socially good causes and began providing examples for positive social change and community-based activism (Scharlin & Villanueva, 1992). As these issues enter into the leadership dialogue, this section reviews selected theories as well as discuss the role of social justice and social change.

Servant-Leadership. Robert Greenleaf's (1977) Servant-Leadership approach emphasizes on first being a servant to the cause and others before one's own motives. The model's central idea of making a difference — by serving as an agent for a greater cause rather than for one's individualistic gain — seems to be consistent with a collectivistic perspective. Also, the servant-leader's intent to empower others so that they

may also become servant-leaders is attractive to harmony-driven communities and groups.

Social Change Model of Leadership. Students may find an affinity for the Social Change Model (Higher Education Research Institute, 1996) because of its interactive approach to three levels of change: the individual, group, and community. Developed by fifteen leading leadership educators in the United States, this model is based on a purposeful approach to leadership for service and change for the common good. Its seven C's for leadership — *consciousness of self, commitment, congruence, collaboration, common purpose, controversy with civility, and citizenship* — form the values for the leadership process and ultimately, the change for a better world and better society for self and others. The Social Change Model's emphasis on social justice, collaboration, and group-oriented values may provide a natural means for addressing racial identity and cultural conflicts.

Relational Leadership. The Relational Model is grounded in the idea that leadership is an “inherently relational, communal process” (Komives et al., 1998, p. 68). Indeed, in this sense, leadership is “a relational process of people together attempting to accomplish change or make a difference to benefit the common good” (Komives et al., p. 68). Researched and developed specifically for college students, the Relational Model of Leadership is a practical guide to help readers develop knowledge, awareness, and skills around five central leader dimensions: inclusive, empowering, purposeful, ethical, and process-oriented. Its focus on the leader-follower relationship and a commitment to the common good exemplifies the emerging paradigm of leadership thought.

Public Debate on the Post-Industrial Models. While the newest models of leadership have forged a new decentralized post-industrial leadership paradigm as Joseph Rost (1991) suggests, there are several questions that remain at the forefront of the debates on leadership. For instance, despite the 110 disparate definitions collected from the 1980s, Rost (1991) defined the early stages of the post-industrial era of leadership development as merely “leadership recast as great men and women with certain preferred traits influencing followers to do what the leaders wish in order to achieve group/organizational goals that reflect excellence defined as some level of higher-level effectiveness” (p. 91). At the same time, Rost (1991) also laments that the common approach of “leadership as good management” is emblematic of the values of an industrial era. He lists these values as an admission that the post-industrial paradigm has been set back: “rational, management oriented, male, technocratic, quantitative, goal dominated, cost-benefit driven, personalistic, hierarchical, short term, pragmatic, and materialistic” (p. 94). He continues, “if there are any humanistic, emotional, qualitative, high-touch characteristics embedded in this model of leadership, ...they boil down to a therapeutic, expressive individualism that has become part of the industrial culture since the 1960s.” Advancing his critique, Rost says that we might as well call the “good management” paradigm another “male model of leadership.”

Morality and Leadership. Another important debate in the literature centers on the question of the role of morality (and motivation) in contemporary leadership, as Burns (1978) advocated in his definition: “when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality” (p. 20). While for Burns, it may be in question whether Hitler should be

considered a leader because of his moral vacuum, for Rost (1991) and others, there is still uncertainty and even reluctance to politicize the leadership terrain with moral and ethical distractions. Afterall, to Rost (1991), “leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes” (p. 116). Furthermore, Rost suggests that leaders should only consider the *intended real changes*, not that which has been realized, as Burns has advocated in his social change-oriented transforming leadership model. The morality and social change debates are key points to deconstruct for not only leadership scholars but more importantly for the conceptualizations of leadership for APA students (Balón, 2003; Liang et al., 2002; Liu & Sedlacek, 1999; Martinez-Cosio, 1996; Tan, 1996; Ting, 2001).

Recently, leadership scholars have recognized the need for considering the role of diversity, culture, and social justice in leadership studies — notably with college student populations (Arminio et al., 2000; Balón, 2003; Dugan, 2000; Kezar & Moriarty, 2000; Komives et al., 1998; Liang et al., 2002; Ting, 2001). Generally, it appears that the theoretical frameworks from the industrial paradigm have obvious structural limitations when considering a cultural perspective (e.g., leader-centered models may lead to misreading cross-cultural meaning making). At the same time, while the post-industrial paradigm may allow for approaches that help bridge cultural conflicts, some theories fall short of directly addressing culturally based disconnections (e.g., transformational leaders must genuinely reflect an awareness of and show competence for followers to build mutual trust in the relational process). Although the literature is not definitive on the intersections between culture and the most current leadership approaches, it clearly warrants deeper attention, especially as APAs continue to perceive the college

environment as products of racism, prejudice, and bias (Alvarez, 2002; Sedlacek, 2004; Tan, 1996).

Meta-approaches to Leadership

Yammarino and Dansereau (2000) posed another way to look at the varied leadership approaches. Organized into a taxonomy they called the “Four Is of Leadership,” their meta-approach to leadership theories recasts the industrial and post-industrial framework into one based in how the *leader* role functions. Specifically, the meta-approaches are: *Instrumental Leadership* — approaches based in behavioral transactions, exchanges, and contingent rewards and punishments of formal leaders; *Inspirational Leadership* — approaches based in the emotional and values-based transformation, charisma, and creation of visions of formal leaders; *Informal Leadership* — approaches that focus on emergent, elected, and non-appointed leaders and are often associated with non-organizational settings (e.g., non-hierarchical leadership); and lastly, *Illusional Leadership* — approaches that focus on substitutes for leadership, implicit leadership, symbolic perceptions, and even laissez-faire leadership (i.e., illusional leadership theories explain how perceptions of leaders may romanticize acts of leadership, identify leaders or assess their effectiveness). This categorical meta-approach of leadership approaches has helped scholars consider the future for leadership theory development and analysis (Yammarino & Dansereau, 2000). While most research and theoretical development historically has concentrated on instrumental and inspirational approaches, more attention is now drawn towards the non-hierarchical informal leadership (HERI, 1996; Komives et al., 1998) that focuses on how each individual may be seen in the leader role or part of a leadership process.

Moreover, the increasing spotlight on *informal leadership* has helped democratize the leadership process away from the mostly formal leader-centric approaches. Regardless, the informal leadership approaches, like the instrumental and inspirational approaches, have tended to deemphasize the role of the external environment. As Yammarino & Dansereau (2000) argued, it is important to consider these four meta-approaches from multiple levels — *individual*, *dyad*, *group*, and *collective* — of analysis, the grand body of theories have spent less time on cultural (i.e., collective) levels of analysis in the leadership process. The fourth approach, illusional leadership, however, has had the potential for beginning to investigate the influence of culture by examining the role of perceptions in categorizing leaders and effective leadership (Lord et al., 1984; Lord et al., 1982). This is not to say that leadership researchers have not been able to examine their respective theoretical frameworks (e.g., informal leadership) from culturally based perspectives, for this has not been the case; indeed, it is encouraged at the collective level (Yammarino & Dansereau, 2000). What should be pointed out here is the tendency of the predominant theories of the instrumental, inspirational, and informal leadership to focus mainly on individual and interpersonal levels rather than on collective levels of analysis. So, what then might be drawn from this observation is the potential for using an illusional approach to leadership, such as that which is taken by Leadership Categorization Theory (Lord et al, 1984; Lord et al., 1982).

Leadership Categorization Theory and Leadership Perceptions

The study of leadership development effectiveness has been greatly aided by social psychologists, who helped shape *Social Learning Theory* (SLT) in the 1960s and later *Social Cognitive Theory* (SCT) in 1986. Rooted in behaviorism, *Social Cognitive*

Theory opened the doors to the idea of self-efficacy or the individual's **perception** of the ability to complete a specific task (Bandura, 1977). Bandura's influential self-efficacy model triangulates the reciprocal interactions of one's behaviors, cognitions, and the environment, and thus, facilitated the establishment of the central importance of perceptions in the study of leadership.

Leadership Categorization Theory helps explain how perceptions can relate to leader role self-identification (Lord et al., 1984; Lord et al., 1982). As individuals create cognitive prototypes of ideal leader characteristics, these cognitions are stored in one's mind as a "leader" schema for a specific social context. These prototypes are influenced significantly by the social environment, which is why role models are considered crucial in this process; otherwise, schema are developed solely by what is known, which typically reflects what is observed and experienced — in other words, a predominantly White-oriented and male-oriented schema. The schema then serves as a reference point for individuals to judge whether an individual (or her or himself) fits within the schema and therefore, can be categorized as a leader. One aspect of this study is designed to investigate leader self-identification in certain contexts.

Several research studies have validated its theoretical constructs and effectiveness in predicting leader behaviors and effectiveness (Cronshaw & Lord, 1987; Gershenoff, 2003; Palich & Hom, 1992; Romero, 2001). Based on Rosch's (1978) object categorization theory, *Leadership Categorization Theory* bridges the gap between social identity theory and leadership theory (Hogg & van Knippenberg, 2003; Fielding & Hogg, 1997). However, few studies have examined the effect of race, ethnicity, or gender on leader behavior perceptions. Also confirming the premises of *Leadership Categorization*

Theory (Lord et al., 1982; Lord et al., 1984), Romero (2001) did find that Hispanic leaders are perceived to be no different than Anglo leaders in randomly assigned Hispanic and Anglo followers. The present study, however, did not directly test Leadership Categorization Theory; rather it served as a key theoretical framework for determining leader self-identification and leadership perceptions, in general. Certainly, this study has introduced the significance of how social group positions are related to the formation of leader schema.

Some empirical research (Sosa-Fey, 2001; Jung & Yammarino, 2001) focused on the *subordinates'* or *followers'* perceptions of leader behaviors. Similarly, Paris (2003) looked at the perceptions of preferred leadership styles from the perspective of followers. These studies revealed the effective utility of leadership perceptions as a means for subjects to organize cognitive schema of other individuals in the leader role. However, most studies of leadership perceptions examine self-perceived leadership behaviors and more recently in a context of transformational leadership (Mainella, 2003; Vieregge 2000). Wielkiewicz (2000) developed the Leadership Attitudes and Beliefs Scale (LABS), an instrument for evaluating college students' thinking about leadership in college student organizations, but its focus was on generalized attitudes about leadership and not on self-perceptions in leadership settings.

Leadership Development for College Student Populations

There are currently about 800 leadership programs at colleges and universities throughout the United States (Zimmerman-Oster & Burkhardt, 2001). Research has documented that the participation in leadership activities positively influences developmental outcomes for college students, including satisfaction, long-term

community service, and retention (Astin, 1993; Cress, Astin, Zimmerman-Oster, & Burkhardt, 2001; Reinelt & Russon, 2003). Leadership education, development, and training interventions seemed to have made a relatively positive impact for college students (Astin, 1993), although there is still some speculation as to how specifically these programs have influenced positive outcomes during college (Faris & Outcalt, 2000) or how these experiences have shaped student beliefs and behaviors after they graduate (Sedlacek, 2004).

The efforts that have documented the cumulative successes of leadership interventions should be continually sharpened to meet the needs of constantly shifting populations (Roberts, 2003). Some researchers have questioned whether traditional leadership programs marginalize students from non-White populations since they may base themselves on hierarchical conceptions of leadership (Ortiz, Ah-Nee, Benham, Cress, Langdon, & Yamasaki, 1999). The limited empirical leadership research on APA students seems to indicate that more studies are needed to learn about this population and their perceptions of leadership programs.

Cultural awareness as important for leadership development. Emerging theories have begun to cite the importance of cross-cultural competencies as critical for effective leadership (HERI, 1996; Komives et al., 1998). Creighton (1998) observes that leaders must value differences and see them as potential strengths rather than shortcomings. For people of color, navigating cultural difference is a basic survival skill or coping mechanism for handling the (Ancis et al., 2000; Kohatsu & Sedlacek, 1996; Martinez-Cosio, 1996; Ortiz et al., 1999; Tan, 1996). To be sure, cultural awareness — knowledge of one's own culture as well as competencies to interact across different cultures — has

always been critical for people of color in their leadership development (Arminio, 1993; Arminio et al, 2000; Balón, 2003; Liang et al., 2002; Martinez-Cosio, 1996; Ortiz et al., 1999; Ting, 2001). Arminio (1993) argued that racial identity awareness is important to leadership development for people of color as well as White students who may have ignored race as defining construct or because they have not understood that racism is embedded in many facets of our society.

Leadership Through Positionality Theory and Intersectional Analysis

Standpoint Theory. The framework for the questions of this study borrows from elements of postmodern feminist theories. In explaining how women and men have divergent perspectives, standpoint theory postulates that different groups have varied perspectives or viewpoints based on gender status and associated power differences (Harding, 1987; Hartsock, 1983; Hill-Collins, 2000). This theory was built on sociological structuralist approaches, and then later expanded to help explain how cultural groups have different perspectives based on their cultural group status (Giroux, 1992). In other words, one's gender or culture informs one's actions and beliefs. However, standpoint theory tends to focus on how groups experience their positions in essentialist, static ways (e.g., Asian Pacific Americans have one culturally defined set way to view leadership) (Alcoff, 1988; Kezar, 2002).

Positionality Theory. Extending the group explanatory perspective established in standpoint theory, positionality theory provides explanation for group differences but does not limit individuals in those groups to fixed, inflexible notions based on their groups; in fact, a useful aspect of this theory is its negotiation between resisting essential

group perspectives and emphasizing shared experiences within one's identity (Alcoff, 1988; Haraway, 1991). Moreover, Haraway (1988, 1991) also has helped develop a pluralistic standpoint theory that is consistent with the positional theory described in the postmodern feminist literature. From her perspective, positional theory tends to consider identity standpoints as partial; that is, phenomena — inherently complex and interconnected among many variables — can only be explained through the exploration and dialogue among multiple identities or positions. Indeed, positional theory is an important framework for understanding how constructed definitions of leadership may vary among one's position(s) (Kezar, 2002). In terms of understanding the leadership phenomenon, the positions individuals and groups maintain can be informative in helping to explain resulting shared and varied perceptions.

Intersectional Analysis. Extending the contributions of positionality theory, the vehicle of intersectionality or intersectional analysis is important to understanding the experiences of multiple positions (Crenshaw, 1991; McCann & Kim, 2003; Weber, 2001). The intersectional analytical approach resulted from the post-structuralist feminist theories that tended to consider the partial (or biased) perspectives of women, but simultaneously marginalized other critical positions of their experience. For example, Crenshaw's (1991) legal analysis of the limitations of one-dimensional critical legal theory served to illustrate how Black women are decentered in separate locations as either Black in the women's standpoint argument or as women in the male-centered Black sphere. The intersectional analysis provides a framework for examining multiple positions without debasing any salient locations in a limited one-dimensional approach (Weber, 1991).

In terms of leadership, an intersectional analysis has effectively served the positionality theoretical framework in the exploration of the racialized and gendered experiences of Black and White men and women in their leadership development (Kezar, 2000). No other studies in the leadership literature were found that intentionally utilized these frameworks together, perhaps indicating the need for this analysis in future studies.

Culture and Leadership

As the industrial paradigm of leadership succumbed to a new post-industrial paradigm that focused on the leader-constituent relations, shared leadership, and fluid factors that might influence the leadership process (Komives et al., 1998; Rost, 1991), the study of leadership continued to deemphasize the broader role of cultural or historical contexts (Balón, 2003; Wren & Swatez, 1995). Like political scientists have different orientations on politics or sociologists have different cultural frameworks for studying organizations and institutions, leadership scholars are beginning to acknowledge that *leadership*, too, is a socially and culturally constructed term; that is, it has a set of meanings that is determined by the context of its social and cultural environment and will alter due to changes over time and by individuals who may popularize and position the concept (Rost, 1991). And, although the concept of *leadership* may evolve to fit the times and cultural context, it necessarily has a set of dimensions that are rooted in a dominant paradigm that biases toward one set of values and perspectives (Balón, 2003; Kezar, 2002; Liu & Sedlacek, 1999). In this sense, leadership should be viewed from a cultural perspective (Dugan, 2000; Henrickson, 1989).

Therefore, one might conclude then that any leadership approach has cultural characteristics; examining leadership through a cultural lens helps to better understand

the applicability of prevailing leadership models to diverse cultures. The literature review of this study intends to apply a cultural lens through which to view a predominant theory.

A definition of *culture* may be borrowed from the field of anthropology as a collection of individuals who share: a common set of values, customs, habits, and rituals; social norms of behavior; views of the nature of the human individual, time, activity, etc.; symbols, rituals; and common history (Foster, 1969). Hofstede (1980, 1993) proposed a framework that has been used to measure along five culturally relevant dimensional differences: 1. *Power distance* — the degree of inequality perceived as normal among a country's people (e.g., egalitarian societies like the United States have low power distance); 2. *Individualism/collectivism* — the degree to which people in a culture act as individuals or as members of a group; 3. *Masculinity/femininity* — the degree to which a culture privileges “tough” traditionally male values (e.g., assertiveness, performance, success, competition) over “tender” traditionally female values (e.g., quality of life, maintaining personal relationships, service, care for the weak, solidarity); 4. *Uncertainty avoidance* — the degree to which a culture prefers structured over unstructured situations (e.g., a culture with high uncertainty avoidance can be described as rigid or defined, while one which has low uncertainty avoidance is flexible, easy-going, or unsettled); and 5. *Long-term/short-term orientation* (Hofstede, 1993) — the degree one values future orientation (e.g. thrift, persistence) over the “here and now” or traditions of the past (Said another way, short-term orientation might value “keeping up with the Joneses” versus maintaining principles.) (Barrett-Schuler, 1997)

Using the Hofstede (1980, 1993) framework, a number of recent studies (Crow, 2000; Dugan, 2000; Paris, 2003; Sosa-Fey, 2001; Vieregge, 2000) have investigated the

role of culture in connection with leadership. Sosa-Fey (2001) used the Hofstede (1980, 1993) framework and found a relationship between culture and perceived leader behaviors. Like Sosa-Fey (2001), Crow (2000) used the Hofstede (1980, 1993) cultural dimensions to help structure his study on leadership perspectives. In a comparison of perceptions of transformational leadership attributes, skills and traits between hospitality students from the United States and four Asian countries, Vieregge (2000) found both similarities and differences along Hofstede's dimensions, indicating that culture from an East-West perspective played a role for some differences in perceptions.

Recently, leadership educators have recognized the need for considering the influence of both culture and racial identity in leadership development — particularly with populations of color (Arminio, 1993; Arminio et al., 2000; Dugan, 2000; Kezar, 2002; Kezar & Moriarty, 2000; Komives et al., 1998; Liang et al., 2002; Ting, 2001).

Leadership as Social Construction

“Leadership” is a socially constructed term (Rost, 1991). Among the limited exploration of APAs and leadership development (Balón, 2003; Jung & Yammarino, 2001; Liang et al., 2002), the body of related research has asserted that perhaps APAs are not considered for leadership positions because of traits that are not equated with traditional (Western) leadership styles and values (APAWLI, 2000; Hune, 1997; Hune & Chan, 1997; Liu & Sedlacek, 1999; Jung & Yammarino, 2001). Table 2.1 below reflects some noted traditional Asian cultural values from a survey of research (Balón et al., 1996; Bhagat et al., 1998; Chew & Ogi, 1987; Liu & Sedlacek, 1999; Sue, 1998; Yeh & Huang, 1996) and is compared to some ideal Eurocentric leadership traits (Bass, 1990).

While mainstream “culture-blind” definitions of “leadership” may have been the

Table 2.1

Asian Cultural Values Compared to Traditional (Ideal) Western Leadership Traits

| <i>Cited APA Cultural Values</i> | <i>Ideal Western Leadership Traits</i> |
|------------------------------------|--|
| Achievement/honor | Achievement/advancement-oriented |
| Collectivism | Independent |
| Deference to authority | Assertive |
| Filial piety/allegiance to parents | Individualistic |
| Harmony | Competitive |
| Hierarchy | Flexible |
| Humility | Confident/arrogant |
| Reserved | Expressive/charismatic |

Note. From *Asian Pacific American leadership development* by D. G. Balón, 2003, Leadership Insights and Applications Series #14, p. 9. Copyright by the National Clearinghouse for Leadership Programs. Adapted with permission of the author.

norm, it may be apparent that Western constructions of “leadership” may not naturally accommodate traditional Asian and APA cultural points of view (APAWLI, 2000; Balón, 2003; Hune, 1997; Hune & Chan, 1997; Liu & Sedlacek, 1999). In addition to values incongruence, ideal leadership behaviors that are readily accepted in Western culture might also be problematic for APAs in intergroup settings. For example, an APA student may enact the silence behavior as a survival skill (Cheung, as cited in Liu & Sedlacek, 1999), while managing the inconsistencies between the Asian value of harmony with the Western value of competitiveness or simultaneously balancing humility versus confidence or arrogance. Many of these displays of values and intergroup strategies are prevalent in

the family unit, the basis of Asian Pacific American support and values (Sue, 1998). In this light, APAs may view the intergroup setting as a proxy for the familiar family setting; indeed, APAs may view the leadership setting as one similar to that of the family environment. Following the family as leadership environment prototype, Table 2.2 below depicts some Asian intergroup strategies compared with some ideal Western leadership behaviors that may be in tension with each other for APAs.

Table 2.2

Asian Intergroup Strategies Compared to Traditional (Ideal) Leadership Behaviors

| <i>Asian Intergroup Strategies</i> | <i>Ideal Western Leadership Behaviors</i> |
|------------------------------------|---|
| Conformity/obedience | Manage/control/organize |
| Emotion withdrawal | Motivate/influence/persuade |
| Passive resistance | Strengthen/defend position |
| Role adherence/formality | Challenge the process/pioneer |
| Shame/guilt | Confront directly |
| Silence | Express verbally/take action |

A common critique to these lists is the essentializing of the APA experience that centers on predominantly East Asian influences (e.g., Japanese, Chinese, Korean, etc.) and leaves out newer immigrant subgroups such as Southeast Asians, South Asians, and Pacific Islanders (Espiritu, 1997; Nadal, 2004; Shankar & Srikanth, 1998).

Eastern versus Western leadership. Business cultural leadership scholars Charles Hampden-Turner and Fons Trompenaars (1997) studied the perceptions of over 30,000

leaders and managers from 58 countries to analyze the values and decision-making patterns along seven dimensions of culture differences using a Dilemma Questionnaire: 1. *Specific criteria* (e.g., profitability) vs. *Diffuse criteria* (e.g., knowledge) — this approach resembles the difference between the Westerners' goal/task and the Easterners' commitment to the group learning or people involved in the task; 2. *Winning* vs. *Negotiating* — in this dimension, managers from Asian countries were more likely to negotiate than seek a winning position; 3. *Individualism* (e.g., competing) vs. *Communitarianism* (e.g., cooperating) — Western managers exhibited a tendency towards self-interest, as opposed to those in the East who preferred working with others; 4. *Inner-directed* (steered-from-within) vs. *Outer-directed* (steered-from-without) — Eastern managers are more likely to develop opened-end strategies that respond to the environment and adapt to its conditions, while Westerners establish personal goals and defend their positions; 5. *Status achieved* (success is good) vs. *Status ascribed* (the good should succeed) — while leaders from the West believe that individuals can change their role based on their actions, most Eastern leaders believe that individuals are already placed in roles that then translate into corresponding actions; 6. *Universalism* (rule by laws) vs. *Particularism* (unique and exceptional) — Eastern managers believe in a future-oriented, person-based relational process that goes beyond the one-for-one, contract-driven rules that guide Western managers; and 7. *Sequential time* (time as a race) vs. *Synchronous time* (time as a dance) — leaders from Asian countries seek to synchronize organizational goals and orchestrate product creation tasks more than Western managers who believe in a speed-driven mentality that operates against a per hour cost framework and thus, encourages disparate parts within a loosely defined whole.

The cultural frameworks defined by both Hampden-Turner and Trompenaars (1997) and Hofstede (1980, 1993) can also be viewed in terms of how prototypical leader roles are defined as well as how prototypical decisions are made (Tables 2.3, 2.4).

Table 2.3

Cultural Dimensional Differences that Define the Leader Role

| <i>Prototypical Eastern Leaders</i> | <i>Prototypical Western Leaders</i> |
|-------------------------------------|-------------------------------------|
| Collectivism; communitarianism | Individualism |
| Outer-directed | Inner-directed |
| High power distance | Low power distance |
| Status ascribed | Status achieved |

Table 2.4

Cultural Dimensional Differences that Influence Leader Decision-making

| <i>Prototypical Eastern Decision-making</i> | <i>Prototypical Western Decision-making</i> |
|---|---|
| Diffuse criteria | Specific criteria |
| Femininity | Masculinity |
| Negotiating | Winning |
| Universalism | Particularism |
| Synchronous time | Sequential time |
| Long-term orientation | Short-term orientation |
| High uncertainty avoidance | Low uncertainty avoidance |

Crow (2000) extended these two cultural models in his multi-method dissertation study that examined spiritual authority among 110 spiritual leaders from fifteen countries. The purpose of this study was to understand the cultural dimensions of Eastern and Western leadership in order to explore the nature of spiritual authority. As a framework for the analysis, Crow introduced seven “cultural contours” (or factors) of leadership that are useful to organize how culture might shape leadership orientations: *Civilization*; *Interpersonal Dynamics*; *Family Structure*; *Concepts of Power*; and *Chinese Cosmology and Leadership*; and *Nationality* based in Hofstede’s dimensions (1980, 1993) and Hampden-Turner and Trompenaars’ cultural measures (1997). These indicators helped explain how Eastern and Western leaders differed in their styles for leadership authority based in their cultural positions.

Also using the Hofstede (1980, 1993) and Hampden-Turner and Trompenaars (1997) framework, Vieregge (2000) found that the perceptions of transformational leadership attributes, skills and traits differed between hospitality students from the United States and four Asian countries (Hong Kong, China, India, Taiwan).

Hampden-Turner and Fons Trompenaars (1997) suggest that these differences in cultural orientations are explained by some important historical developments, which include the Western’s concern for supernatural religion (e.g., gods that lie “above” or “beyond” this world and behavioral sanctions that rest in an after-life), Cartesian dualism (i.e., either-or thinking), and the treatment of beliefs and values as things (i.e., external entities). These main factors have influenced a Western culture that is constantly in search of meaning in a spirituality that lies beyond the present world. Generally, Hampden-Turner and Fons Trompenaars (1997) argue, these assumptions to existence are

starkly different from Eastern perspectives, which are grounded in secular humanism, a drive towards complementarity, and the treatment of values as paradigmatic assumptions (i.e., versus values as things). Consequently, there are extreme differences in cultural norms and values, which — following an intersectional framework of positionality — would likely lead to differences in thoughts toward leadership.

Leading the Asian Way. While it may be true that the *leader* and *leadership* concepts are derived from Old English roots, there are many different cultural interpretations that can begin to unpack how these terms may be defined, interpreted, and practiced. Dictionaries can also provide insight to some context for how these terms might be contextualized by examining the examples listed in the dictionary as well. In defining *lead* as in “led the way,” a Chinese dictionary (Zheng & Yuan, 1985) articulated, “A local poor peasant led the guerilla fighters through the forest” and the “Communists must lead in the charge.” Interestingly, a Chinese perspective to the *leadership* term added these examples: “March forward heroically under the leadership of the Party”; “take over the leadership”; and “give correct leadership to the struggle” (Zheng & Yuan, 1985). In Hawaiian, *ka’ika’iku* means “to lead against the will or without permission; to lead astray” (Pukui, & Elbert, 2003). Those from the Philippines might relate to the *lider*, a signal of a remnant term that was introduced by early Western colonizers (English-Tagalog Online Dictionary, 2001). In India, the prototypical leader takes one of three forms: the opportunist; the idealist; and one who leads because there are people who want to follow (e.g., Mohandas Gandhi) (Sapre & Ranade, 2001).

According to Soroka (as cited in Nel & Sherritt, 1993), the most important values in Japanese society are harmony (*wa*), hard work, and the use of shame. In addition, these

values are passed on to children and succeeding generations such that they are aware of their duty (*giri*) and meet their obligations (*on*) (Nel & Sherritt, 1993). In their investigation of the most common traits and values of Japanese people in leadership roles, Nel and Sherritt (1993) found that these leaders displayed frequent examples of *wa*, *giri*, and *on*. One might conclude then, that for many Japanese Americans who exhibit leadership or act in leadership roles, one would see an enhanced sense of harmony in social and task relationships, a concurrent minimizing of conflict, and an intense commitment to see a task (i.e., group goal) completed. Anything less than fulfilling that obligation would bring self- and community-imposed shame upon the leader.

Taoism in Leadership. John Heider's (1985) widely popular *The Tao of Leadership: Lao Tzu's Tao Te Ching Adapted for a New Age* has served as one of the most practical and humanistic approaches to leadership from an East Asian cultural perspective. Written in the leadership as management era, the text is designed for a corporate management audience, although leadership development practitioners — in their search for culturally different models — have increasingly adopted this text to provide an experiential non-Western approach to the topic of leadership. Heider's work offers little interpretation and allows for reader to find their "own ways." Heider's text is organized around the words of Chinese librarian and philosopher Lao Tzu (ca. 4th Century BC/1995), whose name means *Old Man* or *Old Child*, helped promote the central ideas of Taoist thought as the connection with the natural balance that exists in the world, the value in harmony and the importance of not overstepping one's role (not acting is sometimes the best act).

Dreher's (1996) *The Tao of Personal Leadership* is another approach that focuses on empowerment of leaders of groups to find harmony within the collective. The idea of personal leadership is important to Dreher's development of character, which is consistent with the Taoist principle of leading a good life. In this light, followers of this philosophy in leadership are more concerned with the moral choices and ethical tensions that may confront a leader versus the tasks and elements required for effective leadership. Dreher also takes the opportunity to challenge the rigid social order inherent to Confucian thought, asserting that the "dynamic postindustrial world calls us to turn from a static Confucian concept of security to the dynamic world of the Tao" (p. 16). Dreher's perspective gives attention to the cultural context by defining Taoist and Confucian concepts throughout the text and using modern day examples to illustrate the points.

Leadership Beyond Great (White) Men

Increased attention to sex and gender roles in leadership development (Boatwright & Forrest, 2000; Gershenoff & Foti, 2003; Wren, 1995) paved the way for considering how men and women may approach the leadership process in "feminine," "masculine," and androgynous" ways (Bem, 1974). Leadership studies on gender in higher education and in other sectors have continued to reveal the importance of pointing out and addressing patterns of gender bias toward masculine ways of leading (Johnson, 2003). Without question, the women's leadership movement helped shape the way leadership is currently constructed within and outside of the typically White and male perspective.

Additionally, more recent research has explored how different races and cultures experience leadership development in their own socially constructed ways (Armino et al., 2000; Kezar, 2002; Kezar & Moriarty, 2000; Sedlacek, 2004; Sedlacek & Sheu, in press).

For the most part, however, in-depth treatments of minority groups and leadership are limited. While most research in this area is related to the role of culture (Dugan, 2000; Hampden-Turner & Trompenaars, 1997; Hofstede, 1980, 1993; Martinez-Cosio, 1996), there are several publications that uniquely have explored Black/African American leadership (Davis, 1982; Dellums, 1993; Gordon, 2000; Keiser, 1997; Perkins, 2001; Walters & Smith, 1999; Walters & Johnson, 2000), Latino leadership (Bordas, 2001, 2002; Davis, 1997; Goddard, Gonzalez-Herrera, & Hernandez, 2002; Hernandez & Ramirez, 2001; Komives & Alatorre, 2002), and other studies that explore leadership development across races (Sedlacek, 2004; Sedlacek & Sheu, in press).

Asian Pacific American leaders. Of the literature on leadership development for Asians and APAs, most have been concerned with comparing traditionally Western (e.g., Caucasian) and Eastern (e.g., Asian) cultures (Crow, 2000; Hampden-Turner & Trompenaars, 1997; Hofstede, 1980, 1993) versus comparing the APA experience — a United States phenomenon — with other U.S. cultural groups (Jung & Yammarino, 2001; Paris, 2003; Sedlacek & Sheu, in press;) or as group in and of itself (APAWLI, 2000; Chen, 2003; Liu & Sedlacek, 1999; Tokunaga, 2003; Wong, 2002; Yamasaki, 1995; Yee, 2001). Asian and APA leaders also have been depicted as spiritually influenced (Crow, 2000; Paris, 2003; Tokunaga, 2003; Johnson, 2000). A key component to APA leaders and their interests is social justice, as increasing numbers of APAs have oriented their career development aspirations toward serving APA communities and social injustice (Nguyen, 1998).

In terms of organizational leadership, Wong (2002) examined the leadership experiences of higher education student affairs professionals and found that subtle racism

was manifested in the stereotype that APAs were “not good leaders” and subsequently “not interested in advancing” their careers. As women have experienced in organizational settings, reinforced negative images of APAs (e.g., perfidious foreigner, cultural homogeneity) may have contributed to perceived glass ceilings to advancement and self-perception. Clearly, the Asian American leader has endured institutionalized racism in numerous subtle and overt forms and has remained a significant factor in the curtailing of their leadership development.

APA Leadership in College: Race, Ethnicity, and Gender

Despite some growing awareness of the complexity of the APA student experience in higher education (Hune & Chan, 1997; McEwen et al., 2002; Tan, 1996; Yeh & Huang, 1996), there are hardly any studies that explore the leadership development phenomenon for APA students (Balón, 1995; Jung & Yammarino, 2001; Liu & Sedlacek, 1999; Rhoads et al., 2002; Wang et al., 1992; Yamasaki, 1995). Moreover, there are even fewer studies that examine the ethnic and gender differences (Liu & Sedlacek, 1999) among APAs in college. Several qualitative studies and reports on APA leadership have provided some deeper understanding to APA leadership (APAWLI, 2000; Balón, 2003; Chen, 2003; Hune, 1997; Hune & Chan, 1997; Liang et al., 2002; Ting, 2001), some of which have explored gender issues (APAWLI, 2000; Chen, 2003; Hune, 1997; Liu & Sedlacek, 1999) and specific ethnic issues (Chen, 2003; Tan, 1996; Yamasaki, 1995). Other studies (Jung & Yammarino, 2001; Sedlacek & Sheu, in press) compared race groups inclusive of APAs; however, sometimes these studies sampled smaller numbers of APA students that led to cautious conclusions (Sosa-Fey, 2001). Nevertheless, on the whole, the research on APA leadership remains void of a

model that can articulate the specific and shared characteristics of a model for leadership development (Balón, 2003).

In their study of Asian American college students, Yeh & Huang (1996) found that racial identification (which they referred to as “ethnicity”) was important in understanding the defining their experiences, citing specifically that collectivism was a central value for APAs in negotiating predominantly White college environments. Jung and Yammarino (2001) confirmed the importance of collectivism in their exploratory study that used a “levels of analysis” methodology to reveal that APAs reported a stronger effect on **group potency** (collective level) as a result of transformational leadership (vis-à-vis a Caucasian American leader) than Caucasian Americans. In other words, transformational leadership had a stronger influence on collective efficacy (i.e., group potency) for APAs than its effect on collective efficacy for White students. Similarly, Caucasian Americans reported a stronger effect on **self-efficacy** (individual level) as a result of transformational leadership than APAs. However, Jung and Yammarino (2001) concluded that these differences along self-efficacy should be interpreted with caution since it was not clear where the variance came from (i.e., individual versus a dyad- or group-level). Despite the cautions, the Jung and Yammarino (2001) study provided more understanding to how APAs may approach a leadership setting where transformational leadership is salient.

These findings seem to confirm past research that the cultural position one holds (in this case, race) is critical to understanding the orientation towards leadership development and its potential outcomes. In this study, while transformational leadership can prove effective for multiple cultural positions, the leader should be aware of the

differing orientations and the likely subsequent outcomes that may result. Jung and Yammarino (2001) however, failed to cite racism, oppression, or socio-cultural dynamics as influencing factors in their analysis. Furthermore, since the study only examined follower perceptions, it again did not address the question: can APAs be effective leaders? The sample consisted of 217 mostly juniors and seniors from introductory business courses in the School of Management, which may lead to cautious conclusions if generalized to other campus populations since these students self-selected into these courses on leadership and who generally were more experienced with navigating the college environment.

In a decade-long study at a predominantly White institution, Kohatsu and Sedlacek (1990) found that in the presence of racism on any level, APA students may use education itself as a way to handle the oppression around them. Said differently, APAs may ignore the problems associated with racism by drawing attention to the central activities of academic life. Consequently, APAs may find comfort in focusing intensely on the curricular experience and using it as a coping mechanism to address the psychological and emotional problems associated with experiencing racism. This seems to confirm what Kodama et al. (2002) asserted concerning the role of external influences (e.g., racism in a predominantly White society) in shaping identity, and in turn, other developmental tasks such as managing emotions and interpersonal relationships, for example. In addition, the study found that APA men were generally more physically active, while women were more sedentary, when it came to participation in activities.

Kohatsu and Sedlacek (1990) concluded that while there may be values differences between Eastern and Western cultures, Asian Pacific Americans are not

necessarily opposed to Western values; in fact, APAs may demonstrate behaviors that reflect traditional Western values in conceptually complex ways. For example, a Vietnamese-American female may not demonstrate assertiveness verbally in a public debate, which may represent the classical sense of assertiveness; instead, the woman may display assertiveness by challenging a disagreeable viewpoint when questioned directly by a moderator (i.e., authority), when done in a less public forum (e.g., humility), and/or when part of a team of others in a similar position (e.g., collectivism). The nature of this demonstration of assertiveness may look differently as well — the woman in this particular example may find that a written expression (e.g., email/letter to the editor) may be a more manageable method of communication (e.g., language issues) or that she may take on tasks related to the work (e.g., create signs, fliers) that reflect assertiveness while maintaining and adherence to traditional familial or societal influences (Kodama et al., 2002).

Differences may exist in perceptions of leadership approaches and involvement patterns among APAs by gender (Liu & Sedlacek, 1999). In their study of 376 first-year students at a large predominantly White institution, Liu and Sedlacek (1999) found significant gender differences in student perceptions toward their college expectations as well as their sense of campus participation and leadership. APA men were more likely than women to believe that “demonstrations on controversial issues are a waste of time” and “[felt] comfortable working with others on a group project.” APA women were more likely to believe that they “do not have the skills to be a leader,” that “everyone should do some volunteer work,” and that the campus should “require a race relations course.” The conclusion that APA men are less likely to believe that demonstrations are important and

seems consistent with their significantly lesser identification with campus activism around a race relations course. The gender differences in these findings are interesting given that men are more likely to believe that they have the skills to be a leader. Liu and Sedlacek (1999) suggested that this may be due to women having a broader conceptualization of leadership and thus consistent with being more comfortable being in a group project, which has “discrete goals and objectives.” These findings seem to indicate that depending on an APA student’s gender position, there are some differences in perceptions of the leader role and leadership. This sample was from the same campus as the sample of this study, which may provide some unique insight into any conclusions drawn from this study’s data analyses. Although the sample was identified as representative, no ethnic data were provided and the sample was almost 50% more male (59%) than female (41%).

Research Summary and Critique

Leadership theories have been developed over the last century highlighted by a transition of frameworks between the industrial and current post-industrial eras (Rost, 1991, 1993). The movement from leader-centric models to leader-follower and intergroup dynamics prompted emergent perspectives to understanding the leadership phenomenon. Regardless of these advances, however, what seem to be currently lacking are cultural approaches to these predominantly Western paradigmatic approaches. Even less so in the mainstream literature are the connections made between leadership and social group positions (i.e., race, ethnicity, gender).

The research on leadership from an APA college student perspective is scarce, with few empirical studies to inform the nature of APA leadership as a construct or

theoretical framework. Furthermore, there was even less research on how the differences of leadership perceptions may compare within-group APA populations along gender lines (APAWLI, 2000; Hune, 1997; Liu & Sedlacek, 1999) or ethnic lines (Wang et al., 1992). In addition, no studies were found in relation to empirically tested APA-focused leadership development models in the college student development literature. Most of the sparse literature on APA student leadership were in reports (Balón, 2003; Liang et al., 2002; Ting, 2001), conducted with qualitative methods (Rhoads et al., 2002; Wong, 2002), or focused on leadership on APAs as followers (Jung & Yammarino, 2001).

The review of research reveals that APA leadership development is an emerging area, as the APA populations increase on college campuses and as more students become involved in formalized leadership courses and programs (Roberts, 2003; Zimmerman-Oster, & Burkhardt, 1999). However, the dearth of research — particularly empirical studies — on the diverse APA student population leads us to make few conclusions about the perceptions of APAs toward leadership and their self-identification with leader roles in multicultural environments. This study fills a void in understanding what APAs — as a racial group and by ethnic and gender subgroups — feel toward the concept of leadership and how they self-identify with the leader label. Lastly, future research should look to new theoretical/conceptual models that are currently reshaping the current literature on college student development, for example (Kodama et al., 2002).

CHAPTER THREE

Research Design and Method

This study used multivariate analysis of covariance (MANCOVA) to understand the ethnic and gender differences in perceptions of leadership and leader self-identification that may exist among Asian Pacific American (APA) college student students. MANCOVA was also used to measure differences by race. Students were part of a representative sample of the Fall 2003 cohort of the University of New Student Census (UNSC), administered with entering first-year, first-time students for over 40 years at the University of Maryland, College Park. More specifically, findings from this study of perceptions of entering first-year APA students brings some new understanding to how similarities and differences based on social position (e.g., race, ethnicity, and gender) may relate to aspects of the construction of leadership, including: self-categorization with being the leader in a group, the connections to culture and awareness, and the purposes of social change and/or social justice as central to a leadership framework.

While some contemporary models of student leadership development were beginning to address issues of cultural inclusiveness and social change (Higher Education Research Institute, 1996; Komives et al., 1998), most practical and theoretical mainstream approaches to leadership still incorporated perspectives that were focused on traditional leader traits or situational styles and more recently, leader-group dynamics and the reciprocal process of leadership. Indeed, these approaches often ignored the socially constructed nature of terms like “leader” and assumptions to the definitions of ideal “effective leadership” (Balón, 2003; Liu & Sedlacek, 1999). As campuses became more

ethnically diverse, it was important for higher education institutions to see how programmatic and curricular approaches to leadership were able to effectively meet the needs of different groups, especially those groups that historically have been viewed as perpetually foreign to the mainstream culture.

Throughout United States history and specifically in college environments, APAs have been viewed as the “model minority” (Lee, 1996; Nakanishi & Nishida, 1995; Suzuki, 1994, 2002; The new whiz, 1987), “perfidious/perpetual foreigners” (Lowe, 1994; Suzuki, 2002), and “culturally homogeneous” (Espiritu, 1997; Lee, 1996; Balón et al., 1996) — images that not only reflect a distinct cultural opposition to that which is ideal in the mainstream U.S. culture but also imply a monocultural perspective to the higher education setting. This study was designed to explore how APAs entering the college environment may perceive the notions of leadership differently from other races as well as within the population in order to address theoretical gaps that have overlooked ethnic cultural diversity and may have minimized gender differences in the study of APAs in higher education contexts. This purpose of this study was to inform leadership development practitioners who may more effectively meet the needs of APAs and to contribute to the practically non-existent research on APA within-group differences on the emergent topic of leadership. The findings of this study may help practitioners and faculty construct culturally inclusive leadership programs and models as well as provide a more in-depth understanding on how to more effectively serve the rich diversity found within the APA student population.

Thus, this study examined these research questions:

1. Do entering Asian Pacific American (APA) college students differ from other races in their perceptions of leadership and leader self-identification in relation to their diversity awareness?
2. Do these leadership perceptions of entering APA college students differ by ethnicity in relation to their diversity awareness?
3. Do these leadership perceptions of entering APA college students differ by gender in relation to their diversity awareness?

This chapter discusses the research design and method for this study. Sections that follow include: method and procedure (i.e., sample, data collection, instrumentation); and hypotheses and analyses (including variables of interest and post hoc comparisons). This chapter also includes a discussion of the pilot study to generate the dependent variable items created for this design, as well as relevant reliability statistical data for all items.

Method and Procedure

Sample

The sample consisted of 2583 respondents ($N = 1964$ valid responses) from the University of Maryland, College Park, which was 65.6% of 3937 first-time first-year Fall 2003 students. There were 35,329 students (17,335 female, 17,994 male) in the Fall 2003 student population, of which 25,446 were undergraduates (12,512 female, 12,934 male) and of that total figure, 3502 students (13.8% of total undergraduates; 1673 female, 1829 male) were non-international Asian Pacific Americans. In this sample, the percentage of APA respondents was 12.6% ($N = 270$), which closely mirrored that of the general University of Maryland population (13.8%), although slightly more females than men

which was different from APAs on campus (52.2% males, 47.8% females) and the overall population (51.0% males, 49.0% females) (Appendix C). Nevertheless, this confirmed UNSC's validity strength to serve as a pseudo-census of all entering students at the University of Maryland.

After omitting cases with incomplete or missing data, the first-year student sample used for this study ($N = 1964$) included: Asian Pacific Americans ($n = 270$), Black/African Americans ($n = 193$), Hispanic/Latino/as ($n = 92$), and White/Caucasians ($n = 1409$). Because of the small numbers, American Indian/Native Americans ($n = 2$) and those responding "Other" ($n = 48$) were not included in any of the multivariate statistical tests of the research questions. It should also be noted that 5.8% of the valid responses were from multiracial students ($n = 124$) (Appendix D). Although multiracial students were a sufficiently sized group, this study was not designed to examine relationships involving multiracial students because of unique, complex, and unexplored issues related to multiracial identity development (Root, 1996). A discussion of multiracial students is included in Chapter 5.

For the Asian Pacific American sample ($N = 270$), the UNSC asked students to select among the following Asian ethnic responses: Chinese or Taiwanese ($n = 82$), Filipino ($n = 21$), Indian ($n = 71$), Japanese ($n = 7$), Korean ($n = 61$), Vietnamese ($n = 13$), Native Hawaiian ($n = 0$), Guamanian or Chamorro ($n = 0$), Samoan ($n = 0$), and other Pacific Islander ($n = 3$). Since students were able to identify more than one ethnicity, 5 individuals were multiethnic APA. A more in-depth description of the sample's demographics and characteristics is discussed in Chapter 4. This study used the Office of Management and Budget's (OMB) Revisions to the Standards for the

Classification of Federal Data on Race and Ethnicity (Federal Register, 1997) as a basis for categorizing some of the Asian ethnicities in tables and throughout the study. For example, Native Hawaiians, Pacific Islanders, Guamanian or Chamorro, Samoan, and other Pacific Islander were referred to as “Native Hawaiians and Pacific Islanders” based on the OMB suggested groupings (Federal Register, 1997). Additionally, multiracial APAs ($n = 43$) (i.e., APAs who share at least one other non-Asian/APA racial category) were not included in this sample because of their unique and complex issues (Root, 1996); nevertheless, multiracial APAs represented a broad spectrum of ethnicities that were not all part of the study’s sample, notably including Native Hawaiian ($n = 3$), Samoan ($n = 3$), and Guamanian or Chamorro ($n = 2$) (See Appendix E for breakdown of multiethnic and multiracial respondents). Since the University did not collect data on APA ethnicity, it is not clear how the sample’s ethnic composition compares to that of the campus population.

As discussed earlier, the University of Maryland, College Park, campus was a particularly salient environment for this study in that it has reflected a steady level of APA critical mass for several years. The campus has been the focal point for sustained activism, including the struggle for and establishment of an Asian American Studies Program and the creation of APA-specific student affairs positions to serve a growing APA population (APAs make up 13.8% of the undergraduate student population, the largest student of color group). In this way, the Maryland campus might be considered an example for other campuses whose APA populations and support systems are at comparable levels (Hurtado et al., 1998, 1999; Teraguchi, 2002). Therefore, although there may be a need to be cautious in generalizing to some well-populated West Coast

schools, the strength of the representative sample and the status of the campus as a model institution — despite the particularities of its type, size, and geography — made for feasible generalizability to relevant populations at other higher education institutions across the country.

Data Collection and Instrumentation

This study utilized items included in the Fall 2003 administration of the University New Student Census (UNSC) to assess the leadership perceptions of entering first time first-year students. The Fall 2003 version was group administered via computer terminals during multi-day summer orientation sessions for first-time, first-year students. For this year's cohort, 2583 respondents completed the survey, which equaled a response rate of 83%; 2158 responses were valid after omitting incomplete responses on the relevant variables. Participation in the survey was voluntary, and students were told that they would be providing data in order to help plan for services and programs for their time at the University.

A primary goal of this study was to assess the leadership perceptions of a broad range of students that would be as close to a representative snapshot of entering students. Particularly with APA students, recent techniques have tended to preference sampling from captive groups (e.g., Asian American Studies courses, culturally specific groups, APA positional leaders) (Kao, 2003; Naik, 2003) that may limit the generalizability and validity of those findings. For this reason of achieving a representative sample, the use of the UNSC was an ideal instrument for its sampling strengths.

University New Student Census. The UNSC has been administered for over 40 years, and has been administered solely on-line since 1998. It is a 94-item survey that

assesses attitudinal responses to questions related to a variety of topics including: campus diversity, college life adjustment, and personal beliefs and values (Appendix F).

Randomly within the survey were newly created items related to student leadership development; these were piloted by the researcher and were the basis for this study. All items pertaining to this study were continuous Likert-scaled items (i.e., Strongly Agree – Agree – Neutral – Disagree – Strongly Disagree), with scores coded as: 1 = Strongly Agree, 2 = Agree, and so forth. Additional demographic information (e.g., residence, citizenship, age) was obtained through a linked University database. Test-retest reliability for scores on the UNSC was .83 ($N = 2583$), which revealed high consistency on the overall survey instrument.

Hypotheses and Analyses

Although research on the experiences of students of color and their leadership development has shown the importance of examining differences by race and culture (Arminio et al., 2000; Kezar, 2002; Kezar & Moriarty, 2000; Sedlacek, 2004), limited empirical research has explored how these groups view leadership from culturally relevant perspectives. At the same time, there was also limited empirical investigation into how groups may perceive their self-identification with leadership. Furthermore, these questions on leadership have not been explored among Asian Pacific American (APA) college students.

Relationships among the Independent and Dependent Variables

Race was one of the three independent variables to be used as the lone main effect variable for the entire sample analysis ($N = 1964$), which was operationalized as follows:

Asian Pacific American, Black/African American, Latina(o)/Hispanic, and White/Caucasian. In an analysis of the APA student population ($N = 270$), the two other main effect independent variables were gender and ethnicity. Gender and ethnicity have been salient constructions for the Asian Pacific American population (Espiritu, 1997; Hune, 1997). While prevalent images have limited the ways in which APAs have been perceived, the few studies in the literature on APAs that have explored within-group differences by ethnicity and gender have only slightly challenged the predominantly monolithic racial typology (Hune & Chan, 1997).

Two separate one-way main effect multivariate analyses (research question #3) were conducted (on ethnicity and on gender) instead of a two-way (gender by ethnicity) MANCOVA because the splitting of subpopulations would have resulted in cell sizes too small to yield powerful findings.

Dependent variables. A recent review of the most commonly used leadership instruments (Owen, 2001) revealed that few tools assessed leadership-related perceptions in relation to culture or concerning the purposes of leadership (e.g., social justice, social change). Recently, some instruments have been developed to examine social change (Tyree, 1998), but they tend to assess competencies toward an established model (e.g., Social Change Model of Leadership) (HERI, 1996) versus perceptions about the role of culture or the overall purpose of leadership, as was the focus of this study. Furthermore, institutional and large-scale college student surveys that may measure leadership attitudes (e.g., College Student Survey, Higher Education Research Institute, National Education Longitudinal Survey) sampled student populations that did not break down the Asian

Pacific American race category into significantly sized ethnic categories, which was of primary importance to this study's design.

Leadership perception items. Because of the desire to capture a snapshot of the first-time, pre-college experience, the lack of appropriate existing measures, and the interest in posing measurements that addressed the research questions, 8 leadership perception items were created, piloted, adapted, and included in the Fall 2003 UNSC. The items were developed by the researcher based on social cognitive theories of leadership (Lord et al., 1984; Lord et al., 1982) as well as existing identity and leadership models that have appeared to be relevant for APAs, such as: role of culture in effective leadership (Balón, 2003; Henrickson, 1989), the importance of social justice in leadership (Balón, 2003; Martinez-Cosio, 1996), acculturation (see “perfidious foreigner”) (ABCNews.com, 2001; Balón, 2003), and racial/ethnic identity (Alvarez, 2002; Kohatsu, 1992; Martinez-Cosio, 1996). The item construction followed the form (e.g., grammar, word choice) of existing UNSC items (Appendix F).

Before including the items in the UNSC, the researcher developed a preliminary set of 17 Likert items that examined leadership perceptions based on non-traditional leadership frameworks that incorporated cultural influences and social justice principles (Balón, 2003; Henrickson, 1989; Liang et al., 2002; Martinez-Cosio, 1996). The items were administered in paper-and-pencil format to self-reported Filipino American student leaders of diverse experiences (included high school, college, and graduate students) at a leadership conference ($N = 19$) (11 women, 8 men). This test population was made up of self-identified positional leaders from various culturally based campus organizations and representing one ethnic group; they were selected because of their presumed awareness of

the importance of culture as well as their developmentally advanced perceptions toward leadership. Written and verbal participant feedback was solicited from pilot respondents on the items to identify any grammatical and conceptual problems.

The participants' shared cultural background was designed to control for variance by ethnicity. Standard deviation values were calculated that verified degree of variance of individual responses that may contribute to item reliability (W. E. Sedlacek, personal communication, February 2003). In addition, experienced practitioners and leadership experts familiar with issues in the APA community provided input to ensure validity as well as conceptual clarity in determining final items. Space limitations in the UNSC, however, resulted in only 8 items selected. A 9th item was added ("I think I can make a difference in my community" because it resembled items that originally were piloted and was already among previous versions of the UNSC instrument). Each leadership perception item was considered a dependent variable which resulted in 9 dependent variables that covered the main content areas of interest of this study, including: role of culture; importance of social change and social justice; and leader self-identification. For the purposes of this study, the leadership perceptions have been grouped together because of their content-based conceptual connections. In this section and in the following chapters, the nine leadership variables are organized as described in Table 3.1 below.

Table 3.1

Conceptual Organization of Leadership Perception Variables

Cluster One: Leadership and the role of culture

A prerequisite to effective leadership is having cross-cultural skills.

In order to be a more effective leader, I need to learn about my own culture.

Individuals from my racial/ethnic background are excellent leaders.

Cluster Two: Leadership from a social change and social justice perspective

Leaders should be most concerned about facilitating positive social change in the environment.

Leaders should spend more time addressing issues of social justice.

I think I can make a difference in my community.

Cluster Three: Leader self-identification

When I am with groups of people of different races, I am typically perceived to be the leader of the group.

I do **not** relate to most common definitions of “leadership.”

I feel comfortable being labeled the “leader” in a group setting.

In terms of reliability for this study, Cronbach’s alpha was reported at .62 for the overall sample scores ($N = 1964$) and .65 for APA student scores ($N = 270$) on the set of nine variables. This may be considered reasonable for newly created items and very good for items that measure attitudes or perceptions (Sedlacek, 2004). Of note, as this study utilized new variables, the Cronbach’s alpha was able to confirm an initial assessment of

the overall reliability of the dependent items. Because of this study's purpose to address the dearth of research on leadership perceptions from this approach and with this population, this study was designed to analyze these items individually while also making some close conceptual clusters of the items. Based on the moderate reliability finding for all nine items together, and the findings and conclusions of this study, future analyses (e.g., factor analysis) should now be conducted on these items to determine their psychometric strengths to hang together as conceptual factors. More discussion of the use of factor analysis can be found below in the limitations section of Chapter 5.

Exploratory Study

Because of the newness of these leadership perception items and the researcher's interest in discovering what differences may or may not exist along the range of questions, this study should be considered exploratory and the findings viewed as a way to contribute to the minimal research on APA student leadership perceptions. For this reason, this study's design was tailored to tolerate some Type I error (i.e., rejecting a null hypothesis when one should not) versus implementing conservative p-level controls (Barker & Barker, 1984; Tacq, 1997), which would have lessened statistical power and resulted in Type II errors (i.e., failing to reject when one should) (Pedhazur, 1982; Sedlacek, 2004).

Multivariate Analysis of Covariance (MANCOVA)

This study used the Multivariate Analysis of Covariance (MANCOVA) statistic to test the following three hypotheses, which correspond directly with the above mentioned research questions:

Hypothesis 1: There are differences by race among first-year students in their attitudes toward leadership and leader self-identification in relation to their diversity awareness.

Hypothesis 2: There are differences by ethnic groups among APAs in their perceptions toward leadership and leader self-identification in relation to their diversity awareness.

Hypothesis 3: There is a difference by gender among APAs in their perceptions toward leadership and leader self-identification in relation to their diversity awareness.

To address the first research question, a one-way multivariate analysis of covariance (MANCOVA) was conducted to investigate any potential differences in the multiple leadership perception variables by the following four racial categories: Asian Pacific American, Black/African American, Latina(o)/Hispanic, and White/Caucasian ($N = 1964$). The second and third research questions also used separate MANCOVAs to investigate any potential differences in leadership perceptions by ethnicity or gender ($N = 270$). (See Appendix G for research questions and hypotheses charts).

Universal-Diverse Orientation as covariate. Not unlike a multivariate analysis of variance (MANOVA), the MANCOVA was distinguished by its covariate that served to control for the impact of one independent variable on the final dependent items. In this study, the covariate was the Universal-Diverse Orientation (UDO) scale (Fuertes et al., 2000) which measured the comfort with and self-awareness of the importance of cultural differences and diversity. Sedlacek (1995, 2004) asserted that UDO scores positively

correlated strongly with racial identity status levels; in this way, UDO could be viewed as a covariate for racial identity awareness as well as diversity awareness.

In terms of reliability for the UDO scale in this study, Cronbach alpha was found at .82 for both the scores in the overall first-year student sample ($N = 1964$) and scores in the APA sample ($N = 270$), which indicated high consistency. This was consistent with high reliability scores for this instrument in other studies. For example, Singley and Sedlacek (2004) reported a Cronbach alpha of .83 ($N = 2327$) in their study of undergraduate students' pre-college academic achievement attitudes and the UDO.

Regarding this study, it was hypothesized that for each of the three research questions, higher UDO levels would have a positive relationship with higher agreement on the leadership variables. For example, since cultural saliency and/or social change can be viewed as important in one's agreement with leadership perceptions, one would expect that a student who scored high on the UDO would likely score high on the leadership items. By controlling for the relationship between UDO on the set of leadership statements, there may have been more clarity in understanding the relationships between the main effect variables (i.e., race, ethnicity, gender) and the dependent variables (leadership perceptions). Therefore, in order to be at least marginally informative as intervening measure, the covariate should be tested for correlation with the dependent variables. Using Pearson's product-moment correlation test, eight of the nine items correlated positively with UDO for the first-year ($N = 1964$) and APA samples ($N = 270$) (Table 3.2). Only "Individuals from my racial/ethnic background are excellent leaders" did not have a significant relationship, indicating that the UDO likely would not have had

a mediating effect on that variable on all three MANCOVAs. Nevertheless, for the overall study, the UDO variable served its purpose as a significant covariate.

Table 3.2

Correlations between Universal-Diverse Orientation (UDO) and Leadership Perceptions

| Variables | Pearson's <i>r</i> | |
|---|-------------------------|------------------|
| | First-Year ^a | APA ^b |
| Universal-Diverse Orientation | 1.00 | 1.00 |
| A prerequisite to effective leadership is having cross-cultural skills. | .42** | .38** |
| In order to be a more effective leader, I need to learn about my own culture. | .33** | .27** |
| Individuals from my racial/ethnic background are excellent leaders. | .00 | .09 |
| Leaders should be most concerned about facilitating positive social change in the environment. | .19** | .19** |
| Leaders should spend more time addressing issues of social justice. | .26** | .29** |
| I think I can make a difference in my community. | .35** | .32** |
| When I am with groups of people of different races, I am typically perceived to be the leader of the group. | .12** | .24** |
| I do not relate to most common definitions of "leadership." ^c | .11** | .12* |
| I feel comfortable being labeled the "leader" in a group setting. | .11** | .15** |

^a*N* = 1964. ^b*N* = 270. ^cItem scores are reversed (i.e., disagreement with the statement was positively correlated with higher UDO)

p* < .05, *p* < .01.

Post hoc analyses. When statistical significance was found in any of the main effect MANCOVAs with the Wilks' lambda test, pairwise comparisons were conducted using Fisher's *Least Significant Difference* (LSD) to further examine the relationships between and among individual races along the dependent variables as well as among Asian American ethnic groups; Fisher's LSD is preferred because of its strength in controlling for differing cell sizes (Barker & Barker, 1984; Vandell, 1997).

CHAPTER FOUR

Results

The purpose of this study was to examine both the differences in leadership perceptions of APA college students in comparison to other races, as well as those among APAs by ethnicity and gender. This chapter presents the results of statistical tests conducted to answer the research questions and is organized into these four sections: participant characteristics, descriptive results, research questions, and summary. Significant results are presented at the .05 level, unless otherwise noted. To supplement the text, relevant tables are found throughout the chapter and in the appendix.

Participant Characteristics

A discussion of the participant characteristics of the first-year students ($N = 1964$) and Asian Pacific American students ($N = 270$) in the sample is provided below. In this section of the chapter, attention is given to both samples to highlight key characteristics (e.g., demographics, high school ranking, preferred religions).

First-year Students

Of the 1964 participants, the largest racial group was White/Caucasian ($n = 1409$) at 71.7% of the sample, followed by Asian Pacific Americans ($n = 270$, 13.7%), then Black/African Americans ($n = 193$, 9.8%) and Latina(o)/Hispanics ($n = 92$, 4.7%) (Table 4.1). All racial groups reflected the slight female majority gender balance, except for Black/African Americans which had a nearly 2:1 ratio (64.9% female, 35.1% male).

Table 4.1

First-year Student Sample Demographics: Race and Gender

| Race | Female | | Male | | Total ^a | |
|------------------------|----------|------|----------|------|--------------------|------|
| | <i>n</i> | % | <i>n</i> | % | <i>n</i> | % |
| Asian Pacific American | 133 | 51.0 | 128 | 49.0 | 270 | 13.7 |
| Black/African American | 122 | 64.9 | 66 | 35.1 | 193 | 9.8 |
| Latina(o)/Hispanic | 50 | 55.6 | 40 | 44.4 | 92 | 4.7 |
| White/Caucasian | 730 | 52.9 | 649 | 47.1 | 1409 | 71.7 |
| Total <i>n</i> | 1035 | | 883 | | 1964 | |
| % First-year Students | 54.0 | | 46.0 | | 100.0 | |

Note. Multiracial students (i.e., individuals who reported more than one race) ($n = 124$; 55 female, 69 male) and students who responded “Other” ($n = 48$; 24 female, 24 male) were not included in this sample.

^a $N = 1964$ (46 students did not report gender as male or female). Therefore, female and male frequencies may not add up to total.

High school graduation ranking. Table 4.2 below depicts the breakdown of self-reported high school graduation rankings among first-year students. In the Top 5% of their class, APAs (29.3%) and Whites (29.6%) had comparably high percentages represented. Less than one-fifth of both Blacks (19.1%) and Latina(o)/Hispanics (18.4%) indicated that they were in the Top 5% of their graduating class. While the percentages flattened out in the Top 10% and Top 25% categories, there were still greater proportions of Latina(o)/Hispanics (17.2%) and Blacks (16.4%) than both Whites (7.9%) and APAs (8.6%) in the upper half of their class (but not in the Top 25% or higher).

Of those reporting their ranking in the lower half of their graduating class, 3.3% of Black/African American students and 1.1% of Latina(o)/Hispanic students comprised the largest groups; Asian Pacific Americans and Whites/Caucasians both had 0.8% of their groups represented in this category. A total of 4.2% of first-year students ($n = 82$) did not report their high school ranking.

Table 4.2

Percentage Breakdown of High School Graduation Ranking by Race

| Race | <i>n</i> | Percentage of Students | | | | |
|------------------------|----------|------------------------|---------|---------|------------|------------|
| | | Top 5% | Top 10% | Top 25% | Upper Half | Lower Half |
| Asian Pacific American | 256 | 29.3 | 30.9 | 30.5 | 8.6 | 0.8 |
| Black/African American | 183 | 19.1 | 26.8 | 34.4 | 16.4 | 3.3 |
| Latina(o)/Hispanic | 87 | 18.4 | 28.7 | 34.5 | 17.2 | 1.1 |
| White/Caucasian | 1356 | 29.6 | 30.2 | 31.5 | 7.9 | 0.8 |
| Total | 1882 | 28.0 | 29.9 | 31.8 | 9.2 | 1.1 |

^a $N = 1964$ (82 students did not respond to this question).

Asian Pacific American Students

As detailed in Table 4.3 below, 270 Asian Pacific American (APA) students were part of this study. Chinese and Taiwanese Americans were the largest APA ethnic group ($n = 82$), followed by Indian Americans ($n = 71$), Korean Americans ($n = 61$), and

Table 4.3

Asian Pacific American Sample Demographics: Ethnicity and Gender

| APA Ethnicity | Female | | Male | | Total ^a | |
|------------------------------|----------|------|----------|------|--------------------|-------|
| | <i>n</i> | % | <i>n</i> | % | <i>n</i> | % |
| Chinese/Taiwanese | 42 | 31.6 | 39 | 30.5 | 82 | 31.2 |
| Filipino | 8 | 6.0 | 13 | 10.2 | 21 | 8.0 |
| Indian | 33 | 24.8 | 38 | 29.7 | 71 | 27.0 |
| Japanese | 5 | 3.8 | 2 | 1.6 | 7 | 2.7 |
| Korean | 32 | 24.1 | 28 | 21.9 | 61 | 23.2 |
| Vietnamese | 7 | 5.3 | 6 | 4.7 | 13 | 4.9 |
| Guamanian or Chamorro | 0 | 0.0 | 0 | 0.0 | 0 | 0.0 |
| Native Hawaiian | 0 | 0.0 | 0 | 0.0 | 0 | 0.0 |
| Samoan | 0 | 0.0 | 0 | 0.0 | 0 | 0.0 |
| Other Pacific Islander | 2 | 1.5 | 1 | 1.5 | 3 | 1.1 |
| Multiethnic APA ^b | 4 | 3.0 | 1 | 1.5 | 5 | 1.9 |
| Total <i>N</i> | 133 | | 128 | | 270 | |
| % APAs | | 51.0 | | 49.0 | | 100.0 |

Note. Multiracial APA students (i.e., individuals who are of Asian or APA heritage and non-Asian/APA heritage) were not included in this sample ($n = 43$; 22 female, 21 male).

^a $N = 270$ (9 students did not report gender as male or female). Therefore, female and male frequencies may not add up to total.

^bMultiethnic APA = individuals who responded to race/ethnicity categories with at least two Asian/APA ethnicities and no other non-Asian/APA race.

Filipino Americans ($n = 21$). After these four groups, the sizes of the other represented ethnic groups did not exceed 13 students (Vietnamese Americans) and were not included in the analyses that examined ethnic differences. Other ethnicities were: Japanese Americans ($n = 7$), Pacific Islanders (not reported as Guamanian, Chamorro, Native Hawaiian, or Samoan) ($n = 3$), and Multiethnic APAs ($n = 5$). Defined as being of two or more Asian/APA ethnicities and no other non-Asian/APA ethnicities, multiethnic APAs represented the following ethnicities: Chinese/Taiwanese ($n = 4$), Vietnamese ($n = 2$), Filipino ($n = 1$), Japanese ($n = 1$), Korean ($n = 1$), and Pacific Islander (other) ($n = 1$). (See Appendix E for breakdown of multiethnic and multiracial APA respondents).

Similar to the first-year student sample, APAs overall were slightly more female ($n = 133$) than male ($n = 128$). All groups were slightly more female than male, except for Indian Americans and Filipino Americans.

High school graduation ranking. Among all APA ethnicities in this sample, the majority of students indicated they were either in the Top 5% or Top 10% of their high school graduating class (60.2% of all APAs) (Table 4.4). In the upper half (but not in the Top 25% or higher) of their high school class, all ethnicities reported that a lower percentage of students than that of the averages of APAs (8.6%) or first-year students overall (9.2%) were represented, except for two ethnic groupings: Indian Americans 13.0% ($n = 9$) and multiethnic APAs at 40.0% ($n = 2$). In terms of the lower half of their high school graduating class, only 0.8% of Asian Pacific American students fell into this category: 14.3 % of Japanese Americans ($n = 1$) and 1.3% of Chinese/Taiwanese Americans ($n = 1$).

Table 4.4

Percentage Breakdown of High School Graduation Ranking by APA Ethnicity

| Ethnicity | <i>n</i> | Percentage of Students | | | | |
|-------------------------------|----------|------------------------|---------|---------|------------|------------|
| | | Top 5% | Top 10% | Top 25% | Upper Half | Lower Half |
| Chinese/Taiwanese | 79 | 30.4 | 27.8 | 34.2 | 6.3 | 1.3 |
| Filipino | 20 | 30.0 | 50.0 | 15.0 | 5.0 | 0.0 |
| Indian | 69 | 24.6 | 30.4 | 31.9 | 13.0 | 0.0 |
| Japanese | 7 | 28.6 | 28.6 | 28.6 | 0.0 | 14.3 |
| Korean | 60 | 33.3 | 25.0 | 35.0 | 6.7 | 0.0 |
| Pacific Islander ^a | 3 | 33.3 | 33.3 | 33.3 | 0.0 | 0.0 |
| Vietnamese | 13 | 23.1 | 53.8 | 15.4 | 7.7 | 0.0 |
| Multiethnic APA ^b | 5 | 40.0 | 20.0 | 0.0 | 40.0 | 0.0 |
| Total APAs | 256 | 29.3 | 30.9 | 30.5 | 8.6 | 0.8 |

Note. *N* = 270 (14 students did not respond to this question).

^aSelf-reported as "Other Pacific Islander." ^bMultiethnic APA = individuals who responded to race/ethnicity categories with at least two Asian/APA ethnicities and no other non-Asian/APA race.

Religion. Table 4.5 below shows the diverse religious perspectives found within the APA sample. Nearly half of APAs (46.7%) preferred Christianity (*n* = 117), with all ethnicities represented as either Catholic or Protestant except for Japanese Americans and Pacific Islanders. The next largest religion was Hinduism at (14.9%), then Buddhist (6.1%), and Muslim (4.6%). Indian Americans were mostly Hindu (*n* = 38) and were the largest representative of this religion; Indian Americans were also Christian (*n* = 11) and

Table 4.5

Frequency of Religious Preferences by APA Ethnicity

| APA Ethnicity | Atheist | Agnostic | Buddhist | Hindu | Islamic | Jewish | Catholic | Protestant | Other | No Pref. |
|-------------------------------|---------|----------|----------|-------|---------|--------|----------|------------|-------|----------|
| Chinese/Taiwanese | 7 | 7 | 7 | 1 | 0 | 0 | 11 | 20 | 7 | 22 |
| Filipino | 0 | 0 | 0 | 0 | 0 | 0 | 16 | 1 | 1 | 2 |
| Indian | 1 | 3 | 0 | 38 | 11 | 0 | 5 | 6 | 4 | 3 |
| Japanese | 1 | 0 | 2 | 0 | 0 | 0 | 0 | 0 | 3 | 1 |
| Korean | 0 | 1 | 1 | 0 | 0 | 0 | 15 | 36 | 7 | 1 |
| Nat. Hawaiian/PI ^a | 0 | 0 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 1 |
| Vietnamese | 0 | 1 | 5 | 0 | 0 | 0 | 3 | 1 | 0 | 3 |
| Multiethnic APA | 0 | 2 | 0 | 0 | 0 | 0 | 1 | 2 | 0 | 0 |
| Total <i>N</i> | 9 | 14 | 16 | 39 | 12 | 0 | 51 | 66 | 22 | 33 |
| % APAs | 3.4 | 5.3 | 6.1 | 14.9 | 4.6 | 0.0 | 19.5 | 25.2 | 8.4 | 12.6 |

Note. *N* = 270 (8 APA students did not respond to this question).

^aNative Hawaiian/Pacific Islander = Self-reported as "Other Pacific Islander" (*n* = 3). ^bMultiethnic APA = individuals who responded to race/ethnicity categories with at least two Asian/APA ethnicities and no other non-Asian/APA race.

Muslim ($n = 11$) — mostly Indian Americans were Muslim. Among the 16 Buddhists in the sample, Chinese/Taiwanese Americans ($n = 7$) and Vietnamese Americans ($n = 5$) were most represented. Although not always technically viewed by followers as religions, Taoism and Confucianism (Wong, 2001), these spiritually focused philosophies were not offered as categorical options among preferred religions. Nevertheless, 8.4% of APAs ($n = 22$) in the sample reported “other,” including 42.9% of Japanese Americans ($n = 3$), 11.5% of Korean Americans ($n = 7$), and 8.5% of Chinese/Taiwanese Americans ($n = 7$). A sizable number (12.6%, $n = 33$) stated no preference, including 26.8% of Chinese/Taiwanese Americans ($n = 22$) and 23.1% of Vietnamese Americans ($n = 3$).

Descriptive Results

The dependent variables were leadership perceptions that addressed issues of culture, social change and social justice, and self-identification with the leader label. In each of the three multivariate analyses of covariance (MANCOVAs) to test the research questions, a covariate was introduced. The covariate was the Universal-Diverse Orientation (UDO) scale (Fuentes et al., 2000) which measured diversity awareness and comfort. The MANCOVA test yielded estimated means that controlled for the UDO scores. Post hoc comparisons used these estimated means to measure significant differences among group means in corresponding univariate comparisons.

Universal-Diverse Orientation Scale

An analysis of variance (ANOVA) was conducted to determine differences in UDO mean scores by race (Table 4.6). Post hoc Least Significant Difference (LSD) pairwise comparison tests showed that White students ($M = 34.05$) were significantly

Table 4.6

Mean Comparisons of Universal-Diverse Orientation Scores by Race

| Race | <i>n</i> | <i>M</i> | <i>SD</i> | Paired Comparisons | | |
|------------------------|----------|----------|-----------|--------------------|---|---|
| Asian Pacific American | 270 | 31.47 | 6.78 | * | | |
| Black/African American | 193 | 31.32 | 6.80 | | * | |
| Latina(o)/Hispanic | 92 | 30.95 | 6.59 | | | * |
| White/Caucasian | 1409 | 34.05 | 6.66 | * | * | * |
| Total | 1964 | 33.29 | 6.79 | | | |

Note. Scores are on a scale from 15.00-75.00 (15.00 = Highest, 75.00 = Lowest).

*Items in same column differ significantly at $p < .05$ using ANOVA, $F(3, 1960) = 22.16$, $P = .00$, and LSD post hoc tests.

lower in the UDO (i.e., had less comfort and awareness with diversity) as compared to all other racial groups, $F(3, 1960) = 22.16$, $p < .05$. Not significantly different from that of any other group, the diversity awareness of Asian Pacific American students ($M = 31.47$) was nearly equal to, although marginally lower than, the UDO levels of both Black students ($M = 31.32$) and Latino/a students ($M = 30.95$).

By APA ethnicity, Filipino Americans ($M = 30.86$) reported the highest levels of UDO (i.e., more comfort and awareness of diversity) of all ethnic groups in this study, although no significant differences were found in this ANOVA test (Table 4.7). On the other end of the spectrum, Korean Americans ($M = 32.46$) scored the lowest of all APA groups on the UDO scale; again, this was not significantly different from other ethnic groups.

Table 4.7

Mean Comparisons of Universal-Diverse Orientation Scores by APA Ethnicity

| Ethnicity | <i>n</i> | <i>M</i> | <i>SD</i> |
|----------------------------|----------|----------|-----------|
| Chinese/Taiwanese American | 82 | 31.32 | 6.41 |
| Filipino American | 21 | 30.86 | 5.53 |
| Indian American | 71 | 30.99 | 7.44 |
| Korean American | 61 | 32.46 | 7.64 |
| Total APAs ^a | 270 | 31.47 | 6.78 |

Note. Scores are on a scale from 15.00-75.00 (15.00 = Highest, 75.00 = Lowest)

^aTotal APAs = Chinese/Taiwanese-, Filipino-, Indian-, Japanese-, Korean-, Native Hawaiian/Pacific Islander-, Vietnamese- and Multiethnic APAs.

* $p > .05$. No significant differences found using ANOVA, $F(3, 231) = 0.586, p = .63$.

In terms of gender, Asian Pacific American women and men were statistically different in their UDO scores based on a one-way ANOVA test, $F(1, 259) = 6.49, p < .05$ (Table 4.8). Results from the ANOVA revealed that compared to APA men ($M = 32.55$), APA women ($M = 30.44$) had higher overall awareness of and comfort with diversity. This is consistent with statistically significant findings that compared all first-year female undergraduates ($M = 32.11$) to all first-year male students ($M = 34.68$) in the overall first-year student sample ($N = 1964$) (Appendix H).

Table 4.8

Mean Comparisons of Universal-Diverse Orientation Scores by APA Gender

| Gender | <i>n</i> | <i>M</i> | <i>SD</i> |
|-------------------------|----------|----------|-----------|
| Female | 133 | 30.44* | 5.82 |
| Male | 128 | 32.55* | 7.49 |
| Total APAs ^a | 270 | 31.47 | 6.78 |

Note. Scores are on a scale from 15.00-75.00 (15.00 = Highest, 75.00 = Lowest).

^aTotal APAs = Chinese/Taiwanese-, Filipino-, Indian-, Japanese-, Korean-, Native Hawaiian/Pacific Islander-, Vietnamese- and Multiethnic APAs; 9 students did not report gender as male or female.

* $p < .05$ using ANOVA, $F(1, 259) = 6.49, p = .01$.

Leadership Perception Variables for First-year Students

As Table 4.9 indicates, the mean scores for the sample of first-year students for all leadership variables ranged from 2.07 to 3.21. Since only one item (“groups of different races, I am typically perceived to be the leader”) was above 2.7, the scores overall would seem to indicate that the first-year students tended to agree versus disagree with most statements. Students in this sample reported the most agreement with “I think I can make a difference in my community” ($M = 2.07$), “Leaders should be most concerned about facilitating positive social change in the environment” ($M = 2.09$), and “A prerequisite to effective leadership is having cross-cultural skills” ($M = 2.15$). At the other end, first-year students were in least agreement with these two items: “When I am with groups of people of different races, I am typically perceived to be the leader of the group” ($M = 3.21$) and “Leaders should spend more time addressing issues of social justice” ($M = 2.62$). The

Table 4.9

Overall Actual and Adjusted Means of Leadership Perceptions Items (Ranked by Agreement) for First-year Students

| Ranked Items | M | | SD |
|---|-------------------|-----------------------|------|
| | Actual | Adjusted ^a | |
| I think I can make a difference in my community. | 2.07 ^c | 2.08 | 0.72 |
| Leaders should be most concerned about facilitating positive social change in the environment. | 2.09 ^c | 2.03 | 0.81 |
| A prerequisite to effective leadership is having cross-cultural skills. | 2.15 | 2.04 | 0.82 |
| I feel comfortable being labeled the “leader” in a group setting. | 2.28 | 2.37 | 0.94 |
| In order to be a more effective leader, I need to learn about my own culture. | 2.46 ^d | 2.34 | 0.93 |
| Individuals from my racial/ethnic background are excellent leaders. | 2.50 ^d | 2.51 | 0.81 |
| I do not relate to most common definitions of “leadership.” ^b | 2.51 ^d | 2.54 | 0.91 |
| Leaders should spend more time addressing issues of social justice. | 2.62 | 2.60 | 0.79 |
| When I am with groups of people of different races, I am typically perceived to be the leader of the group. | 3.21 | 3.14 | 0.83 |

Note. N = 1964. Scores are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree).

^aAdjusted means are the estimated means based on the covariate: Universal-Diverse Orientation (UDO) mean = 33.29. ^bItem scores are reversed (i.e., 1 = Strongly Disagree, 2 = Agree, ... 5 = Strongly Agree). ^{c,d}Using *t*-test, variables sharing same letter were not significantly different, *p* > .05.

other four leadership perception items, appeared to be clustered in the middle range of agreement from 2.28 to 2.51.

Estimated means were calculated based on the UDO covariate in the MANCOVA design. Of these adjusted means scores, the three items of highest agreement — “make a difference” ($M = 2.08$); “facilitating positive social change” ($M = 2.03$); and “prerequisite...is having cross-cultural skills” ($M = 2.04$) — varied their scores slightly, but they were still in highest agreement among all 9 variables and further differentiated themselves from the other 6 items; the next lowest estimated mean (i.e., most agreement) was for “In order to be a more effective leader, I need to learn about my own culture” ($M = 2.34$). The highest estimated mean (i.e., least agreement) was still with the item, “different races...perceived to be leader” ($M = 3.14$).

Results from t -test comparisons of the leadership variable means scores determined that the responses on the breadth of items were significantly different from each other in nearly all paired cases (Appendix I). In effect, the rank order listing of items in Table 4.9 can be viewed as a fairly true statistical depiction of the relative agreeability on the items. “Make a difference” ($M = 2.07$) and “facilitating positive social change” ($M = 2.09$) were not statistically different from each other, but were still the most agreed upon items, relative to the other seven variables. Three variables that ranked in the lower half (i.e., least agreement) for first-year students — “learn about my own culture” ($M = 2.46$); “excellent leaders from my racial/ethnic background” ($M = 2.50$); and “relate to common definitions” ($M = 2.51$) — were also not significantly different from each other.

Leadership Perception Variables for APA Students

Asian Pacific American (APA) students tended to agree with most of the leadership perception items, with actual means ranging from 1.91 (“prerequisite...is having cross-cultural skills”) to 3.21 (“different races...perceived to be leader”). A similar pattern to the first-year student sample could be seen with the APAs’ highest agreement with their top three variables: “prerequisite...is having cross-cultural skills”; “facilitating positive social change” ($M = 1.99$); and “make a difference” ($M = 2.09$). The estimated means yielded little change in the clustering of the items overall (Table 4.10). However, slightly different from the sample of first-year students, APAs placed among their least agreed upon items (in addition to the “different races...perceived to be leader” item, $M = 3.23$, estimated) “individuals from my racial/ethnic background are excellent leaders” ($M = 2.74$, estimated) and “I do **not** relate to most common definitions of leadership” ($M = 2.68$, estimated on reverse scores for the negative statement).

Like the first-year student sample, the rank order listing in Table 4.10 could be considered a reasonably true depiction of which items were more agreeable for APA students. Results from t -test comparisons of the leadership variable mean scores revealed that the means of the leadership items were almost all significantly different from each other (Appendix J). As noted in Table 4.10, the two most agreed upon items — “prerequisite...is having cross-cultural skills” ($M = 1.91$) and “facilitating positive social change” ($M = 1.99$) — did not differ significantly from each other, while “facilitating positive social change” also did not differ significantly from “make a difference” ($M = 2.09$). Three items — “labeled the leader” ($M = 2.58$); “addressing social justice” ($M = 2.58$); and “relate to common definitions” ($M = 2.65$) — did not differ significantly from

Table 4.10

Overall Actual and Adjusted Means of Leadership Perceptions Items (Ranked by Agreement) for APA Students

| Item | <i>M</i> | | <i>SD</i> |
|---|---------------------|-----------------------|-----------|
| | Actual | Adjusted ^a | |
| A prerequisite to effective leadership is having cross-cultural skills. | 1.91 ^c | 2.00 | 0.73 |
| Leaders should be most concerned about facilitating positive social change in the environment. | 1.99 ^{c d} | 2.02 | 0.82 |
| I think I can make a difference in my community. | 2.09 ^d | 2.16 | 0.78 |
| In order to be a more effective leader, I need to learn about my own culture. | 2.27 | 2.35 | 0.89 |
| I feel comfortable being labeled the “leader” in a group setting. | 2.58 ^e | 2.61 | 1.03 |
| Leaders should spend more time addressing issues of social justice. | 2.58 ^e | 2.63 | 0.79 |
| I do not relate to most common definitions of “leadership.” ^b | 2.65 ^{e f} | 2.68 | 0.94 |
| Individuals from my racial/ethnic background are excellent leaders. | 2.74 ^f | 2.74 | 0.92 |
| When I am with groups of people of different races, I am typically perceived to be the leader of the group. | 3.21 | 3.23 | 0.85 |

Note. *N* = 270. Scores are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree).

^aAdjusted means are the estimated means based on the covariate: Universal-Diverse Orientation (UDO) mean = 31.47. ^bItem scores are reversed (i.e., 1 = Strongly Disagree, 2 = Agree, ... 5 = Strongly Agree). ^{c d e f}Using *t*-tests, variables sharing same letter were not significantly different, *p* > .05.

each other, which placed them into a statistical tie for third most in disagreement among all the items. Also in least agreement were two other items that were not statistically different: “relate to common definitions” and “excellent leaders from my racial/ethnic background.”

Table 4.11 below shows a comparison of ranked leadership perception items between APAs and non-APAs (See Appendix K for non-APA *t*-test mean comparisons). Generally, APAs had more agreement than non-APAs on their respective three highest items, with APAs agreeing the most with “having cross-cultural skills” ($M = 1.91$) and “facilitating social change” ($M = 1.99$), which were not statistically different from each other (See Appendix J for non-APA *t*-test mean comparisons). APAs agreed the next highest with “make a difference” ($M = 2.09$). On the other hand, non-APAs agreed most with the leadership items, “make a difference” ($M = 2.07$) and “facilitating social change” ($M = 2.10$), since these means were also not significantly different with each other. Non-APAs agreed the next highest with “having cross-cultural skills” ($M = 2.19$). Said another way, while both groups find these three items very important, APAs agree more with “having cross-cultural skills” than with thinking they can “make a difference.” Non-APAs agree with the opposite ordering: there is more agreement with “I think I can make a difference” than with “A prerequisite to effective leadership is having cross-cultural skills.”

Both APAs and non-APAs agreed more with “having cross-cultural skills” than “In order to be a more effective leader, I need to learn about my own culture,” although APAs ranked the “learn about my own culture” item ($M = 2.27$) relatively higher among all leadership variables than non-APAs ($M = 2.49$). APAs had less relative agreement

Table 4.11

Comparison of Ranked Leadership Perception Variables Between APAs and Non-APAs

| APAs ^a | | Non-APAs ^b | |
|--------------------------------------|---------------------|--------------------------------------|-------------------|
| Item | <i>M</i> | Item | <i>M</i> |
| 1. Having cross-cultural skills | 1.91 ^c | 1. Make a difference | 2.07 ^g |
| 2. Facilitating social change | 1.99 ^{c d} | 2. Facilitating social change | 2.10 ^g |
| 3. Make a difference | 2.09 ^d | 3. Having cross-cultural skills | 2.19 |
| 4. Learn about own culture | 2.27 | 4. Comfortable labeled <i>leader</i> | 2.23 |
| 5. Comfortable labeled <i>leader</i> | 2.58 ^e | 5. From my racial/ethnic | 2.46 ^h |
| 6. Addressing social justice | 2.58 ^e | 6. Relate common definitions | 2.48 ^h |
| 7. Relate common definitions | 2.65 ^{e f} | 7. Learn about own culture | 2.49 ^h |
| 8. From my racial/ethnic | 2.74 ^f | 8. Addressing social justice | 2.63 |
| 9. Leader of different races | 3.21 | 9. Leader of different races | 3.21 |

^a*N* = 270. ^b*N* = 1694 (Black/African Americans, Latina(o)/Hispanics, and White/Caucasians). ^{c d e f g h}Using *t*-tests, variables sharing same letter were not significantly different, *p* > .05.

with “being labeled the leader in a group setting” (*M* = 2.58) among all items than non-APAs (*M* = 2.23) in their ordering of all nine leadership perceptions. Also, APAs had less relative agreement with excellent leaders being from their “racial/ethnic background” (*M* = 2.74) than that of non-APAs (*M* = 2.46). While both APAs and non-APAs had the least relative agreement with being perceived the leader among difference races, APAs had less relative agreement with not relating to “most common definitions of leadership” (*M* = 2.65) than did non-APAs (*M* = 2.48).

Research Questions

This section presents findings on the three research questions of this study. In this section and in the following chapter, the nine leadership variables were organized into three conceptual clusters — *leadership and the role of culture, leadership from a social change and social justice perspective, and leader self-identification* — as described in the previous chapter (Table 3.1). Summaries of the findings were based upon estimated (adjusted) means that were used in each of the multivariate analyses of covariance (MANCOVAs) conducted for the three research questions.

Hypothesis 1: There are differences in perceptions toward leadership and leader self-identification in relation to their diversity awareness by race

Based on a one-way MANCOVA, it was found that there were significant differences based on race using the Wilks' Lambda criterion, $\lambda = .91$, $F(27, 5699) = 7.25$, $p < .05$ (Appendix L.1). Several significant differences were found at the univariate level and are reported below (See Appendix M for all univariate tests). Post hoc comparisons, using Fisher's Least Significant Difference (LSD), were conducted to explore differences at the univariate level. Any significant differences in means are also discussed in this section.

Leadership and the Role of Culture

In terms of leadership and the role of culture, Asian Pacific American students ($M = 2.00$) were significantly more likely than White/Caucasian students ($M = 2.22$) to believe that effective leadership requires cross-cultural skills, $F(3, 1959) = 14.61$, $p < .05$. Additionally, compared with all other racial groups in this study, White students were

least likely to believe in the requirement for cross-cultural skills; however, Black students ($M = 1.93$) and Latina/o students ($M = 1.99$) did not differ significantly from APAs or any other group other than White students (Table 4.12).

Similarly, on the variable “In order to be a more effective leader, I need to learn about my own culture,” White students ($M = 2.53$) were significantly less likely to agree than are APA students ($M = 2.35$) — White students also differed significantly from Black students ($M = 2.21$) and Latinas/os ($M = 2.27$), $F(3, 1959) = 10.50, p < .05$. No other significant differences were found among the other racial groups.

Compared to Black students ($M = 2.15$) and White students ($M = 2.49$), APAs ($M = 2.74$) were least likely to believe that “individuals from my racial/ethnic background are excellent leaders,” $F(3, 1959) = 21.92, p < .05$ (Table 4.12). Additionally, while APA students agreed less than Latinas/os ($M = 2.64$) with whether people from their own racial/ethnic backgrounds were excellent leaders, there was no significance difference found. In post hoc comparisons (LSD), it was also found that Black students viewed individuals from their racial/ethnic backgrounds as excellent leaders significantly more so than all other racial groups.

Table 4.12

Mean Comparisons of Leadership Perceptions and the Role of Culture by Race

| Item and Race | <i>M</i> | | <i>SD</i> | Paired Comparisons | | |
|---|----------|-----------------------|-----------|--------------------|---|---|
| | Actual | Adjusted ^a | | | | |
| A prerequisite to effective leadership is having cross-cultural skills. | | | | | | |
| Asian Pacific American ^b | 1.91 | 2.00 | 0.73 | * | | |
| Black/African American ^c | 1.83 | 1.93 | 0.72 | | * | |
| Latina(o)/Hispanic ^d | 1.88 | 1.99 | 0.78 | | | * |
| White/Caucasian ^e | 2.25 | 2.22 | 0.83 | * | * | * |
| In order to be a more effective leader, I need to learn about my own culture. | | | | | | |
| Asian Pacific American ^b | 2.27 | 2.35 | 0.89 | * | | |
| Black/African American ^c | 2.13 | 2.21 | 0.95 | | * | |
| Latina(o)/Hispanic ^d | 2.17 | 2.27 | 0.92 | | | * |
| White/Caucasian ^e | 2.56 | 2.53 | 0.92 | * | * | * |
| Individuals from my racial/ethnic background are excellent leaders. | | | | | | |
| Asian Pacific American ^b | 2.74 | 2.74 | 0.92 | * | | |
| Black/African American ^c | 2.15 | 2.15 | 0.79 | * | * | |
| Latina(o)/Hispanic ^d | 2.64 | 2.64 | 0.82 | | * | |
| White/Caucasian ^e | 2.49 | 2.50 | 0.77 | * | | |

Note. Reported scores are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree).

^aAdjusted means are the estimated means based on the covariate: Universal-Diverse Orientation (UDO) mean = 33.29. Statistical tests were calculated on the adjusted means. ^b*n* = 270. ^c*n* = 193. ^d*n* = 92. ^e*n* = 1409.

*Items in same column differ significantly at *p* < .05 using MANCOVA and Fisher's Least Significant Difference post hoc test.

Leadership from a Social Change and Social Justice Perspective

In terms of leadership and social change and social justice, there were no significant differences found among the racial groups on the variable “Leaders should be most concerned about facilitating positive social change in the environment,” $F(3, 1959) = 2.20, p > .05$. Collectively, all groups appear to agree more than disagree, with Latinos/as ($M = 1.96$) having the most agreement and APA students slightly less ($M = 2.02$) (Table 4.13). White/Caucasian students ($M = 2.12$) had the least agreement on the role of leaders in facilitating social change, but again not significantly different from any groups.

There were also no significant differences among racial groups on the item “Leaders should spend more time addressing issues of social justice,” $F(3, 1959) = 0.52, p > .05$. These responses on this variable were generally less in agreement in comparison to the previous statement, but mean scores ranged from 2.55 (Latinas/os), who agreed most, to 2.63, (both APA and White students), who agreed the least; Black students scored a mean of 2.58 (Table 4.13).

On the leadership perception variable “I think I can make a difference in my community,” no significant differences were found by race, $F(3, 1959) = 2.01, p > .05$, although the overall range of means (2.02-2.16) suggested general agreement on the item for all groups (Table 4.13). Since the MANCOVA univariate test showed no differences among groups ($p = .11$), pairwise mean comparisons are not typically calculated. However, due to the exploratory nature of the study, LSD tests were conducted and did report some statistically significant differences between APAs ($M = 2.16$) and both Black/African Americans ($M = 2.02$) and White/Caucasians ($M = 2.06$). Of course, these

Table 4.13

Mean Comparisons of Leadership Perceptions from a Social Change and Social Justice Perspective by Race

| Item and Race | <i>M</i> | | <i>SD</i> | Paired Comparisons | |
|--|----------|-----------------------|-----------|--------------------|---|
| | Actual | Adjusted ^a | | | |
| Leaders should be most concerned about facilitating positive social change in the environment. | | | | | |
| Asian Pacific American ^b | 1.99 | 2.02 | 0.82 | | |
| Black/African American ^c | 1.99 | 2.03 | 0.79 | | |
| Latina(o)/Hispanic ^d | 1.91 | 1.96 | 0.85 | | |
| White/Caucasian ^e | 2.13 | 2.12 | 0.81 | | |
| Leaders should spend more time addressing issues of social justice. | | | | | |
| Asian Pacific American ^b | 2.58 | 2.63 | 0.79 | | |
| Black/African American ^c | 2.52 | 2.58 | 0.78 | | |
| Latina(o)/Hispanic ^d | 2.48 | 2.55 | 0.85 | | |
| White/Caucasian ^e | 2.65 | 2.63 | 0.79 | | |
| I think I can make a difference in my community. | | | | | |
| Asian Pacific American ^b | 2.09 | 2.16 | 0.78 | + | + |
| Black/African American ^c | 1.95 | 2.02 | 0.65 | + | |
| Latina(o)/Hispanic ^d | 1.97 | 2.06 | 0.64 | | |
| White/Caucasian ^e | 2.09 | 2.06 | 0.72 | | + |

Note. Reported scores are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree).

^aAdjusted means are the estimated means based on the covariate: Universal-Diverse Orientation (UDO) score = 43.58. Statistical tests were calculated on the adjusted means. ^b*n* = 270. ^c*n* = 193. ^d*n* = 92. ^e*n* = 1409.

p > .05 using MANCOVA. No significant differences were found.

^{*}Items in same column differ with each other using MANCOVA (*p* = .11) and Fisher's Least Significant Difference (*p* < .05).

statistical differences in means should be viewed cautiously, since no significant differences were found at the univariate level on this dependent variable.

Leader Self-Identification

On the variable “When I am with groups of people of different races, I am typically perceived to be the leader of the group,” significant differences were found by race, $F(3, 1959) = 5.36, p < .05$. Based on the Fisher’s Least Significant Difference test, both Asian Pacific Americans ($M = 3.23$) and White/Caucasian students ($M = 3.24$) both disagreed significantly more than both Latina/o students ($M = 3.05$) and Black/African American students ($M = 3.02$) (Table 4.14). No significant differences were found either between APAs and Whites or between Latina/os and Blacks.

Significant differences were found on the statement “I do **not** relate to most common definitions of “leadership” by race, $F(3, 1959) = 3.76, p < .05$. APAs ($M = 2.61$, reversed scores) were significantly more agreeable than both Blacks ($M = 2.49$) and Whites ($M = 2.48$) in relating to this negative statement concerning commonly understood leadership definitions (Table 4.14). Latinas/os ($M = 2.48$) had a similar level of disagreement as that of Whites and nearly that of Blacks, although still not significantly different from APAs ($M = 2.21$), Black/African Americans ($M = 2.28$), and Latina(o)/Hispanics ($M = 2.38$) did not differ significantly with each other on self-perceptions of the leader label.

Table 4.14

Mean Comparisons of Leader Self-identification by Race

| Item and Race | <i>M</i> | | <i>SD</i> | Paired Comparisons | | |
|---|----------|-----------------------|-----------|--------------------|---|---|
| | Actual | Adjusted ^a | | | | |
| When I am with groups of people of different races, I am typically perceived to be the leader of the group. | | | | | | |
| Asian Pacific American ^b | 3.21 | 3.23 | 0.85 | * | | |
| Black/African American ^c | 2.99 | 3.02 | 0.85 | * | * | |
| Latina(o)/Hispanic ^d | 3.02 | 3.05 | 0.93 | | | * |
| White/Caucasian ^e | 3.25 | 3.24 | 0.81 | | * | * |
| I do not relate to most common definitions of “leadership.” ^f | | | | | | |
| Asian Pacific American ^b | 2.65 | 2.68 | 0.94 | * | | * |
| Black/African American ^c | 2.46 | 2.49 | 0.95 | * | | |
| Latina(o)/Hispanic ^d | 2.46 | 2.49 | 0.99 | | | |
| White/Caucasian ^e | 2.49 | 2.48 | 0.89 | | | * |
| I feel comfortable being labeled the “leader” in a group setting. | | | | | | |
| Asian Pacific American ^b | 2.58 | 2.61 | 1.03 | * | * | * |
| Black/African American ^c | 2.24 | 2.28 | 0.93 | * | | |
| Latina(o)/Hispanic ^d | 2.34 | 2.38 | 0.94 | | * | |
| White/Caucasian ^e | 2.23 | 2.21 | 0.91 | | | * |

Note. Reported scores are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree).

^aAdjusted means are the estimated means based on the covariate: Universal-Diverse Orientation (UDO) mean = 33.29. Statistical tests were calculated on the adjusted means. ^b*n* = 270. ^c*n* = 193. ^d*n* = 92. ^e*n* = 1409. ^fItem scores are reversed (i.e., 1 = Strongly Disagree, 2 = Agree, ... 5 = Strongly Agree).

*Items in same column differ significantly at *p* < .05 using MANCOVA and Fisher’s Least Significant Difference post hoc test.

Hypothesis 2: There are differences in APA perceptions toward leadership and leader self-identification in relation to their diversity awareness by ethnicity

A one-way MANCOVA was conducted to determine group differences by Asian Pacific American ethnicity. Using the Wilks' Lambda criterion, $\lambda = .84$, $F(27, 649) = 1.53$, $p < .05$, it was found that there were significant differences in leadership perceptions based on ethnicity. Significant differences were found at the univariate level on all three leadership variables related to social change and social justice (See Appendix N for all univariate test results). These findings are reported below. In addition, post hoc LSD comparison results are provided in this section, when appropriate.

Leadership and the Role of Culture

Univariate tests for each of the three variables on leadership and the role of culture found no significant differences among APAs by ethnicity: "A prerequisite to effective leadership is having cross-cultural skills," $F(3, 230) = 0.73$, $p > .05$; "In order to be a more effective leader, I need to learn about my own culture," $F(3, 230) = 0.50$, $p > .05$; and "Individuals from my racial/ethnic background are excellent leaders," $F(3, 230) = 1.51$, $p > .05$. (See Table 4.15 for APA ethnicity means).

Leadership from a Social Change and Social Justice Perspective

Significant differences were found on all three variables that relate to leadership and social change and social justice (Appendix N). For the item "Leaders should be most concerned about facilitating positive social change in the environment," significant differences were found by ethnicity, $F(3, 230) = 3.36$, $p < .05$. As depicted in Table 4.16, Indian Americans ($M = 1.77$) felt more strongly than Korean Americans ($M = 2.21$) that leaders should facilitate positive social change their roles. There were no other significant

Table 4.15

Mean Comparisons of Leadership Perceptions and the Role of Culture by APA Ethnicity

| Item and Ethnicity | <i>M</i> | | <i>SD</i> |
|---|----------|-----------------------|-----------|
| | Actual | Adjusted ^a | |
| A prerequisite to effective leadership is having cross-cultural skills. | | | |
| Chinese/Taiwanese American ^b | 1.90 | 1.91 | 0.78 |
| Filipino American ^c | 2.05 | 2.07 | 0.87 |
| Indian American ^d | 1.90 | 1.92 | 0.70 |
| Korean American ^e | 1.87 | 1.83 | 0.59 |
| In order to be a more effective leader, I need to learn about my own culture. | | | |
| Chinese/Taiwanese American ^b | 2.20 | 2.20 | 0.88 |
| Filipino American ^c | 2.38 | 2.40 | 0.97 |
| Indian American ^d | 2.32 | 2.34 | 0.88 |
| Korean American ^e | 2.30 | 2.26 | 0.92 |
| Individuals from my racial/ethnic background are excellent leaders. | | | |
| Chinese/Taiwanese American ^b | 2.72 | 2.72 | 0.87 |
| Filipino American ^c | 3.05 | 3.05 | 0.74 |
| Indian American ^d | 2.62 | 2.73 | 0.88 |
| Korean American ^e | 2.85 | 2.84 | 1.00 |

Note. Reported scores are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree).

^aAdjusted means are the estimated means based on the covariate: Universal-Diverse Orientation (UDO) mean = 31.47. Statistical tests were calculated on the adjusted means. ^b*n* = 82. ^c*n* = 21. ^d*n* = 71. ^e*n* = 61.

p > .05 using MANCOVA. No significant differences were found.

Table 4.16

Mean Comparisons of Leadership Perceptions from a Social Change and Social Justice Perspective by APA Ethnicity

| Item and Race | <i>M</i> | | <i>SD</i> | Paired Comparisons | |
|--|----------|-----------------------|-----------|--------------------|---|
| | Actual | Adjusted ^a | | | |
| Leaders should be most concerned about facilitating positive social change in the environment. | | | | | |
| Chinese/Taiwanese American ^b | 2.02 | 2.03 | 0.80 | | |
| Filipino American ^c | 2.10 | 2.11 | 0.94 | | |
| Indian American ^d | 1.76 | 1.77 | 0.67 | * | |
| Korean American ^e | 2.23 | 2.21 | 0.97 | * | |
| Leaders should spend more time addressing issues of social justice. | | | | | |
| Chinese/Taiwanese American ^b | 2.57 | 2.58 | 0.67 | | |
| Filipino American ^c | 2.62 | 2.64 | 0.74 | | |
| Indian American ^d | 2.35 | 2.37 | 0.80 | * | |
| Korean American ^e | 2.82 | 2.79 | 0.85 | * | |
| I think I can make a difference in my community. | | | | | |
| Chinese/Taiwanese American ^b | 1.99 | 0.71 | 1.99 | * | |
| Filipino American ^c | 2.43 | 2.45 | 0.87 | * | * |
| Indian American ^d | 2.00 | 2.19 | 0.89 | | * |
| Korean American ^e | 2.23 | 2.22 | 0.72 | | |

Note. Reported scores are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree).

^aAdjusted means are the estimated means based on the covariate: Universal-Diverse Orientation (UDO) mean = 31.47. Statistical tests were calculated on the adjusted means. ^b*n* = 82. ^c*n* = 21. ^d*n* = 71. ^e*n* = 61.

*Items in same column differ significantly at *p* < .05 using MANCOVA and Fisher's Least Significant Difference post hoc test.

differences among APAs by ethnicity on this variable. Based on significant differences, $F(3, 230) = 3.67, p < .05$, and an LSD post hoc test, it was determined that Indian Americans ($M = 2.37$) felt more strongly than Korean Americans ($M = 2.79$) that “leaders should spend more time addressing issues of social justice.”

Significant differences were found on the third variable in this cluster as well, $F(3, 230) = 2.75, p < .05$. Utilizing post hoc comparisons, it was found that Filipino Americans ($M = 2.45$) believed less strongly than both Chinese and Taiwanese Americans ($M = 1.99$) and Indian Americans ($M = 2.19$) that they could make a difference in the community (Table 4.16). Korean Americans ($M = 2.22$) also felt more strongly than Filipino Americans (and less than Chinese, Taiwanese, and Indian Americans) in making a difference, although these differences were not significant.

Leader Self-identification

Along the three perception variables that examined leader self-identification, there were no significant differences found among Asian Pacific American students by ethnicity (See Table 4.17 for mean comparisons among APA ethnic groups).

MANCOVA results revealed the following: “When I am with groups of people of different races, I am typically perceived to be the leader of the group,” $F(3, 230) = 0.53, p > .05$; “I do **not** relate to most common definitions of “leadership,” $F(3, 230) = 1.27, p > .05$; and “I feel comfortable being labeled the “leader” in a group setting,” $F(3, 230) = 0.91, p > .05$.

Table 4.17

Mean Comparisons of Perceptions of Leader Self-identification by APA Ethnicity

| Item and Ethnicity | <i>M</i> | | <i>SD</i> |
|---|----------|-----------------------|-----------|
| | Actual | Adjusted ^a | |
| When I am with groups of people of different races, I am typically perceived to be the leader of the group. | | | |
| Chinese/Taiwanese American ^b | 3.30 | 0.81 | 3.31 |
| Filipino American ^c | 3.14 | 0.79 | 3.16 |
| Indian American ^d | 3.15 | 0.84 | 3.17 |
| Korean American ^e | 3.20 | 0.91 | 3.17 |
| I do not relate to most common definitions of “leadership.” ^f | | | |
| Chinese/Taiwanese American ^b | 2.55 | 0.93 | 2.55 |
| Filipino American ^c | 2.48 | 0.75 | 2.49 |
| Indian American ^d | 2.80 | 0.98 | 2.81 |
| Korean American ^e | 2.66 | 0.89 | 2.64 |
| I feel comfortable being labeled the “leader” in a group setting. | | | |
| Chinese/Taiwanese American ^b | 2.61 | 2.61 | 0.99 |
| Filipino American ^c | 2.29 | 2.30 | 1.15 |
| Indian American ^d | 2.48 | 2.50 | 1.00 |
| Korean American ^e | 2.70 | 2.69 | 1.15 |

Note. Reported scores are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree).

^aAdjusted means are the estimated means based on the covariate: Universal-Diverse Orientation (UDO) mean = 31.47. Statistical tests were calculated on the adjusted means. ^b*n* = 82. ^c*n* = 21. ^d*n* = 71. ^e*n* = 61. ^fItem scores are reversed (i.e., 1 = Strongly Disagree, 2 = Agree, ... 5 = Strongly Agree).

p > .05 using MANCOVA. No significant differences were found.

Hypothesis 3: There are differences in APA perceptions toward leadership and leader self-identification in relation to their diversity awareness by gender

In this study, a one-way MANCOVA was utilized to test for gender differences in leadership perceptions among Asian Pacific American students ($N = 270$). Using the Wilks' Lambda criterion, $\lambda = .91$, $F(9, 250) = 6.64$, $p < .05$, it was found that there were significant differences in leadership perceptions based on gender. At the univariate level, APA men and women differed significantly on one leadership variable, which is discussed below (See Appendix O for all univariate test results).

Leadership and the Role of Culture

Based on the MANCOVA univariate test, $F(1, 258) = 13.18$, $p < .05$, significant gender differences were found on the variable related to effective leadership and cross-cultural skills. As Table 4.18 shows, Asian Pacific American women ($M = 1.77$) feel more strongly than APA men ($M = 2.07$) that a prerequisite to effective leadership is having cross-cultural skills.

No significant differences were found by gender on the other two leadership and culture variables: "In order to be a more effective leader, I need to learn about my own culture," $F(1, 258) = 2.71$, $p > .05$; and "Individuals from my racial/ethnic background are excellent leaders," $F(1, 258) = 0.23$, $p > .05$. (See Table 4.18 for gender means for these two items.)

Table 4.18

Mean Comparisons of Leadership Perceptions and the Role of Culture by APA Gender

| Item and Gender | <i>M</i> | | <i>SD</i> |
|---|----------|-----------------------|-----------|
| | Actual | Adjusted ^a | |
| A prerequisite to effective leadership is having cross-cultural skills. | | | |
| Female ^b | 1.73 | 1.77** | 0.65 |
| Male ^c | 2.11 | 2.07** | 0.76 |
| In order to be a more effective leader, I need to learn about my own culture. | | | |
| Female ^b | 2.14 | 2.18 | 0.83 |
| Male ^c | 2.39 | 2.35 | 0.93 |
| Individuals from my racial/ethnic background are excellent leaders. | | | |
| Female ^b | 2.77 | 2.78 | 0.93 |
| Male ^c | 2.74 | 2.73 | 0.93 |

Note. Reported scores are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree).

^aAdjusted means are the estimated means based on the covariate: Universal-Diverse Orientation (UDO) mean = 31.47. Statistical tests were calculated on the adjusted means. ^b*n* = 133. ^c*n* = 128.

***p* < .01 using MANCOVA.

Leadership from a Social Change and Social Justice Perspective

Based on MANCOVA results, no significant gender differences were found among APA students on the three variables related to social change and social justice: “Leaders should be most concerned about facilitating positive social change in the environment,” $F(1, 258) = 0.52, p > .05$; “Leaders should spend more time addressing issues of social justice,” $F(1, 258) = 0.22, p > .05$; and “I think I can make a difference in my community,” $F(1, 258) = 3.67, p > .05$. It should be noted that although not significant ($p = .06$), APA men ($M = 2.00$) believed more strongly than women ($M = 2.18$) that they can make a difference in the community; because these differences lacked significance, they should be interpreted only for exploratory purposes (Table 4.19).

Leader Self-identification

No significant differences were found on all three items in the leader self-identification cluster: “When I am with groups of people of different races, I am typically perceived to be the leader of the group,” $F(1, 258) = 0.52, p > .05$; “I do **not** relate to most common definitions of “leadership,” $F(1, 258) = 0.96, p > .05$; and “I feel comfortable being labeled the “leader” in a group setting,” $F(1, 258) = 2.63, p > .05$. Table 4.20 shows the gender means for these three leader self-identification variables.

Table 4.19

Mean Comparisons of Leadership Perceptions from a Social Change and Social Justice Perspective by APA Gender

| Item and Gender | <i>M</i> | | <i>SD</i> |
|--|----------|-----------------------|-----------|
| | Actual | Adjusted ^a | |
| Leaders should be most concerned about facilitating positive social change in the environment. | | | |
| Female ^b | 2.00 | 2.03 | 0.84 |
| Male ^c | 1.98 | 1.95 | 0.83 |
| Leaders should spend more time addressing issues of social justice. | | | |
| Female ^b | 2.57 | 2.61 | 0.80 |
| Male ^c | 2.60 | 2.56 | 0.77 |
| I think I can make a difference in my community. | | | |
| Female ^b | 2.14 | 2.18 ⁺ | 0.74 |
| Male ^c | 2.05 | 2.00 ⁺ | 0.83 |

Note. Reported scores are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree).

^aAdjusted means are the estimated means based on the covariate: Universal-Diverse Orientation (UDO) mean = 31.47. Statistical tests were calculated on the adjusted means. ^b*n* = 133. ^c*n* = 128.

p > .05 using MANCOVA. No significant differences were found on these items.

⁺Differences were found at *p* = .06, but not significant.

Table 4.20

Mean Comparisons of Perceptions of Leader Self-identification by APA Gender

| Item and Gender | <i>M</i> | | <i>SD</i> |
|---|----------|-----------------------|-----------|
| | Actual | Adjusted ^a | |
| When I am with groups of people of different races, I am typically perceived to be the leader of the group. | | | |
| Female ^b | 3.23 | 3.26 | 0.82 |
| Male ^c | 3.21 | 3.18 | 0.88 |
| I do not relate to most common definitions of “leadership.” ^d | | | |
| Female ^b | 2.59 | 2.61 | 0.97 |
| Male ^c | 2.74 | 2.73 | 0.92 |
| I feel comfortable being labeled the “leader” in a group setting. | | | |
| Female ^b | 2.65 | 2.68 | 1.08 |
| Male ^c | 2.50 | 2.47 | 1.00 |

Note. Reported scores are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree).

^aAdjusted means are the estimated means based on the covariate: Universal-Diverse Orientation (UDO) mean = 31.47. Statistical tests were calculated on the adjusted means. ^b*n* = 133. ^c*n* = 128. ^dItem scores are reversed (i.e., 1 = Strongly Disagree, 2 = Agree, ... 5 = Strongly Agree).

p > .05 using MANCOVA. No significant differences were found on these items.

Summary

On all three research questions for this study on which multivariate analyses of covariance (MANCOVAs) were conducted, significant differences were found by race among first-year students ($N = 1964$) as well as by ethnicity and gender among APAs ($N = 270$). Universal-Diverse Orientation (UDO) (Fuentes et al., 2000), a scale that measured diversity awareness, acted as a covariate on all MANCOVA statistical tests. Post hoc comparisons (Fisher's Least Significant Difference) were used to examine differences between paired groups on significantly different univariate variables.

In terms of race, significant differences were found among all leadership attitudes variables in the *leadership and the role of culture* as well as *leader self-identification* clusters. Specifically, White/Caucasian students felt less strongly than all other races in the importance of cross-cultural skills and learning about one's own culture. Relative to the other racial groups, Black students agreed more with the impression that individuals from one's own racial/ethnic background were excellent leaders; on this same variable, APAs felt less strongly — as compared to Whites — about leaders from their cultural background. Asian Pacific Americans did not believe as strongly as Black/African Americans, Latina(o)/Hispanics or White/Caucasians in perceiving themselves as leaders in diverse settings, relating with common definitions of leadership, and identifying with the leader label. No significant differences were found among the three variables in the *social change and social justice* cluster.

Among Asian Pacific American students, significant differences were found among variables in the *social change and social justice* content area. Indian Americans

believed more strongly than Korean Americans in the importance of connecting social change and social justice with the leader role. Also, Filipino Americans felt less strongly than both Chinese/Taiwanese Americans and Indian Americans in feeling that they can make a difference in their communities. There were no significant differences found among Asian Pacific American ethnic groups on variables in the *leadership and the role of culture* as well as *leader self-identification* clusters.

APA women believed more strongly than men in the importance of cross-cultural skills as necessary for effective leadership. However, there were no other significant differences found between APA men and women leadership attitudes, based on MANCOVA results. In terms of community change, APA women were marginally — but not significantly ($p = .06$) — more likely than men to feel that they can make a difference; this finding should only be interpreted for exploratory purposes.

Results from *t*-test comparisons on the dependent variable items yielded significant differences on nearly all the means differences for first-year students, APAs, and non-APAs. Consequently, the rank ordered lists of items revealed a practically significant measure of relative agreement for the leadership variables for each of the groups.

Lastly, based on analyses of variance (ANOVAs), significant differences were found in scores on the UDO covariate (i.e., intervening variable). White/Caucasian students had the lowest diversity awareness when compared to all students of color (i.e., Asian Pacific Americans, Black/African Americans, and Latina(o)/Hispanics); no significant differences were found among APAs, Blacks, and Latinas/os in their UDO scores. Results from an ANOVA showed no significant differences among ethnic groups

on diversity orientation. On the other hand, compared with APA men, women had a significantly higher level of diversity awareness. Regardless of these statistically significant differences on UDO, however, findings from the three main MANCOVAs revealed that when controlling for diversity awareness as an intervening variable, there were numerous differences related to social group positions.

CHAPTER FIVE

Discussion

This research study was designed in order to understand the racial, ethnic, and gender differences in perceptions of leadership and leader self-identification that may exist among Asian Pacific American college students and in relation to students of other racial backgrounds, when diversity awareness is taken into account. This chapter discusses the conclusions and implications for findings reported in the previous chapter. The material below is organized by the clustering of variables based on their content: *Leadership and the Role of Culture*; *Leadership from a Social Change and Social Justice Perspective*; and *Self-Identification with the Leader Label*. Within each subsection, more discussion is devoted to commenting on the results related to each sample, that is, first-year students by race as well as APA students by ethnicity and gender. Also within this section are implications for theory, practice, and policy. Lastly, limitations to the study are discussed with recommendations for future research included.

Leadership and the Role of Culture

First-year Students by Race

As summarized in Table 5.1 below, White/Caucasian students have the least interest among the four racial groups in this study in the role that culture plays in effective leadership — either as a requisite skill set or as part of their own self-reflection when in the leader role. Since this result was found when controlling for the influence of diversity awareness on the leadership variables, this finding validates the differences that exist between White/Caucasians and people of color in relation to the relevance of culture

Table 5.1

Summary of Differences on Leadership and the Role of Culture by Race

| Leadership Variable | <i>M</i> | Significant Differences ^a |
|----------------------------------|----------|--------------------------------------|
| Having cross-cultural skills | 2.04 | B L A > W |
| Learn about my own culture | 2.34 | B L A > W |
| From my racial/ethnic background | 2.51 | B > L ; B > W > A |

Note. *N* = 1964. Means are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree). A = Asian Pacific Americans (*n* = 270); B = Black/African Americans (*n* = 193); L = Latina(o)/Hispanics (*n* = 92); W = White/Caucasians (*n* = 1409). > = more significantly agree; groups ordered by means from left (more agree) to right (less agree).

^aAll comparisons were significant at *p* < .05 using MANCOVA and Fisher's Least Significant Difference post hoc tests.

in leadership. This result is altogether not surprising, given that while increased structural diversity (i.e., demographic numbers) may reflect progress (Hurtado et al., 1989, 1999; Rendón & Hope, 1996), there are still differing levels of perspectives on the role of culture as central to one's experience in college (Ancis et al., 2000; Tan, 1996), and indeed, in relation to leadership (Balón, 2003; Liang et al., 2002; Martinez-Cosio, 1996).

Specifically related to APAs, their perceptions are not statistically different from those of other racial groups, except White/Caucasians, indicating that at least on these issues, APAs have some shared experiences with other students of color that are not in common with White students. These results are consistent with research that reflects the experience of APAs — like that of other groups of color — characterized by seeking cultural support systems, learning about one's historical roots, and developing survival

skills in reaction to racism (Ancis et al. 2000; Kohatsu & Sedlacek, 1990; Martinez-Cosio, 1996; Tan, 1996).

On the UDO scores, it was found that White/Caucasians ($M = 32.11$) are significantly lower in their overall diversity awareness than that of all other students of color: Latina(o)/Hispanics ($M = 30.95$), Black/African Americans ($M = 31.32$), and Asian Pacific Americans ($M = 31.47$). Since the MANCOVA test is designed to control for this diversity awareness factor in assessing differences in leadership perceptions related to the role of culture, it is particularly interesting that White students continue to remain significantly different from the same student of color groups on the two variables that address the importance for cross-cultural skills and learning about one's own culture in developing effective leadership. This seems to strengthen the conclusion that the UDO's measure of diversity awareness does not fully capture dynamics related to racial differences that may not have been controlled for in this study. For instance, while the UDO scale evaluates the level of sensitivity and comfort with differences, it stops short of substantively observing the role of discrimination, racism, and other systematic oppression directly or indirectly (in terms of racism's contribution to diversity orientation). Indeed, there may be another set of factors not examined in this study — perhaps constructs related to racial discrimination and oppression — that are impacting the concurrent significance in differences in both the UDO and the two culturally related leadership variables by race.

Asian Pacific Americans, however, are less likely than Blacks and Whites in perceiving members from their racial/ethnic background as “excellent leaders.” This finding may be explained by Leadership Categorization Theory (Lord et al., 1984; Lord

et al., 1982), which connects the relationship between one's cognitively stored schemas of who are "effective" or "excellent" leaders to self-identification with the effective leader role. On this variable, it is evident that in comparison to Blacks and Whites, APAs do not have positively constructed schemas of their own cultural members as excellent leaders. There is some indication that the perceived lack of excellent leaders from an APA racial/ethnic background may be due to some internalized cognitions (APAWLI, 2000; Espiritu, 1997; Hune, 1997; Hune & Chan, 1997) that have categorized APAs as poor, or at least not excellent, leaders. Indeed, these results may indicate that APAs are socialized and rewarded to assimilate into Western culture (Berry, 1980) or reject Asian values altogether (Sue & Sue, 1971).

Certainly, the source of some of these negative perceptions may come from dominant cultural images like the "model minority" or "perfidious foreigner." While the leadership literature does not comment directly on this issue, the media has published stories that reinforce the discomfort with Asian Pacific Americans serving in a leadership role (ABCNews.com, 2001). Lastly, a vexing explanation may be found in the cultural disconnections between the real-life APA schema manifested in commonly shared Asian-based values and the idealized "leader" prototypes that operationalize into typically Western cultural traits and behavioral patterns (Tables 2.1, 2.2). It would also appear that instead of reconstructing the "excellent leader" notion to fit their own purposes, APAs might define "excellent leaders" narrowly in the traditional Western sense that privileges these idealized traits (Balón, 2003; Liu & Sedlacek, 1999). Again, this might be reflective of young, inexperienced students; however, in controlling for diversity awareness on this question, it seems that APAs as a social group have internalized some of the

manufactured and reinforced negative images that can alter one's self-perceptions (APAWLI, 2000; Espiritu, 1997; Hune, 1997; Hune & Chan, 1997).

On the other hand, Blacks were the most likely racial group to categorize members of their cultural background as excellent leaders. Following the leadership categorization framework, it would seem that Blacks have more positive schema associated with their definitions of leadership, due in part to the public appreciation and celebration of past leaders who have embodied struggle and success against racism in the United States. One of the country's most revered leaders, Martin Luther King, Jr., for example, has a federal holiday in honor of his struggle and arguably the leadership qualities that he represents (e.g., direct challenge to social injustice; impact of meaningful difference in the community). Numerous other Black/African American heroes and leaders are easily identified which would likely help facilitate the positive construction of schema for ideal leaders from one's own background. Thus, it may seem that visible role models can play a critical role in shaping one's perceptions. Lastly, it is not tested here, but perhaps the idea of leadership may be constructed differently for Black/African Americans that reflects more culturally sensitive schemata for Black leadership (Davis, 1982; Dellums, 1993; Gordon, 2000; Keiser, 1997; Perkins, 2001; Walters & Smith, 1999; Walters & Johnson, 2000).

Asian Pacific Americans by Ethnicity and Gender

Even as APAs share some similar perceptions with other people of color — and differ from that of White/Caucasians — there are no significant differences among Chinese/Taiwanese, Filipino, Indian, and Korean Americans on these culture-related variables, when APA ethnicity is considered and the variance of diversity awareness is

controlled. This finding combined with the perceptual differences found at the race level may reflect that APAs as a group deemphasize the importance of ethnic culture — as different from an Asian Pacific American culture — when approaching the concepts within and meanings behind leadership. Because of the need to address issues of discrimination and racism, APAs may be forced to relate to their pan-ethnic APA identity before invoking any dimensions of ethnic identity (Espiritu, 1992; Lowe, 1994; Kohatsu & Sedlacek, 1990).

In terms of gender among APA students, however, while APA women and men do not differ on their views toward the role of culture in one's own leadership effectiveness, APA women are more likely than APA men to believe that cross-cultural skills are a prerequisite for effective leadership. Controlling for the fact that self-identified APA females have higher levels of self-awareness of diversity than that of APA males, this finding reinforces the fact that APA women may define effective leadership (to require relational skills like cross-cultural awareness) more broadly than APA men who view the role from a more traditional perspective (APAWLI, 2000; Liu and Sedlacek, 1999). Furthermore, this outcome provides some evidence that leadership perceptions may be based on one's gender-related social group positions.

Interestingly, in analyses that did **not** control for diversity awareness, there are differences by gender on the central importance in learning about one's own culture in order to be an effective leader (Appendix L.2). While these results should be viewed cautiously because of the possibility for Type I (i.e., false rejection) error, it was found that APA women ($M = 2.14$, $SD = .83$) are more likely than men ($M = 2.39$, $SD = .93$) to perceive that one's effectiveness as a leader depends on learning about one's own culture,

based on MANOVA, $F(1, 259) = 5.17, p = .02$. Consequently, one interpretation of these findings may be that diversity awareness may serve as a significant intervening variable along these apparent gender differences. Results on these culture-related perception variables seem to indicate a significant relationship between gender among APAs and their views toward the interconnectedness between effective leadership and culture in relation to one's diversity awareness. Once again, this may be due in part to broader conceptualizations of leadership that APA women have as compared to those of APA men (APAWLI, 2000; Liu & Sedlacek, 1999).

Leadership from a Social Change and Social Justice Perspective

First-year Students by Race

When differences by diversity awareness are taken into account, the lack of significant differences among the racial groups on leadership variables related to social change and social justice indicate that there may be less disagreement with the content, purposes, and personal actions related to leadership (Table 5.2). Given that the items in this cluster are more outcome-oriented in nature than the attitudinal items of the culture role and self-identification clusters, this finding may show some increased awareness among all first-year students of the potential of leadership as a vehicle for social change (Astin, 1993; HERI, 1996) Martinez-Cosio, 1996). APA college students are more interested in finding ways to connect with non-profit organizations and community service (Nguyen, 1998), which may be representative of a growing national movement, particularly among first-year students (Astin, 1993). Contemporary models, too, reflect

Table 5.2

Summary of Differences on Leadership from a Social Change and Social Justice Perspective by Race

| Leadership Variable | <i>M</i> | Group Differences |
|-------------------------------------|----------|----------------------|
| Facilitating positive social change | 2.03 | — |
| Addressing issues of social justice | 2.60 | — |
| Make difference in my community | 2.08 | B W > A ⁺ |

Note. *N* = 1964. Means are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree). A = Asian Pacific Americans (*n* = 270); B = Black/African Americans (*n* = 193); L = Latina(o)/Hispanics (*n* = 92); W = White/Caucasians (*n* = 1409). > = more significantly agree; groups ordered by means from left (more agree) to right (less agree).

⁺Comparisons were insignificant at *p* = .11 using MANCOVA. However, Fisher's Least Significant Difference post hoc test showed marginally significant differences between groups at *p* < .05.

this shift to address both the purpose for leadership (Burns, 1978; Komives et al., 1998) and the importance of connecting with a social cause or movement (Greenleaf, 1977; Wei, 1993); for example, the Higher Education Research Institute's (1996) Social Change Model emphasizes its *citizenship* value at the societal level as important to the leadership process. However, APAs did report that they are less likely than both Black and White students to feel that they can make a difference in their community, although this result should be carefully interpreted because of the marginal statistical outcome.

Nevertheless, for all groups, it is not clear as to how each of the racial groups may view the nature of social change and social justice. For instance, research has shown that even in the presence of clearly grounded definitions of "social justice," individuals have differing understandings of this construct (Chizhik & Chizhik, 2002), in terms of: breadth

(e.g., all oppressions, single issues); problematization of the issues (e.g., political vs. economic, advantaged/disadvantaged vs. reverse discrimination); and conceptualization of action (e.g., individual vs. institutional, public vs. private, awareness vs. behavior). Furthermore, while “making a difference” may reference one’s own confidence level, it is possible that respondents may have perceived leaders “addressing social justice” and “facilitating social change” as different than themselves; that is, if they identified with being a non-leader when contextualizing these variables, then they may have treated these items as if to respond in a general sense about some anonymous leader’s view towards social change. Regardless of whom the student categorized as the referent in the social change and social justice items, however, these findings indicate some shared attitudinal agreement overall by racial group in relation to the purposes of leadership.

In terms of the effect of UDO, significant differences on these three variables — unlike the outcomes from the MANCOVA tests — resulting from a multivariate analysis of variance (MANOVA) reveal the intervening nature of diversity awareness upon leadership perceptions related to social justice and social change (Table 5.3) (See Appendix P for MANOVA mean comparisons). This outcome compares favorably with existing literature on the benefits of diversity awareness programs in college for all students, inclusive of those in traditional positions of social power and race privilege (i.e., White students) (Arminio, 1993; Sedlacek, 2004; Hurtado et al., 1999). Evidently, this analysis may indicate that if diversity awareness programs are targeted to those with lower levels of awareness, then this alone would have a positive effect towards equalizing group beliefs on the role of leadership and social change and social justice.

Table 5.3

Summary of MANOVA Differences (without UDO Covariate) on Leadership from a Social Change and Social Justice Perspective by Race

| Leadership Variable | <i>M</i> | Significant Differences ^a |
|--|----------|--------------------------------------|
| Facilitating positive social change ^b | 2.05 | L A B > W |
| Addressing issues of social justice ^c | 2.56 | L B > W |
| Make difference in my community ^d | 2.03 | B > W A |

Note. *N* = 1964. Means are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree). A = Asian Pacific Americans (*n* = 270); B = Black/African Americans (*n* = 193); L = Latina(o)/Hispanics (*n* = 92); W = White/Caucasians (*n* = 1409). > = more significantly agree; groups ordered by means from left (more agree) to right (less agree).

^aAll comparisons were significant at *p* < .05 using MANOVA and Fisher's Least Significant Difference post hoc tests. ^b*F* (3, 1960) = 5.25, *p* = .00. ^c*F* (3, 1960) = 2.89, *p* = .03. ^d*F* (3, 1960) = 2.98, *p* = .03.

Asian Pacific Americans by Ethnicity and Gender

Unlike the race comparisons, differences among APAs were found by ethnicity and gender (Table 5.4). While both Chinese/Taiwanese Americans and Filipino Americans do not differ significantly from all other APA ethnic groups, Indian Americans feel more strongly than Korean Americans that leadership should be viewed from a social justice perspective and for the purpose of facilitating positive social change. Relative to Korean Americans, recent Indian American immigrants tend to be college educated (and aware of unjust social systems), established economically, and exposed to historical examples of public leaders from India who exemplify leadership from a social change perspective. For instance, Mohandas Gandhi comes to mind as the prototypical self-determined leader for challenging the rampant social injustices of colonialist

Table 5.4

Summary of Differences on Leadership from a Social Change and Social Justice Perspective by APA Ethnicity and Gender

| Leadership Variable | <i>M</i> | Group Differences ^a |
|-------------------------------------|----------|--------------------------------|
| Facilitating positive social change | 2.02 | I > K |
| Addressing issues of social justice | 2.63 | I > K |
| Make difference in my community | 2.16 | C I > F ; M > W ⁺ |

Note. *N* = 270. Means are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree). C = Chinese and Taiwanese Americans (*n* = 82); F = Filipino Americans (*n* = 21); I = Indian Americans (*n* = 71); K = Korean Americans (*n* = 61); M = APA men (*n* = 128); W = APA women (*n* = 133). > = more significantly agree; groups ordered by means from left (more agree) to right (less agree).

^a*p* < .05 using MANCOVA and Fisher's Least Significant Difference post hoc tests, unless noted.

⁺Comparisons were insignificant at *p* = .06 using MANCOVA. However, Fisher's Least Significant Difference post hoc test showed marginally significant differences between groups at *p* < .05.

empires. Indeed, Gandhi's image as a national hero and spiritually centered emblem of the anti-British movement has often been cited as an inspiration for Martin Luther King, Jr., perhaps the most central figure in social change leadership in United States history (Sapre & Ranade, 2001). So, it would not be surprising that Indian Americans may construct a view of leadership that places social change as a centerpiece to their collective approach. On the other hand, Korean Americans have a more recent immigration pattern that is driven mostly by economic opportunity and prosperity, rather than for political reasons. For Korean Americans, the cultural values of self-determination and familial respect rooted in Confucianism are influential factors that helped build numerous independent businesses and Korean related enterprises (Cao & Novas, 1996). Despite

these familial influences, Gloria and Ho (2003) found that Korean American students have relatively lower self-perceptions of familial support as well as social support from friends when compared with other Asian American undergraduates. These perceptions might indicate a lack of community support that invokes more individualistic motivations that encourage entrepreneurial patterns and concurrently deemphasizes communitarian values that prompt social change behaviors. Taken further, Korean Americans who have internalized the “model minority” myth might not feel compelled to challenge an unjust social/cultural system that may benefit them economically (i.e., individually).

Additionally, Korean Americans are connected to a history in Korea that is characterized by political conflict and a history in the United States that has headlined inter-racial clashes with African American communities in New York City and Los Angeles (Cao & Novas, 1996). Unlike Indian Americans, there are few familiar examples of Korea/Korean American leaders who employed social justice or social change on a visible grand scale, which might be a contributory reason as to why there is less emphasis on social change in constructions of leadership. Indeed, issues of family, religion, and economic advancement may be key to the cognitive schema for leadership from a Korean American perspective.

Filipino Americans are less likely than both Chinese/Taiwanese Americans and Indian Americans to feel that they can make a difference in their community. This sense of not feeling capable to effect change may be rooted in the colonialism experienced by native Filipinos and then later in the United States as Filipino Americans who were subjected to ongoing institutional racism and subsequent economic challenges (Cordova, 1983). Research also indicates that Filipino Americans have generally positive self-

concepts around familial support and mentorship (Gloria & Ho, 2003), which might indicate a sense of comfort in their community as well as a concomitant reinforcement and acceptance of rigid familial roles (Root, 1998). Thus, if Filipino Americans integrate family experiences into their prototypes and expectations for leadership behaviors, they may not feel as empowered to exert positive changes in the community perhaps because they do not see themselves in the strictly defined role of “change agent,” or they do not see the need for making this difference within what might be perceived as a supportive, harmonious community.

In terms of gender, Asian Pacific American men believe more strongly that they are more empowered than APA women to make a difference in their community. While this result may not be an indication of competency or effectiveness in social change, this sense of confidence certainly seems consistent with patriarchal attitudes and practices, where males dominate decision-making in most Asian cultural systems (Root, 1998). In their study of gender differences in APA leadership, Liu and Sedlacek (1999) found that APA women were more likely than APA men to believe that they “do not have the skills to be a leader,” which appears to share some consistency with the gender difference in this study. Their study also found that APA women had significantly more interest in the role of social change (e.g., volunteerism and campus activism) in leadership than APA men. In this study, no gender differences were found among APAs on the variables that measured the role of social change or social justice as central to leadership.

Self-Identification with the Leader Label

First-year Students by Race

As depicted in Table 5.5 below, the leader label is least agreeable to APAs on all three variables in this cluster. Although people of color may experience leadership in different ways (Arminio et al., 2000), APAs are invariably the one racial group that has the most difficulty with categorizing themselves in the leader role — whether it be in diverse groups, groups that are not defined, or a general disconnect with how leadership is commonly defined. These findings seem to be consistent with the negative feelings APAs have about identifying members of their own racial/ethnic background (Table 5.1). For similar reasons, APAs again may be internalizing the negative schema associated with individuals from their own groups placed in traditional positional leadership roles

Table 5.5

Summary of Significant Differences on Leader Self-identification by Race

| Leadership Variable | <i>M</i> | Significant Differences ^a |
|---|----------|--------------------------------------|
| Different races...perceived leader | 3.14 | B L > A W |
| Common definitions of leadership ^b | 2.51 | W B > A |
| Comfortable being labeled “leader” | 2.28 | B L W > A |

Note. *N* = 1964. Means are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree). A = Asian Pacific Americans (*n* = 270); B = Black/African Americans (*n* = 193); L = Latina(o)/Hispanics (*n* = 92); W = White/Caucasians (*n* = 1409). > = more significantly agree; groups ordered by means from left (more agree) to right (less agree).

^aAll comparisons were significant at *p* < .05 using MANCOVA and Fisher’s Least Significant Difference post hoc tests. ^bScores were reversed. > = more disagree with “I do **not** relate to common definitions of leadership.”

(e.g., president, club officer) as well as in emergent leaders who are called upon informally to assume leadership tasks.

As the application of Leadership Categorization Theory suggests, APA students' conceptualization of their leader role schemas are not coinciding as well as that of other racial groups in agreeing and envisioning one's self-identification with the leader role. Thus, these relatively negative self-identification perceptions seem to point to a form of marginalization that is directly related to their social group position; that is, apparent vast cultural differences and internalized negative images (e.g., perfidious foreigner) may have much to do with how APAs label themselves as leaders. No empirical research has thus far substantively addressed this phenomenon of out-group self-perception in leadership, although there are parallel arguments that comment on the socio-cultural alienation of APAs from being American (perfidious foreigner image) (Lowe, 1994; Wu, 1996, 2002) and cultural disconnection that can lead to alienation from services (Root, 1998; Sue, 1998) as well as alienation from leadership and business practices (Ancis et al., 2000; Balón, 2003; Hampden-Turner & Trompenaars, 1997).

It is possible that due to this cultural marginalization from leadership, APAs may be less eager to participate in mainstream organizations in the same ways as other racial groups (Liu & Sedlacek, 1999); may be less interested in actively seeking out traditional positional leadership roles; or may not thrive in group project teams that are of mixed racial groups. To cope with this marginalization, APAs may employ coping strategies that either avoids the conflict or redirects their investment and subsequent involvement, as it is represented in formal leadership settings. Nevertheless, because Asian Pacific Americans are no different than other groups in the overall agreement of leadership from

a social justice and social change perspective, APAs will likely find different avenues to pursue these interests. Depending on one's status of racial and ethnic identity development (Arminio, 1993; Wang et al., 1992), APAs may find these support systems in APA culturally specific groups, some of which are politically oriented but may have social and cultural benefits as well (Rhoads et al., 2002); or, APAs may turn to religious, social, or community organizations as ways to find selected means for "making a difference," especially if the method of social change is clearly defined and specific versus ambiguous (Sue, 1998; Root, 1998).

The cautiously interpreted finding that APAs are less likely than both Black/African Americans and White/Caucasians to feel that they can make a difference in their community might be due in part to these results on leader self-identification. Since APAs feel culturally marginalized from the leader role, they may also be concurrently less empowered to enact change in communities. If indeed the cultural marginalization that APAs experience in leader roles is based in internalized negative images (e.g. perfidious/perpetual foreigner), then perhaps what is required is the establishment of safe spaces (e.g., APA-specific settings). Regardless, the facilitation of culturally sensitive (i.e., same race) environments may also help address the cultural disconnections by encouraging group members to gain collective awareness, organize strategies, and develop simulated leader role scenarios (Balón, 2003).

Asian Pacific Americans by Ethnicity and Gender

Among APA students, there are no differences in perceptions along these variables related to leader self-identification. In relation to the differences that exist by

race, these findings on self-categorization seem to accentuate the racial differences more greatly than differences at the within-APA ethnicity or gender levels.

It is interesting that at the racial group level, there was such consistency with how APAs view themselves so negatively in the formal leader role. At the same time, the minimal differences at both the gender and ethnicity level seems to point out that the race-level dynamics may overwhelm any potential differences within-group. Or, seen in a different way, it could be that in response to these specific variables on self-identification, APAs are reminded of the essentialist stereotypes that cast them as “perfidious foreigners,” and consequently, are triggered to deemphasize their other social identities (e.g., ethnicity and gender). This appears to be consistent with Root’s (1998) analysis of the tensions faced by APA women within patriarchal family units that simultaneously serve as the main support system for handling racism in society.

Implications of Research Findings

Below are some implications of findings for theories, practices, and policies that may impact APA students and first-year populations in college.

Implications for Theory

Leadership Categorization Theory. The theory proposed by Lord and his associates (1982, 1984) has revived the attention to trait-based theories in the growing movement towards non-hierarchical leadership and leadership emergence (Gershenoff, 2003). Although theorists have validated the utility of Leadership Categorization Theory (Cronshaw & Lord, 1987; Fielding & Hogg, 1997; Gershenoff, 2003; Palich & Hom, 1992; Romero, 2001), the theory’s emphasis on individual trait leader categorization

tends to deemphasize group level factors such as power status (Palich & Hom, 1992) and social identity (Fielding & Hogg, 1997; Hogg & van Knippenberg, 2003). As this study illuminated, there is a need to explore how individually constructed schemas connect with group level dynamics such as social group positions, intersecting identities, and group-level discrimination.

What was not fully determined in this study was the extent to which context shaped one's schemas and therefore, one's set of perceptions. It was not clear to what extent, for instance, students responded to some of the generalized attitudinal items (e.g., "a requisite to effective leadership...having cross-cultural skills") as leaders themselves or in imagining others as leaders, or even as followers. In fairness to Lord and his associates (1982), the theory is more complex than it has been represented in this study; furthermore, this study did not test the Leadership Categorization Theory as articulated by Lord et al. and based on Rosch's (1978) Object Categorization Theory. The study here points to the future consideration of the social and cultural contexts in utilizing this framework.

As the leadership field moves toward the study of cultural perspectives and social group positions, there are few studies that examine the phenomenon of social identity and how it relates to leadership development and leadership categorization (Hogg & van Knippenberg, 2003). For example, as this study suggests, research could begin to better understand the role of social identity-based power and privilege as factors in leadership attribution and categorization. Linkages can be made to traditional sources of power in leadership (French & Raven, 1959) and the consequential influences upon non-

hierarchical leadership and leader emergence (Gershenoff, 2003; Gershenoff & Foti, 2003; Palich & Hom, 1992).

Despite the advances made by Lord, his associates and others, the leadership categorization framework remains a trait-focused leader-centric approach that may intuitively run counter to the emergent leadership-as-process perspectives in contemporary leadership theory. In much the same pattern that situational approaches of the 1940s and 1950s began to extend the leader-focused trait theories that preceded them, there is direct relevance for the leadership categorization approach today as theories become more group-focused, informally based, and continually influenced by Burns' (1978) charismatic-oriented transformational leadership model (Rost, 1991). The sociocultural aspects of leadership categorization have the potential to be the linkage between the "neo-industrial" formal role-based approaches and the new emergent group level approaches. In this sense, the role of culture — particularly the influence of collectivistic values and behaviors that help define the social context — is critical to understanding how leader prototypes are defined by many different cultures. The process of categorizing the "leader" and the "leadership process" then might be tied to a practice of defining cultural norms and expectations for a specific group environment.

In some ways, the categorization model is appropriate for APAs, especially the ethnic groups that seem culturally comfortable with explicit role definition and established patterns for communication and relationships (Chew & Ogi, 1987; Sue, 1998), as may the East Asian groups (e.g., Chinese/Taiwanese, Japanese, Korean Americans). The model becomes problematic when the formal leader — whether APA or not — employs traditionally Western behaviors which in turn, entrench the prevailing old

school schemas and effectively reinforce APA self-perceptions that they do not self-identify with these positions, as this study found on several variables. Consequently, APAs can benefit from this model when leaders are conscious of these Eastern-Western schema dynamics and when leader roles are defined but equally distributed among the “followers.” Shared leadership roles may negate the expectation to assume one narrowly formed leader schema. APA men and women and across the various ethnicities have fewer differences that could be explained through this theory than at the race level. Due partly to a storied cultural history of prominent social change leaders (Sapre & Ranade, 2001), Indian Americans may have unique expectations for who and how leadership should be exhibited, which could give rise to conflicts. This might be an area for future exploration with this theory, that is, how clashes in perceptual schemas are addressed.

Positionality Theory and Intersectional Analysis. The use of an intersectional analysis (Crenshaw, 1991; McCann & Kim, 2003; Weber, 1991) has advanced the approach of Positionality Theory (Alcoff, 1989) in leadership perceptions research. The intersectional approach (Weber, 1991) allows for complexities to emerge that one-dimensional frameworks are lacking. More attention should be given to this theoretical approach as practical methodological tool for making sense of how one’s multiple interconnected positions shape one’s perceptions and experiences (Espiritu, 1997).

Universal-Diverse Orientation. In this study, the UDO was an effective covariate helping to explain some of the differences found on the leadership perceptions, notably on the “social change” cluster of variables. The UDO scale may have some correlation with racial identity levels, but it seems that combined use of racial identity and/or

acculturation scales with the UDO may more accurately capture any mediating effects that the UDO did not help explain (e.g., “culture” variable cluster).

Leadership Theory. The findings of this study also have major implications for leadership development theory. While there has been considerable attention to view leadership development as a process that necessitates meaningful relationships (Komives et al., 1998) or as a guide for facilitating social change in a global community (HERI, 1996), the role of culture has been greatly underestimated in the applications of the numerous emergent “post-industrial” theories. This is not to say that culture awareness or inclusiveness is not valued generally among the post-industrial approaches; on the contrary, these theories have brought more attention to the importance of culture than in any other era of leadership theory. An example: The Social Change Model of Leadership may be constructed and interpreted differently by APAs more than other groups, given the results of this research. One difference may be that because of a collectivist orientation (Balón, 2003; Hune 1997; Sue 1998; Yeh & Huang, 1996) or social justice values (Rhoads et al., 2002; Yee, 2001), APAs may place greater importance on the model’s group level values (*collaboration, common purpose, controversy with civility*) or societal level values (*citizenship*) before the individual level values (*consciousness of self, community, congruence*). This APA (cultural) approach to this model would be consistent with newer approaches to college student development for APAs (Kodama et al., 2002) that emphasize group-level and external influences as mediating factors to (individual-level) identity development.

Implications for Practice

Kodama et al. (2002) introduced the blueprint for conceptualizing how external influences are central to their critique of traditional psychosocial development theory for Asian American students. This fresh thinking which layers a cultural application onto mainstream identity development joins with other researchers who call for understanding leadership development through the lenses of cultural and racial identity awareness frameworks (Arminio, 1993; Balón, 2003). This is only a starting point, however.

Research has documented and contemporary leadership theories are emphasizing the importance of cultural competencies as critical for effective leadership. Based on the results of this study, increased diversity awareness may facilitate and/or reinforce the importance of positive social change and cultural skills in effective leadership, especially with White/Caucasian students. Therefore, college student affairs practitioners and faculty members should make intentional efforts to develop leadership programs and curricula approaches that facilitate comfort and awareness of racial and ethnic diversity, as reflected in the Universal-Diverse Orientation scale. For example, guest speakers and instructors from diverse backgrounds can help add different perspectives to key program elements. In many cases, this can only begin with formal programs and courses reflecting diversity (e.g., race, ethnicity, and gender diversity, as this study confirms) among the student participants. As such, programs should pay attention to practicing inclusive recruitment and marketing methods of leadership programs.

More attention also should be given to the ways in which leadership curricula and programs are organized for diverse students, and particularly APAs. Since APAs relate less than all other racial groups to common definitions of leadership or hardly identify

themselves with the leader label, it is critically important for staff and faculty to consider broad approaches to leadership content that are targeted and culturally responsive. Some innovative approaches include: APA-related leadership courses and cultural show productions that incorporate APA cultural exploration along with traditional leadership skill building (Balón 2003; Liang et al., 2002; Ting, 2001). Additionally, leadership practitioners should be mindful of resources available beyond mainstream formal leadership programs, such as community organizations, regional leadership networks, ongoing activism, and APA-focused internships (Balón, 2003).

In terms of direct student programming practices, leadership practitioners and instructors should seek to create opportunities for APA students to construct leadership from their own cultural perspectives. Therefore, the environment can be a useful starting point to create an opportunity to develop a sense of pan-ethnic APA identity (Balón, 2003). First and above all else, the physical and emotional space must be made available for students to explore APA racial identity development issues. Structured learning environments that delineate learner and teacher roles affirm the social status definitions that are valued by APAs; APAs are also comfortable in the teacher role — they just may need advanced knowledge of when and how that would happen. Apply diverse teacher/trainer pedagogical techniques that reinforce both traditional (e.g., assertive argumentation) and non-traditional (e.g., non-verbal affirmation) leadership styles. Experiential activities that encourage group development and community building help build trust and model pan-ethnic coalition building. Facilitated dialogues on contemporary APA topics should accompany hands-on skill building. Personal reflection exercises — during workshops, retreats, and as class assignments — help humanize

ideological constructs and move students to consider the process as well as the product (Komives et al., 1998). Emphasizing that real-life events can be opportunities for social change within one's institutional or local environment helps ground a collective purpose (Rhoads et al., 2002; Wei, 1993).

In order to empower APA students, staff and faculty need local support systems and resources in this process (Balón, 2003). In addition to institutional support, strong APA-focused liaisons, advocacy positions and/or departments (e.g., Asian American Resource Centers, Asian American Studies departments) can serve to meet the specific academic, social, and leadership development needs of APAs (Wei, 1993). Also, a community of networked APA student organizations (e.g., Asian American Student Organization, Thai American Student Association, etc.) can share resources and find collective solutions to issues and concerns that occur at the pan-ethnic, ethnic, and community-based levels. Emphasizing the saliency of the family model of community organizing (Balón, 2003; Chew & Ogi, 1987; Sue, 1998), an accessible advisor network of APA faculty, staff, experienced undergraduate students, and community members would provide not only resources but also much needed encouragement and personal connection. Access to APA community-based organizations that help facilitate leadership experiences may connect students to the local community and facilitate leadership development experiences after graduation.

While Asian Pacific American students may tend to have similar perceptions on leadership, there are some ethnic and gender differences to consider when developing programs for APAs in leadership development settings. Indian Americans seem to have different yet collectively empowered perspectives related to the social justice and social

change orientations in leadership. On the other hand, Filipino Americans may have concerns in their confidence or ability to make a difference in their communities, which may necessitate the presence and influence of ethnically Filipino American role models in key staff and teaching positions. Finally, the results of this study have provided an initial look as to how differing social groups in the United States may view some of the new and emergent definitions of leadership. It seems evident from the findings that Asian Pacific Americans are a diverse population with multiple positions based in race, ethnicity, and gender that do relate significantly to their attitudes and perspectives to the leadership models that are available to them. Thus, it is important for colleges and universities to consider these lenses when delivering and organizing leadership programs.

Implications for Policy

One clear policy implication that comes from the findings of this study is the need to introduce role models and visible leaders that represent the APA community. These individuals would help deconstruct and reconstruct the expectations for leadership, simply be looking different from others in similar positions. Once APAs have joined the institution, however, it is likely that they will endure cultural conflicts that parallel the leadership experiences of APA students. In fact, in her study of APA student affairs professionals, Wong (2002) found that while institutional leaders viewed APA staff members as having high career aspirations, APAs experienced subtle and direct acts of racism that made judgments they were “not good leaders” or “not interested in advancing.” So, being committed to both recruitment and retention of staff is critical.

Lastly, attention should be given to disaggregating the records on APA ethnicities — these data are crucial to the survival of many of the smaller APA subgroups that often

are lumped into a larger APA category. Too many recent immigrants and economically challenged APAs are simply forgotten because of the Model Minority Myth.

Limitations of the Study

Because this was one of the first attitudinal examinations of leadership from a cultural and social justice perspective, this study had some design limitations that are discussed below. As stated earlier, no available single survey measured leadership perceptions in relation to the role of culture, social justice, and/or self-identification, which led to the researcher creating new dependent variable items. Although attention was given to following standard construction techniques (Isaac & Michael, 1995) and reliability was reasonable (Cronbach's alpha was .62 for the first-year sample; .65 for the APA sample), the variables should be subjected to future validity and reliability tests. This would further improve the items' individual strength and consistency as indicators of the constructs as defined in this study. Additionally, although it would be statistically problematic due to Type I errors to conduct this here (Sedlacek, 2004), the items should be considered prime candidates for future factor analysis. Nevertheless, the items proved to be adequate representations of the stated dependent constructs and subsequently, useful to this study and its contribution to the literature on leadership from these cultural perspectives.

Additionally, there were limitations to studying perceptions of phenomena not necessarily defined a priori for the respondent. Employing the cognitive structuring identified in *Leadership Categorization Theory* (Lord et al., 1984; Lord et al., 1982), the purpose of this design of this study was to assess how individuals self-categorized within

established schema. Moreover, it is understood that entering students overall may not have clearly formulated understandings of some constructs in the items (e.g., “social justice,” “leadership”); in fact, it was intentionally part of the design to withhold definitions for these terms. While the researcher wished to ensure conceptual clarity and validity (Sedlacek, 2004), a natural tension existed with the desire for pre-environment perceptions that were uncontaminated by the mediating environment (i.e., immersion in the college experience) (Astin, 1993; Sedlacek, 1995). This study was more interested in learning about perceptions that were unfiltered and thus, potentially more informative for the programming for, policy development for, and theoretical understanding of the experiences and perceptions of new first-year students.

The University of Maryland’s University New Student Census (UNSC) was chosen for this study because of its longevity, psychometric strengths, and its main feature as an unequaled representation of the general student population. However, this also presents some challenges in how one may interpret and perhaps generalize any findings. Since the sample is comprised entirely of pre-college students, findings should account for this condition. The findings of this study might encourage the analysis of a future cohort study that can measure potential changes in perceptions as a result of student experiences in college.

Caution should also be taken in generalizing these results beyond this single institution. Although the University of Maryland campus has many desirable aspects of institutional quality and type for studying issues related to APA students, it is also uniquely burdened with being on the East Coast (since many more APAs attend college on the West Coast), differing levels of ethnic populations, a socio-cultural history that is

tied to a Black-White legacy of race relations, and community experiences that are connected to the political character of the region. Regardless, the potential for this study's findings to be generalized is considerably strong, particularly because of the diverse demographic makeup of the campus and the UNSC's psychometric strengths over four decades of administrations.

Alone, the MANCOVA statistical tool does not isolate the presence, nature, and extent of any non-chance connections (Isaac & Michael, 1995). In other words, because of this study's interest in measuring the significance of differences among group means along the dependent variable items, the researcher did not test for any direct predictive relationships between any of the independent variables and the dependent variables. Understanding these limitations, more attention in future studies might consider other variable relationships that this study has prompted and may have ignored.

Despite the stated limitations above, this study adds a significant theoretical, research, and programmatic contribution to the understanding of Asian Pacific American college students and their leadership perceptions before they come to college. This study is one of the few, if not only, leadership studies that examined data from the APA student population disaggregated by ethnic group on these leadership questions which the extant literature identified as important for APA students (Balón, 2003; Liang et al., 2002; Martinez-Cosio, 1996). This study is certainly a starting point for continuing the investigation of this topic further to build on some of the findings of this research and broaden the scope of understanding of how APA students construct leadership.

Recommendations for Future Research

This study was conducted in order to bring some perspective to the leadership perceptions of Asian Pacific Americans. Although the sample in this study was a representative sample of first-year cohort, the smallness in numbers makes it difficult to study the breadth of APA populations — which includes the collective perspective of ethnic groups that historically have not been included in more recent studies: Vietnamese, Pacific Islander, Japanese, multiracial, and multiethnic populations. Perhaps this is partly a product of the inherent racism in research that has effectively screened out these small populations because the numbers are not statistically sufficient (Sedlacek, 2004).

Also, more research needs to be conducted on the emergent biracial/multiracial experience as either dependent variables (i.e., phenomena that need to be better understood) or independent variables (i.e., categorization, sampling, etc.). Root (1996) has pointed out the steady rise of multiracial and multiethnic people has challenged the standard five-race format employed by the United States government. In particular, APAs are becoming more multiracial and multiethnic, prompting the need for potential governmental policy changes (U.S. Census, 2000). However, the extant research has not facilitated any substantive legal, practical, or statistical mechanisms for these groups to be included in the majority of educational studies, such as this one. Moreover, all that is known about these groups is the terminology (e.g., Eurasian, Amerasian, Black Japanese, Afroasian, mestiza(o), hapa, hapa haloe, etc.) that categorizes this group in order to “otherize” their existence (Espiritu, 1997; Lowe, 1994) or are rallying points for group members to reclaim their identities in the face of their marginalization (Nadal & Johnston, 2004).

True to the practice of intersectional analysis (Crenshaw, 1991; Weber, 2001), future empirical studies should be designed to examine the statistical intersections of social identities (e.g., gender by race, gender by ethnicity). Since this study did not examine these identity intersections, the student and leadership development literature would greatly benefit from the ways in which the multiple social identities are related to leadership perceptions and self-categorizations.

This empirical study was designed to capture a generalizeable snapshot of college students before they entered in their college experiences. As such, the survey perspective to data collection invariably misses the depth and complexities that other studies from different methodological traditions. For example, there is considerable value in exploring this topic of leadership from an Asian Pacific American cultural perspective as gathered from qualitative perspectives. While some studies have already added greatly to this research area (Chen, 2003; Rhoads et al., 2002; Wong, 2002; Yee, 2001), the current focus is on the experience of APAs from the established leader versus the emergent or non-hierarchical leader perspective. Moreover, there is relatively little known about sub-populations within the APA community that represent the numerical majority of students (e.g., self-identified “Americans” and APA students who are involved in more mainstream organizations and less APA-focused involvement). It seems that mixed method (quantitative and qualitative) approaches may provide a broader and deeper picture of what is going on for APAs in terms of race and culture and leadership and may further add to the very little that is known about within-group differences of APA college students.

Conclusion

As the APA population continues to be misunderstood, it is understandable as to why this group has not received special attention (Hune & Chan, 1997). Too often it is convenient to couple an aggregated APA population with White populations that are not targeted for having systemic social and material needs (Suzuki, 1995, 2002). It is also easier to discuss these macro-level successes and not have to broach the documented glass ceiling that stifles advancement within the American Dream (Wong, 2002) or address the increasing ethno-violence that targets APAs at alarming rates (Alvarez & Kimura, 2003). While their needs continue to be unmet, underserved APA ethnic communities continue to handle their conditions with minimal support.

All of these forms of neglect are practiced with regularity because not doing so would force privileged dominant groups and empowered individuals of color to take attention away from other economically and culturally disempowered minority groups. Since it is unlikely that finite resources will be diverted from those of the dominant sector, newly acknowledged minority groups will now have to compete with other “have-nots” for a relatively miniscule pool of resources that are becoming increasingly scarce. This demotivation to alter the discourse of multiculturalism is an outcome of another form of unspoken institutionalized racism (i.e., neo-racism) — one that has now replaced more overt, targeted manifestations of racism (West, 1993).

This study that examined the leadership perceptions of Asian Pacific Americans speaks directly to the urgency to turn away the neglect. These first-time, first-year students are captive audiences for implementing innovative programs, policies, and courses that are culturally sensitive and responsive. These interventions can not

effectively happen by merely altering the language or adding a logo — a major cultural reconstruction must enter into the leadership education and development discourse.

Appendix A: Leadership Perception Variables

Items included in University New Student Census (University of Maryland, Fall 2003)

- A prerequisite to effective leadership is having cross-cultural skills. (#18)
- In order to be a more effective leader, I need to learn about my own culture. (#25)
- Individuals from my racial/ethnic background are excellent leaders. (#60)
- Leaders should be most concerned about facilitating positive social change in the environment. (#3)
- Leaders should spend more time addressing issues of social justice. (#40)
- I think I can make a difference in my community. (#41)
- When I am with groups of people of different races, I am typically perceived to be the leader of the group. (#30)
- I do not relate to most common definitions of “leadership.” (#38)
- I feel comfortable being labeled the “leader” in a group setting. (#73)

Likert: Strongly Agree – Agree – Neutral – Disagree – Strongly Disagree

Appendix B: Universal-Diverse Orientation Scale

Short Form of the Miville-Guzman Universality-Diversity Scale

(Fuertes, Miville, Mohr, Sedlacek, & Gretchen, 2000)

Scale included in University New Student Census (University of Maryland, Fall 2003)

- I would like to join an organization that emphasizes getting to know people from different countries.
- I would like to go to dances that feature music from other countries.
- I often listen to music of other cultures.
- I am interested in learning about the many cultures that have existed in this world.
- I attend events where I might get to know people from different racial backgrounds.
- Persons with disabilities can teach me things I could not learn elsewhere.
- I can best understand someone after I get to know how he/she is both similar and different from me.
- Knowing how a person differs from me greatly enhances our friendship.
- In getting to know someone, I like knowing both how he/she differs from me and is similar to me.
- Knowing about the different experiences of other people helps me understand my own problems better.
- Getting to know someone of another race is generally an uncomfortable experience for me.
- I am only at ease with people of my race.
- It's really hard for me to feel close to a person from another race.
- It is very important that a friend agrees with me on most issues.
- I often feel irritated by persons of a different race.

Likert: Strongly Agree – Agree – Neutral – Disagree – Strongly Disagree

Appendix C: Sample Demographics Compared to Campus Population

| | Sample | | Campus | |
|---------------------------------------|--------|----------|--------|----------|
| | % | <i>n</i> | % | <i>n</i> |
| University of Maryland Undergraduates | | | | |
| Female | 53.9 | 1128 | 49.2 | 12,512 |
| Male | 46.1 | 964 | 50.8 | 12,934 |
| American Indian or Alaskan Native | 0.1 | 2 | 0.3 | 74 |
| Asian Pacific American | 12.6 | 270 | 13.8 | 3502 |
| Black/African American | 9.0 | 193 | 12.3 | 3131 |
| Latina(o)/Hispanic | 4.3 | 92 | 5.5 | 1400 |
| White/Caucasian | 65.9 | 1409 | 59.1 | 15,026 |
| Multiracial | 5.8 | 124 | * | * |
| Other/Foreign | 2.2 | 48 | 6.7 | 1694 |
| Total | 100.0 | 2583 | 100.0 | 25,446 |
| Asian Pacific American Undergraduates | | | | |
| Female | 52.9 | 133 | 47.8 | 1673 |
| Male | 47.1 | 128 | 52.2 | 1829 |
| Total | 100.0 | 261 | 100.0 | 3502 |

Note. After incomplete cases were omitted, there were 2156 valid responses (18 students did not include race/ethnicity information which yielded 2138 respondents; first-year sample includes Asian Pacific Americans, Black/African Americans, Latina(o)/Hispanics, and White/Caucasians, $N = 1964$). Some students did not report gender as male or female which resulted in some inconsistent totals.

*Unavailable.

Appendix D: Entire First-year Student Demographics: Race and Gender

| Race | Female | | Male | | Total ^a | |
|---------------------------|----------|------|----------|------|--------------------|------|
| | <i>n</i> | % | <i>n</i> | % | <i>n</i> | % |
| Amer. Indian/Native Amer. | 0 | 0.0 | 2 | 0.2 | 2 | 0.1 |
| Asian Pacific American | 133 | 11.8 | 128 | 13.3 | 270 | 12.6 |
| Black/African American | 122 | 10.8 | 66 | 6.8 | 193 | 9.0 |
| Latina(o)/Hispanic | 50 | 4.1 | 40 | 4.4 | 92 | 4.3 |
| White/Caucasian | 730 | 64.7 | 649 | 67.3 | 1409 | 65.9 |
| Multiracial ^b | 69 | 6.1 | 55 | 5.7 | 124 | 5.8 |
| Other | 24 | 2.1 | 24 | 2.5 | 48 | 2.2 |
| Total <i>N</i> | 1128 | | 964 | | 2138 | |
| % Entire First-year | 53.9 | | 46.1 | | 100.0 | |

^aTotal = 46 students did not report gender as male or female. Therefore, female and male frequencies may not add up to total.

^bMultiracial = individuals who responded to race/ethnicity categories with at least two race categories.

Appendix E: Frequency of APA Ethnicities by Racial Category

| APA Ethnicity | APA | | Multiethnic APA ^a | | Multiracial ^b | | Total | |
|------------------------------|----------|-------|------------------------------|----------------|--------------------------|----------------|----------|------|
| | <i>n</i> | % | <i>n</i> | % ^c | <i>n</i> | % ^c | <i>n</i> | % |
| Chinese/Taiwanese | 82 | 31.2 | 4 | 80.0 | 9 | 20.9 | 95 | 30.4 |
| Filipino | 21 | 8.0 | 1 | 20.0 | 7 | 16.3 | 29 | 9.3 |
| Indian | 71 | 27.0 | 0 | 0.0 | 10 | 23.3 | 81 | 25.9 |
| Japanese | 7 | 2.7 | 1 | 20.0 | 9 | 20.9 | 17 | 5.4 |
| Korean | 61 | 23.2 | 1 | 20.0 | 5 | 11.6 | 67 | 21.4 |
| Vietnamese | 13 | 4.9 | 2 | 40.0 | 1 | 2.3 | 16 | 5.1 |
| Guamanian/Chamorro | 0 | 0.0 | 0 | 0.0 | 2 | 4.7 | 2 | 0.6 |
| Native Hawaiian | 0 | 0.0 | 0 | 0.0 | 3 | 7.0 | 3 | 1.1 |
| Samoan | 0 | 0.0 | 0 | 0.0 | 3 | 7.0 | 3 | 1.1 |
| Other Pacific Islander | 3 | 1.1 | 1 | 20.0 | 6 | 14.0 | 10 | 9.8 |
| Multiethnic APA ^a | 5 | 100.0 | - | - | 4 | 9.3 | 9 | 2.9 |
| Total <i>N</i> ^d | 270 | | 5 | | 43 | | 313 | |
| % APAs | 84.7 | | 1.6 | | 13.7 | | 100.0 | |

Note. *N* = 313, which equals 14.6% of first-year respondents (*N* = 2138) and is a 15.9% increase in counted APAs.

^aMultiethnic APA = individuals who responded to race/ethnicity categories with at least two Asian/APA ethnicities and no other non-Asian/APA race. Multiethnic APAs were included in the APA sample count totals (*N* = 270). ^bMultiracial = individuals who responded to race/ethnicity categories as Asian/APA and at least one other non-Asian/APA category. ^cPercentage refers to frequency of ethnicity represented divided by total respondents in respective category. ^dBecause of multiple responses that are possible in Multiethnic APA and Multiracial columns, frequencies may not equal total number of individuals.

Appendix F: University New Student Census 2003

All items are Likert scaled (Strongly Agree – Agree – Neutral – Disagree – Strongly Disagree) unless noted otherwise.

1. Sometimes I refuse to believe a problem will happen, and things manage to work themselves out.
2. At the present time, I am energetically pursuing my goals.
3. Leaders should be most concerned about facilitating positive social change in the environment.
4. I would consider seeking study skills training while at the University of Maryland.
5. When I have to make a decision I like to spend a lot of time thinking about my options.
6. I do not expect difficulty with math courses.
7. I have felt inspired during the past few weeks.
8. I've more-or-less always operated according to the values with which I was brought up.
9. In most ways my life is close to my ideal.
10. Many times by not concerning myself with personal problems, they work themselves out.
11. I would consider seeking counseling regarding career plans.
12. Regarding religion, I've always known what I believe and don't believe; I never really had any serious doubts.
13. The conditions of my life are excellent.
14. Most entering first-year students at Maryland feel that getting drunk is not okay.
15. I expect to have a hard time adjusting to the academic work of college.
16. At this time, I am meeting the goals that I have set for myself.

17. I would not consider seeking counseling for personal concerns.
18. A prerequisite to effective leadership is having cross-cultural skills.
19. I have been stressed because of the war in Iraq.
20. I have felt interested during the past few weeks.
21. I'm not really thinking about my future now; it's still a long way off.
22. I am satisfied with my life.
23. I think it's better to have a firm set of beliefs than to be open minded.
24. I would consider seeking counseling for drugs/alcohol while at Maryland.
25. In order to be a more effective leader, I need to learn about my own culture.
26. Chances are good that I will drop out of school temporarily before I complete a bachelor's degree.
27. When I have a personal problem, I try to analyze the situation in order to understand it.
28. Getting drunk is not okay.
29. So far I have gotten the important things I want in life.
30. When I am with groups of people of different races, I am typically perceived to be the leader of the group.
31. I prefer to deal with situations where I can rely on social norms and standards.
32. I try not to think about or deal with problems as long as I can.
33. When making important decisions, I like to have as much information as possible.
34. I have problems making friends.
35. I have felt enthusiastic during the past few weeks.
36. I've always had purpose in my life; I was brought up to know what to strive for.
37. Regarding alcohol, my attitude is that drinking 5 or more drinks in one sitting is okay.
38. I do not relate to most common definitions of "leadership".

39. I expect to have a hard time adjusting to the social life in college.
40. Leaders should spend more time addressing issues of social justice.
41. I think I can make a difference in my community.
42. Regarding alcohol, the attitude of most Maryland entering first-year students is that drinking 5 or more drinks in one sitting is okay.
43. Right now, I see myself as being pretty successful.
44. I would like to join an organization that emphasizes getting to know people from different countries.
45. I would like to go to dances that feature music from other countries.
46. I often listen to music of other cultures.
47. I am interested in learning about the many cultures that have existed in this world.
48. I attend events where I might get to know people from different racial backgrounds.
49. Persons with disabilities can teach me things I could not learn elsewhere.
50. I can best understand someone after I get to know how he/she is both similar to and different from me.
51. Knowing how a person differs from me greatly enhances our friendship.
52. In getting to know someone, I like knowing both how he/she differs from me and is similar to me.
53. Knowing about the different experiences of other people helps me understand my own problems better.
54. Getting to know someone of another race is generally an uncomfortable experience for me.
55. I am only at ease with people of my race.
56. It's really hard for me to feel close to a person from another race.
57. It is very important that a friend agrees with me on most issues.
58. I often feel irritated by persons of a different race.

59. In the past 6 months, I have gotten drunk on more than 4 occasions.
60. Individuals from my racial/ethnic background are excellent leaders.
61. I have felt excited during the past few weeks.
62. In the past 6 months, I have had no more than 4 alcoholic beverages in one sitting on any occasion.
63. When I have to make a decision, I try to wait as long as possible in order to see what will happen.
64. If I could live my life over, I would change nothing.
65. I do not expect to get a degree from the University of Maryland.
66. I have felt determined during the past few weeks.
67. I intend to get drunk sometime this coming semester.
68. I've spent a lot of time and talked to a lot of people trying to develop a set of values that makes sense to me.
69. I've spent a great deal of time thinking seriously about what I should do with my life.
70. I am concerned about my ability to finance my college education.
71. I think it's better to have fixed values than to consider alternative value systems.
72. This coming semester, I intend to drink no more than 4 alcoholic beverages in one sitting at any time.
73. I feel comfortable being labeled the "leader" in a group setting.
74. I would call an on-campus confidential, non-emergency helpline phone number in order to get assistance for a friend experiencing problems with alcohol.
75. What will be your work status this year?
1. Do not plan to work
 2. Will work in federally-funded work/study program
 3. Will do other on-campus work
 4. Will work off-campus
 5. Will work for academic credit as part of departmental program
 6. A combination of b-e

76. Which one of the following is most important to you in your long-term career choice?

1. Job openings usually available
2. Rapid career advancement possible
3. High anticipated earnings
4. Well respected or prestigious occupation
5. Great deal of independence
6. Make an important contribution to society
7. Avoid pressure
8. Work with ideas
9. Work with people
10. Intrinsic interest in the field

77. If you leave school before receiving a degree, what would be the most likely cause?

1. Absolutely certain that I will obtain a degree
2. To accept a good job
3. To enter military service
4. It would cost more than my family or I can afford
5. Marriage
6. Disinterest in study
7. Lack of academic ability
8. Insufficient reading or study skills
9. Other

78. For a three-credit course, I expect to study outside of class:

1. 0-2 hours per week
2. 3-5 hours per week
3. 6-8 hours per week
4. 9 or more, as necessary

79. Which one of the following statements best describes your current status regarding a major:

I HAVE

1. A major in mind and am sure that I will not change it.
2. Decided on a major after considering several possibilities.
3. A couple of general ideas of interest but have not decided on a major.
4. Absolutely no idea what I would like to study/major in.

80. Ethnicity: Mark the NO box if not Spanish/Hispanic/Latino/Latina.

1. No, not Spanish/Hispanic/Latino/Latina
2. Yes, Mexican, Mexican American, Chicano, Chicana
3. Yes, Puerto Rican
4. Yes, Cuban
5. Yes, other Spanish/Hispanic/Latino/Latina

81. Race

Select one or more:

1. White
2. Black, African American, or Negro
3. American Indian or Alaskan Native
4. Asian Indian
5. Chinese/Taiwanese
6. Filipino
7. Japanese
8. Korean
9. Vietnamese
10. Native Hawaiian
11. Guamanian or Chamorro
12. Samoan
13. Other Pacific Islander
14. Other

82. Gender

1. male
2. female

83. What is your religious preference?

1. Atheist
2. Agnostic
3. Buddhist
4. Catholic
5. Hindu
6. Islamic
7. Jewish
8. Protestant (e.g. Baptist, Methodist, Presbyterian, etc.)
9. Other
10. No preference

84. Which one of the following best describes your disability?

1. I have none of the disabilities listed
2. Deaf/Hard of Hearing
3. Blind/Visually Impaired
4. Learning Disabled
5. Medical/Other
6. Physical disability
7. Attention Deficit Disorder
8. Psychological
9. Other

85. What is the main reason you decided to go to college?

1. Get a better job
2. Gain an education
3. Next logical step after high school

4. To learn critical thinking skills
5. Prepare for graduate or professional school
6. My parents expect it of me
7. Other

86. When you entered this institution, it was your:

1. First choice
2. Second choice
3. Third choice or lower

87. Which option best describes your ranking in your high school graduating class?

1. Top 5%
2. Top 10%
3. Top 25%
4. Upper half of class
5. Lower half of class

88. Do you expect to send money home during your first year at UM?

YES NO

89. If yes: What proportion of what you earn/receive in financial aid will you send home?

1. Less than 25%
2. 26-50%
3. 51-75%
4. 76-100%
5. I do not receive financial aid

90. What is the highest academic degree you intend to obtain?

1. Do not expect to complete a degree
2. Associate's (AA or equivalent)
3. Bachelor's (BA or BS)
4. Master's (MA, MS, or MEd)
5. Doctoral (PhD, EdD)
6. Law (LLB, JD)
7. Medical (MD, OD, DDS, or DVM)
8. Divinity (BD or MDiv)
9. Other

91. Please indicate which of the following describes your father's education.

1. Less than high school diploma/GED
2. High school diploma/GED
3. Associate's degree
4. Bachelor's degree
5. Master's degree
6. PhD or professional degree (MD, JD, DVM, LLB, DDS, etc.)

92. Please indicate which of the following describes your mother's education.

1. Less than high school diploma/GED
2. High school diploma/GED
3. Associate's degree
4. Bachelor's degree
5. Master's degree
6. PhD or professional degree (MD, JD, DVM, LLB, DDS, etc.)

93. What is your combined annual parental income?

1. Less than \$12,500
2. \$12,500 - \$24,999
3. \$25,000 - \$49,999
4. \$50,000 - \$74,999
5. \$75,000 - \$99,999
6. \$100,000 - \$149,999
7. \$150,000 - \$174,999
8. \$175,000 and over

94. Where will you be living this semester?

1. Parent's or guardian's home
2. Other relative's home
3. University residence hall
4. Fraternity or sorority house
5. Renting an off-campus room or apartment alone
6. Sharing a rented room or apartment
7. Owning or renting a house alone
8. Sharing a house
9. Other

Please be sure to press DONE when finished to be sure your responses are saved!

Thank you for your time and participation.

If you have questions or comments regarding this survey, please contact Renee Snyder at rbsnyder@wam.umd.edu.

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Appendix G: Research Questions

Research Question #1: Do entering Asian Pacific American (APA) college students differ from other races in their perceptions of and self-identification with leadership in relation to their diversity awareness? (See Figure 1)

Research Question #2: Do these leadership perceptions of entering APA college students differ by ethnicity in relation to their diversity awareness? (See Figure 2)

Research Question #3: Do these leadership perceptions of entering APA college students differ by gender in relation to their diversity awareness? (See Figure 2)

Figure 1: One-way MANCOVA — ALL STUDENTS

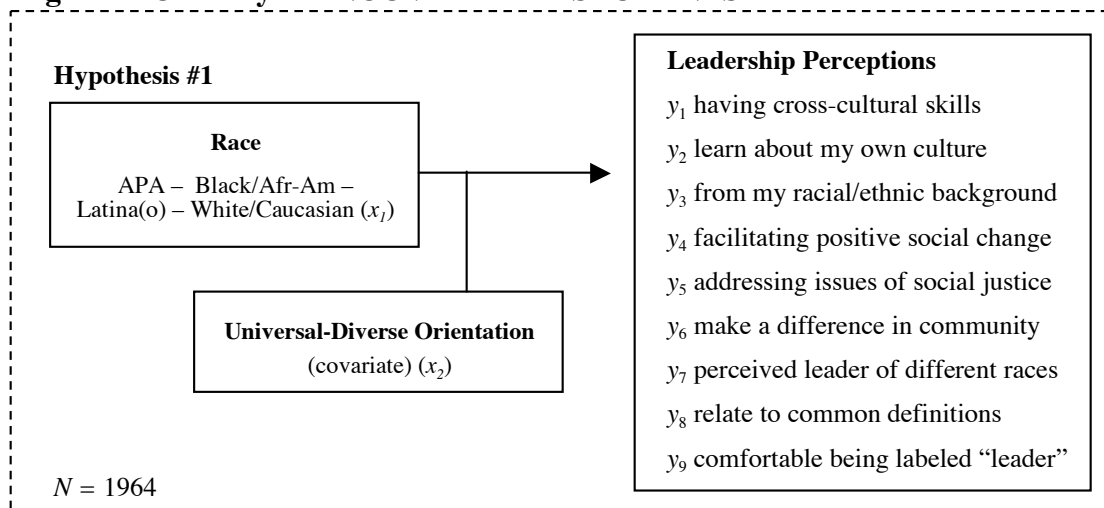
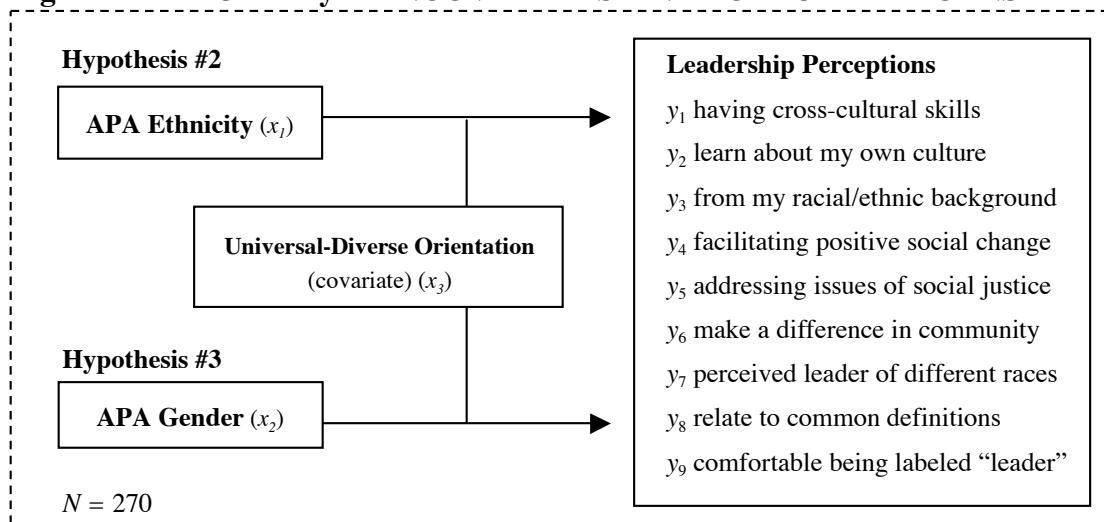


Figure 2: Two One-way MANCOVAs — ASIAN PACIFIC AMERICANS



Appendix H: Comparisons of Universal-Diverse Orientation Scores by Gender

| Gender | <i>n</i> | <i>M</i> | <i>SD</i> |
|--|----------|----------|-----------|
| Female | 1035 | 32.11** | 6.47 |
| Male | 883 | 34.68** | 6.93 |
| Total First-Year Students ^a | 1964 | 33.29 | 6.79 |

Note. Scores are on a scale from 15.00-75.00 (15.00 = Highest, 75.00 = Lowest).

^a46 students did not report gender as male or female.

** $p < .01$ using ANOVA, $F(1, 1916) = 70.15$, $P = .00$.

Appendix I: *t*-test Results Between Leadership Items – First-Year Students

| Ranked Item | <i>M</i> | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|--------------------------------------|----------|---|---|---|---|---|---|---|---|---|
| 1. Make a difference | 2.07 | - | X | * | * | * | * | * | * | * |
| 2. Facilitating social change | 2.09 | | - | * | * | * | * | * | * | * |
| 3. Cross-cultural skills | 2.15 | | | - | * | * | * | * | * | * |
| 4. Comfortable labeled <i>leader</i> | 2.28 | | | | - | * | * | * | * | * |
| 5. Learn about own culture | 2.46 | | | | | - | X | X | * | * |
| 6. From my racial/ethnic | 2.50 | | | | | | - | X | * | * |
| 7. Relate common definitions | 2.51 | | | | | | | - | * | * |
| 8. Addressing social justice | 2.62 | | | | | | | | - | * |
| 9. Leader of different races | 3.21 | | | | | | | | | - |

Note. *N* = 1964.

**p* < .05 using *t*-test. X = no significant difference, *p* > .05.

Appendix J: *t*-test Results Between Leadership Items – APA Students

| Ranked Item | <i>M</i> | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|--------------------------------------|----------|---|---|---|---|---|---|---|---|---|
| 1. Cross-cultural skills | 1.91 | - | X | * | * | * | * | * | * | * |
| 2. Facilitating social change | 1.99 | | - | X | * | * | * | * | * | * |
| 3. Make a difference | 2.09 | | | - | * | * | * | * | * | * |
| 4. Learn about own culture | 2.27 | | | | - | * | * | * | * | * |
| 5. Comfortable labeled <i>leader</i> | 2.58 | | | | | - | X | X | * | * |
| 6. Addressing social justice | 2.58 | | | | | | - | X | * | * |
| 7. Relate common definitions | 2.65 | | | | | | | - | X | * |
| 8. From my racial/ethnic | 2.74 | | | | | | | | - | * |
| 9. Leader of different races | 3.21 | | | | | | | | | - |

Note. *N* = 270.

**p* < .05 using *t*-test. X = no significant difference, *p* > .05.

Appendix K: *t*-test Results Between Leadership Items – Non-APA Students

| Ranked Item | <i>M</i> | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|--------------------------------------|----------|---|---|---|---|---|---|---|---|---|
| 1. Make a difference | 2.07 | - | X | * | * | * | * | * | * | * |
| 2. Facilitating social change | 2.10 | | - | * | * | * | * | * | * | * |
| 3. Cross-cultural skills | 2.19 | | | - | * | * | * | * | * | * |
| 4. Comfortable labeled <i>leader</i> | 2.23 | | | | - | * | * | * | * | * |
| 5. From my racial/ethnic | 2.46 | | | | | - | X | X | * | * |
| 6. Relate common definitions | 2.48 | | | | | | - | X | * | * |
| 7. Learn about own culture | 2.49 | | | | | | | - | * | * |
| 8. Addressing social justice | 2.63 | | | | | | | | - | * |
| 9. Leader of different races | 3.21 | | | | | | | | | - |

Note. *N* = 1694 (Black/African Americans, Latina(o)/Hispanics, and White/Caucasians).

**p* < .05 using *t*-test. X = no significant difference, *p* > .05.

Appendix L.1: MANCOVA Statistics for Race, APA Ethnicity, and APA Gender

| Source | Wilks' Lambda | Hypotheses <i>df</i> | Error <i>df</i> | <i>F</i> | Significance |
|----------------------------|---------------|----------------------|-----------------|----------|--------------|
| Race ^a | .91 | 27 | 5699 | 7.25 | .00** |
| APA Ethnicity ^b | .84 | 27 | 649 | 1.53 | .04* |
| APA Gender ^b | .91 | 9 | 250 | 6.64 | .01* |

^a*N* = 1964. ^b*N* = 270.

p* < .05, *p* < .01.

Appendix L.2: MANOVA Statistics for Main Effects without Covariate (UDO)

| Source | Wilks' Lambda | Hypotheses <i>df</i> | Error <i>df</i> | <i>F</i> | Significance |
|----------------------------|---------------|----------------------|-----------------|----------|--------------|
| Race ^a | .84 | 27 | 5702 | 9.09 | .00** |
| APA Ethnicity ^b | .84 | 27 | 652 | 1.50 | .05 |
| APA Gender ^b | .90 | 9 | 251 | 3.11 | .00** |

^a*N* = 1964. ^b*N* = 270.

p* < .05, *p* < .01.

Appendix M: Univariate Statistics for Race on Leadership Perceptions

| Item | <i>F</i> | Significance |
|---|----------|--------------|
| A prerequisite to effective leadership is having cross-cultural skills. | 14.61 | .00** |
| In order to be a more effective leader, I need to learn about my own culture. | 10.50 | .00** |
| Individuals from my racial/ethnic background are excellent leaders. | 21.92 | .00** |
| Leaders should be most concerned about facilitating positive social change in the environment. | 2.20 | .09 |
| Leaders should spend more time addressing issues of social justice. | 0.52 | .67 |
| I think I can make a difference in my community. | 2.01 | .11 |
| When I am with groups of people of different races, I am typically perceived to be the leader of the group. | 5.36 | .00** |
| I do not relate to most common definitions of “leadership.” | 3.76 | .01* |
| I feel comfortable being labeled the “leader” in a group setting. | 14.25 | .00** |

Note. *N* = 1964.

p* < .05, *p* < .01 using MANCOVA, $\lambda = .91$, *df* = 3, 1959.

Appendix N: Univariate Statistics for APA Ethnicity on Leadership Perceptions

| Item | <i>F</i> | Significance |
|---|----------|--------------|
| A prerequisite to effective leadership is having cross-cultural skills. | 0.73 | .54 |
| In order to be a more effective leader, I need to learn about my own culture. | 0.50 | .68 |
| Individuals from my racial/ethnic background are excellent leaders. | 1.51 | .21 |
| Leaders should be most concerned about facilitating positive social change in the environment. | 3.36 | .02* |
| Leaders should spend more time addressing issues of social justice. | 3.67 | .01* |
| I think I can make a difference in my community. | 2.75 | .04* |
| When I am with groups of people of different races, I am typically perceived to be the leader of the group. | 0.53 | .66 |
| I do not relate to most common definitions of “leadership.” | 1.27 | .28 |
| I feel comfortable being labeled the “leader” in a group setting. | 0.91 | .44 |

Note. *N* = 235 (Main effect groups: Chinese/Taiwanese, Filipino, Indian, and Korean Americans).

**p* < .05 using MANCOVA, $\lambda = .84$, *df* = 3, 230.

Appendix O: Univariate Statistics for APA Gender on Leadership Perceptions

| Item | <i>F</i> | Significance |
|---|----------|--------------|
| A prerequisite to effective leadership is having cross-cultural skills. | 13.18 | .00** |
| In order to be a more effective leader, I need to learn about my own culture. | 2.71 | .10 |
| Individuals from my racial/ethnic background are excellent leaders. | 0.23 | .63 |
| Leaders should be most concerned about facilitating positive social change in the environment. | 0.52 | .47 |
| Leaders should spend more time addressing issues of social justice. | 0.22 | .64 |
| I think I can make a difference in my community. | 3.67 | .06 |
| When I am with groups of people of different races, I am typically perceived to be the leader of the group. | 0.52 | .47 |
| I do not relate to most common definitions of “leadership.” | 0.96 | .33 |
| I feel comfortable being labeled the “leader” in a group setting. | 2.63 | .11 |

Note. $N = 261$ (9 students did not report gender as male or female).

* $p < .05$, ** $p < .01$ using MANCOVA, $\lambda = .91$, $df = 1, 258$.

Appendix P: MANOVA Mean Comparisons (without UDO Covariate) of Leadership from a Social Change and Social Justice Perspective by Race

| Item and Race | <i>M</i> | <i>SD</i> | Paired Comparisons | | |
|--|----------|-----------|--------------------|---|---|
| Leaders should be most concerned about facilitating positive social change in the environment. | | | | | |
| Asian Pacific American ^a | 1.99 | 0.82 | * | | |
| Black/African American ^b | 1.99 | 0.79 | * | | |
| Latina(o)/Hispanic ^c | 1.91 | 0.85 | * | | |
| White/Caucasian ^d | 2.13 | 0.81 | * | * | * |
| Leaders should spend more time addressing issues of social justice. | | | | | |
| Asian Pacific American ^a | 2.58 | 0.79 | | | |
| Black/African American ^b | 2.52 | 0.78 | * | | |
| Latina(o)/Hispanic ^c | 2.48 | 0.85 | * | | |
| White/Caucasian ^d | 2.65 | 0.79 | * | * | |
| I think I can make a difference in my community. | | | | | |
| Asian Pacific American ^a | 2.09 | 0.78 | * | | |
| Black/African American ^b | 1.95 | 0.65 | * | * | |
| Latina(o)/Hispanic ^c | 1.97 | 0.64 | | | |
| White/Caucasian ^d | 2.09 | 0.72 | * | | |

Note. Reported scores are on a Likert scale (1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree).

^aAdjusted means are the estimated means based on the covariate: Universal-Diverse Orientation (UDO) score = 43.58. Statistical tests were calculated on the adjusted means. ^b*n* = 270. ^c*n* = 193. ^d*n* = 92. ^e*n* = 1409.

*Items in same column differ significantly at *p* < .05 using MANOVA and Fisher's Least Significant Difference post hoc test.

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