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Dimensions of Diversity

Notable Quote: On Being Extraordinary!

As one Asian American female leader who is an Army colonel said, "As a minority, you have to do extraordinary things to get to where you are; White men just have to be ordinary."

On Being Female!

"As Deputy Commissioner and a lawyer, I worked with the mob. You had to be tough. As a woman, if I was soft, I was seen as weak; if I was tough, then I was a bitch. Men get away with it." (Asian American female leader)

Vignette: On Microaggression and Privilege

I was talking with a "prominent" White male at a cocktail reception. We were joined by a second White male who interrupts us, ignoring me to begin a conversation of his own. Recognizing this slight, the "prominent" White male introduces us. I soon leave this conversation to join another group. The second White male again joins my conversation and is asked by the other parties if he knows me. His response was: "Of course I do, she knows [1st prominent White male]." I gained instant credibility by my association with the first "prominent" White male although I was totally marginalized by his interruption and making me invisible in the first encounter. (Senior author, Asian American female leader)

Chapter 1 examined the changing contexts of today's leadership and our need to redefine leadership amidst the global and diverse environment of the 21st century. The inclusion of diversity into our understanding of

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leadership is central to this book using a difference framework. In this chapter, we merge the concepts and the literature in diversity and leadership. Attention to diversity is about valuing differences and inclusion of all groups. Attention to diversity, however, is not simply about representation of diverse leaders in the ranks of leadership. It is not simply about underrepresentation or affirmative action. Attention to diversity means paradigm shifts in our theories of leadership to be inclusive of all who may lead; it means incorporating how dimensions of diversity shape our understanding of leadership. It means attention to the perception and expectations of diverse leaders by members and to the interactive and reciprocal process between leaders and members who shape access, exercise, and appraisal of leadership.

Ultimately, diversity leadership is about what diverse leaders contribute to the exercise of leadership and about the diversity of contexts and members in which their leadership is embedded. Although leadership theories have evolved and reflect changing social contexts, they remain silent on issues of equity, diversity, and social justice. Diversity leadership is about how differences and inclusion are reflected in the paradigms used to define leadership and evaluate its effectiveness.

Culture and Ethnicity in Leadership

Having a paradigm of diversity leadership enables leaders to develop culturally competent models for 21st century leadership that are characterized by new social contexts, rapid technological change, emerging global concerns, and changing population demographics. Many studies have pointed to the centrality of culture in affecting leader and follower behavior (Gertsner & Day, 1994; Hofstede, 2001; House, Hanges, Javidan, Dorfman, & Gupta, 2004; Triandis, 1995; Trompenaars & Hampden-Turner, 1998); most of these studies examine cross-cultural differences and variation across national origin and cultures. There is often a presumption of cultural homogeneity within countries and among its leaders and members. Many leadership and cross-cultural studies are designed to eliminate heterogeneity.

The study of cultural values (Hofstede, 2001) and cultural variation in worldviews (Sowell, 1994; Sue, 1978) can provide insight into the challenges leaders face in new and changing contexts of contemporary times. This is what remains stable across contexts and carries over into leadership contexts. Worldviews are the overall perspectives from which one sees and interprets the world. They include a collection of beliefs or

value orientations about life and the universe and give meaning to life's purposes. Cultures have been found to vary in the patterns of relationships that are valued, encouraged, and appropriated to construct daily social interactions (Triandis, 1995). Five dimensions of worldviews, as described below, have been identified to define much of human activity, and in turn, what leaders do:

- Human Nature—Are people basically evil or are they basically good? Are they born with a Tabula Rasa or a mixture of good and evil? This influences how leaders view what they must do to lead. Do they need to prohibit or prevent the dark side from emerging or do they simply need to guide it?
- Relationship of People to the Environment—Are people subject to the forces of nature? Are life's goals to be in harmony with nature or to overcome the forces of nature? This influences social rules and organization structures that define such things as land ownership, property rights. What does progress mean? Do leaders approach change with a "conquer and destroy" mentality, or do they work on being in harmony with nature?
- Nature of Human Activity—Is human activity defined by one's Being or Doing? This will influence how leaders motivate their members? Do leaders base their solutions on who people are or what people must do? Or is human activity focused on where people are headed, such as Being-in-Becoming?
- Nature of Interpersonal Relationships—Are our social and leadership relationships lineal (hierarchical) or collateral (egalitarian) based? Are they individual or collective based? This will influence whether leaders emphasize the individual or group in defining incentives and whether they come from a position of authority or peer in their communications.
- Time Sense—Do people run their lives based on the past, present, or future? Do they respect history, live for the moment, or worry about the future? Is their sense of time fluid or fixed? This can influence how leaders schedule meetings, whether they emphasize being on time for meetings, and how planning occurs.

Different cultures and societies show different profiles in their worldviews with distinct profiles between Western and Eastern societies typically emerging; however, diversity remains among subgroups and individuals. In particular, the dimension of Individualism versus Collectivism has often aligned with Democratic versus Communist political regimes and with Western versus Eastern countries, respectively. Becoming versus Doing has also distinguished Eastern versus Western views of human activity; the notion of being includes that of "staying with" or being attuned to oneself. An emphasis on *Being* as a worldview is reflected as: "It's enough to just 'be.'" It's not necessary to accomplish great things in life to feel your life has been worthwhile. An emphasis on *Becoming* as a worldview is reflected as follows: "The main purpose for being placed on this earth is for one's own inner development." An emphasis on *Doing* as a worldview

is reflected as follows: "If people work hard and apply themselves fully, their efforts will be rewarded. What a person accomplishes is a measure of his or her worth." The Asian learner is internal with a worldview emphasis on "to be" but is external in his or her learning outcomes to be altruistic. This contrasts with the Western learner who is external with a worldview emphasis on "to do," but is internal in his or her learning outcome to gain knowledge. Do leaders base their solutions on who people are or what people must do? Or is human activity focused on where people are headed, such as Being-in-Becoming.

Eastern views tend to be associated with lineal (hierarchical) relationships over collateral (egalitarian) ones. Following WWII, leadership theorists began to study effectiveness of democratic versus autocratic versus laissez-faire styles of leadership; this interest correlated with the autocratic leadership styles of political dictatorships of the times. As we progress in the 21st century, leadership theorists [in Western countries] now focus on the need to shift from democratic versus autocratic styles (studied post WWII) toward democratic versus collective styles of leadership (Allen et al., 2010), while those in Eastern countries ironically have found the need to move toward democratic styles of leadership. These cultural values and worldviews, in turn, have been associated with aspirational goals of leadership. While often viewed as opposites and dichotomous, we need to view them as continuous and differently. This shift from a good-bad dichotomy shifts to a difference perspective, and there is a regression to the mean by all parties.

Cultural Values and Beliefs

Cultural values and worldviews underlie the framework for the GLOBE studies (House et al., 2004), which are a set of comprehensive studies that examine culture and leadership. They draw on three theories—Implicit Leadership theory, which posits that implicit beliefs and assumptions distinguish effective leaders from ineffective leaders (Lord & Maher, 1991); Value Belief theory of culture, in which values and beliefs held by members of a culture influence the degree to which the behaviors of individuals, groups, and institutions within that culture are enacted (Hofstede, 2001; Triandis, 1995); and Implicit Motivation theory (McClelland, 1985), which suggests that the mix of motivational needs for achievement, authority and power, and affiliation characterize a leader's style.

The GLOBE studies found cultural variation in the leadership dimensions endorsed by leaders across 62 countries via a survey of 17,000 middle managers from 951 organizations in the food processing, finance, and telecommunications industries. The studies empirically established culturally based shared conceptions of leadership referred to as Culturally Endorsed

Implicit Leadership Theory (CLT) dimensions of leadership that both facilitate and inhibit outstanding leadership; these were consolidated into six global leadership dimensions that contribute to outstanding leadership. These are implicit assumptions about leadership that drive both perception and behaviors of what is effective leadership. These dimensions, in turn, correlated with nine Cultural Orientation Value (COV) dimensions reflecting the association of organizational cultures and leadership styles with societal cultural values and practices.

Regional cluster CLT profiles were empirically derived to represent the content of a leadership belief system shared within a culture and prototypical leader behaviors and attributes endorsed by members within a culture. Cultural orientation values (COV) were found to meaningfully relate to the centrality of leadership attributes in these belief systems.

Cultural Variation: Implicit Leadership Theories

While four of the six leadership dimensions on the Global Leadership and Organizational Behavior Effectiveness (GLOBE) studies were generally perceived as associated with effective leadership and two as impeding outstanding leadership, there was cultural variation in endorsing these leadership dimensions. Different countries have different profiles. The six CLT leadership dimensions representing classes of leader behavior (House et al., 2004, p. 46–48) include the following:

- Charismatic/Value-Based—include visionary, inspirational, self-sacrificing, integrity, decisive, performance oriented behaviors, and was universally endorsed (perceived) as leading to effective leadership. This dimension is complex and multidimensional, including transformational, charismatic, authentic, and humanistic elements found in many leadership theories.
- Team-Oriented—include collaborative, team integration, diplomatic, not malevolent, and administratively competent behaviors. This dimension was strongly correlated with charismatic/value-based leadership and also universally endorsed. It also reflects dimensions cited by Rost (1991) about 21st century leadership skills.
- Participative—include not autocratic, and participative behaviors. This and humane-oriented dimensions are generally viewed positively but show significant variability across cultures.
- Autonomous—include individualistic, independent, autonomous, and unique behaviors. This and the self-protective dimension are generally viewed as neutral or negative but show significant variability across cultures. It characterizes collectivistic elements.
- Humane—modesty, compassionate, and humane oriented. It is associated with many Eastern societies and religions.
- Self-Protective Leadership—include self-centered, status conscious, conflict inducer, face saver, and procedural behavior. Leaders on this dimension were

perceived as loners, asocial, noncooperative, and irritable and were univer-
sally perceived as negatively associated with effective leadership.

CLT leadership ratings on the GLOBE studies aligned with national indi-
ces of economic health and achievement as measures of effectiveness. This
macro level analysis of leadership dimensions reinforces the importance of
national character correlating with leadership styles.

The nine COV dimensions reflecting societal cultural values and practices
showed cultural variation across countries and regional clusters in the degree
to which these cultural value dimensions contribute toward each CLT dimen-
sion (House et al., 2004, p. 30). In general, COV values but not practices
were related to CLT leadership dimensions. This suggests that members per-
ceive and expect of their leaders behaviors that align with their cultural val-
ues, not with what they do. The nine COV dimensions include the following:

- Performance Orientation—degree to which a collective encourages and
  rewards group members for performance improvement and excellence.
- Assertiveness—degree to which individuals are assertive, confrontational, and
  aggressive in their relationships with others.
- Future Orientation—extent to which individuals engage in future oriented
  behaviors such as delaying gratification, planning, and investing in the future.
- Humane Orientation—degree to which a collective encourages and rewards
  individuals for being fair, altruistic, generous, caring, and kind to others.
- Institutional Collectivism—degree to which organizational and societal insti-
  tutional practices encourage and reward collective distribution of resources
  and collective action.
- In-Group Collectivism—degree to which individuals express pride, loyalty,
  and cohesiveness in their organizations or families.
- Gender Egalitarianism—degree to which a collective minimizes gender
  inequality.
- Power Distance—degree to which members of a collective expect power to
  be distributed equally (CEO of Mattel met with employees in the cafeteria to
  decrease power distance; this would not work in Malaysia where expectations
  of a leader prototype is high power distance).
- Uncertainty Avoidance—extent to which a society, organization, or group
  relies on social norms, rules, and procedures to alleviate unpredictability of
  future events.

Cross-Cultural Versus Diverse

While culturally based conceptions of leadership are important to
diversity and leadership, we need to differentiate between cross-cultural
studies and diversity studies. There are several limitations from a diversity
perspective. The GLOBE studies do not measure leader behavior. While
the GLOBE studies are valuable as cross-cultural studies demonstrating

cultural variation, they do not examine subgroup profiles within countries, such as diversity, and do not distinguish how differences among subgroups affect perception and expectations of leaders when they are not prototypic.

In fact, the methodology minimize diversity and within country variability by excluding multinational organizations from the samples and sampling only leaders from the dominant subculture "in order to predict national level behaviors." The GLOBE studies were silent on demographics of race, ethnicity, age, and educational levels of the leaders; racial/ethnic composition of the organizations that they lead; or demographics of the researchers collecting the data. Items that showed semantic variation across countries were deleted from the final survey. In short, while examining cross-cultural variation of leadership and the cultural values and beliefs that correlate with leadership dimensions and effectiveness at a macro level on leadership styles of organizations and countries, the GLOBE studies do not address diversity or its influence on individual leadership behavior.

Cross-cultural studies compare differences between societies and countries while diversity often compares differences within countries. The latter includes issues of power, privilege, and equity important to diverse groups within a country or culture. Often, those subgroups with less privilege, which are in the minority, who share struggles from oppression have a sense of commonality and affinity among its members. These differences could be based on race, ethnicity, gender, and so forth. For example, Hickman (2010) observes resistance often expressed by Whites when differences and multiculturalism are discussed presumably on the basis of perceived differences. He suggests reframing a cooking project to promote diversity within a corporation. Instead of asking for "ethnic recipes to reflect your heritage" that might raise resistance among Whites, he suggests asking for "family recipes from all employees" to make Whites feel included. What is missed in this suggestion is the mistaken assumption that Whites do not have an ethnicity or culture. In a society that privileges Whites over non-Whites, this suggestion minimizes the expectation of difference and fails to recognize that non-White or ethnic minorities may perceive "family recipes" as reflecting "only mainstream recipes" and feel excluded. It's like saying "all American" while excluding those who do "not look all American."

Diversity and Leadership

In addition to the centrality of culture and ethnicity in leadership as demonstrated by the GLOBE studies, we also focus on the centrality of diversity in leadership given the changing demographics both locally and

globally. This focus is based on evidence within the multicultural literature organized around reflecting principles of diversity and include: inclusiveness, cultural competence, and difference.

Inclusiveness

The changing North American demographic context calls into question the relevance of leadership research that have not been inclusive of ethnic and racial groups. For example, the American Psychological Association (APA) maintains that the purpose of the association shall be to advance psychology as a science and profession and as a means of promoting health and human welfare. Until about 40 years ago, the mission appeared to be limited to a White population as references to African Americans, Asian Americans, American Indians and Alaska Natives, Hispanics, Pacific Islanders, and Puerto Ricans were almost absent from the psychological literature; in fact, the words *culture* and *ethnic* were rarely used in psychological textbooks. About 40 years ago, ethnic minority and international psychologists began questioning what APA meant about *human* and to whom the vast body of psychological knowledge was applied. America's ethnic minority psychologists, and those from other countries as well as a small handful of North American psychologists, argued that American psychology was not inclusive of what constitutes the world's population; they claimed that then current findings were biased, limited to studies involving college and university students and laboratory animals, and therefore not generalizable to all humans.

Similarly, leadership research fostered a research agenda that was ethnocentric and bound by time and place of White, middle class, and North American perspectives (Cassell & Jacobs, 1987). How well prepared will leaders be to lead organizations with a diverse workforce serving a diverse population? How will these leaders culturally resonant with the lifeways and thoughtways of culturally unique populations? Changing demographics will press the field toward the full consideration of diversity in ways that are inclusive (Trimble, 2013).

All groups within an organization and society ought to have a voice and be included in the decision making of the organization, although not necessarily to the same degree. At the same time, diverse leaders from all dimensions should have the potential to access positions of leadership and to exercise their leadership without bias that derives from stereotypic expectations based on their social identities. Inclusiveness is an affirmation and respect for all, which presumes that leaders and organizations will become

culturally competent to deal with all groups fairly and be responsive to their needs as part of the goals of the organization.

Cultural Competence and Sensitivity

What does it take for a leader to be culturally competent and sensitive? How can diversity leadership research and practice be culturally competent and sensitive? Connerley and Pedersen (2005) use a Knowledge-Skills-Awareness model of learning to examine leadership in a diverse and multicultural environment. The model emphasizes that (1) *Knowledge* implies that one's thoughts and behaviors can be inconsistent and people may be unaware of their inconsistencies; (2) *Skills* mean that one should be prepared to practice the skills necessary to attain cultural sensitivity and competence; and (3) *Awareness* means that leaders should be conscious of their reactions to people who are culturally different from them. They make the case for diversity in business and industry, including the need for multicultural skills, and the importance of the journey, to develop these competencies to become culturally competent and sensitive. All three components of awareness, knowledge, and skill are required for a balanced perspective of competence; emphasizing one over the other can dilute the overall competency goal. It is consistent with diversity training in the development of an organization's workforce.

Moritsugu (1999) offers a more general definition where he maintains that it is "the knowledge and understanding of a specific culture that enables an individual to effectively communicate and function within that culture. This usually entails knowledge of language and meta-language, values, and customs, and symbols and worldviews" [of a specific culture] (p. 62). The emphasis here is on *knowledge* and *understanding*. Emphasizing *skills* and *knowledge* in the context of leadership and diversity acknowledges that multiculturalism is generic to a genuine and realistic understanding of human behavior in all [contexts] and communication. Culturally informed practices can be likened to a bridge that helps transcend the gulf or the chasm of differences in practices, expectations, and modes of communication that separate persons whose backgrounds and outlooks have been molded by their respective cultures.

There are numerous definitions and explanations of the terms cultural competence and cultural sensitivity. At a general level, competence is a state where one is psychologically and physically adequate and has sufficient knowledge, judgment, skills, or strengths. Sensitivity is the capacity of a person to respond psychologically and attend to changes in his or her

interpersonal or social relationships. When *cultural* is added to these terms, it addresses a gap when differences between individuals or groups are present. Orlandi (1992) defines cultural competence as "a set of academic and interpersonal skills that allow individuals to increase their understanding and appreciation of cultural differences and similarities within, among, and between groups" (p. vi). He continues by drawing attention to one's "willingness and ability to draw on community-based values, traditions, and customs and to work with knowledgeable persons of and from the community in developing focused interventions, communications, and other supports" (p. vi). The key words in his definition are *skills, understanding, appreciation, willingness,* and *ability;* the most salient of these is *willingness,* for without a conscious intent and desire the achievement and realization of *cultural competence* is not likely to occur.

A few definitions expand the construct to include stages of competence development and may define stages a leader or an organization goes through to achieve multicultural competence. Paz (2003) described six stages (originally defined by Cross, Bazron, Dennis, & Isaacs, 1989) that include the following: (1) *Cultural destructiveness.* This is the most negative end of the continuum and is represented by attitudes, policies, and practices that are destructive to cultures and to individuals within cultures; (2) *Cultural incapacity.* This stage represents systems or individuals with extreme biases, who believe in racial superiority of the dominant group and assume a paternalistic posture toward the *lesser* groups; (3) *Cultural blindness.* This stage represents beliefs that color or culture makes no difference and that all people are the same. Values and behaviors of the dominant culture are presumed to be universally applicable and beneficial. It is also assumed that members of the nondominant culture do not meet the dominant group's cultural expectations because of some cultural deficiency or lack of desire to achieve rather than the fact that the system works only for the most assimilated; (4) *Cultural precompetence.* This stage occurs when there is an awareness of one's limitations in cross-cultural communication and outreach. However, there is a desire to provide fair and equitable treatment with appropriate cultural sensitivity. There may be a level of frustration because the person does not know exactly what is possible or how to proceed; (5) *Cultural competence.* This is the stage represented by the acceptance and respect for differences, continuing self-assessment regarding culture, careful attention to the dynamics of differences, continuous expansion of cultural knowledge and resources, and a variety of adaptations to belief systems, policies and practices; and (6) *Cultural proficiency.* This stage occurs when one holds culture in high esteem and seeks to add to their own knowledge by reading, studying, conducting research, and developing new approaches for culturally competent practice. Thus, a sensitive person

can progress from a cultural destructiveness stage to a proficient stage of competence by actively engaging in the study and expression of respect for others regardless of their cultural or ethnic background. Achieving true cultural competence and cultural sensitivity is complex and daunting (Constantine & Ladany, 2001; Pope-Davis & Coleman, 1997). Putting these constructs into the enactment of leadership or construction of leadership research compounds the complexities.

Multiculturalism

In recent years within the diversity multicultural literature, the term, *multiculturalism,* has replaced the term *competence* although the terms often are used synonymously. While the core meanings of *competence* and *sensitivity* are retained, *multiculturalism* is a more inclusive construct as its embraces multiple aspects and facets of what it means to value cultural pluralism. Because of the additive nature of the construct, definitions of *multiculturalism* are multiple and lengthy. Sue et al. (1998) define multiculturalism that encourages the exploration, study, and internalization of cultural pluralism. Multiculturalism and cultural competence are used here to examine all facets of diversity leadership, including its assumptions, research methodology, leader-member-organization exchange, and access to the ranks of leadership.

Multicultural Incompetence

Culture and all that it implies is explicit and implicit to multiculturalism (Trimble, 2013). Instead of asking whether or not one is culturally competent, which has been typical, perhaps it would be better to ask if one is *multiculturally competent* as this captures the direction of society becoming increasingly diverse and global. The leadership literature is just beginning to catch up with this trend. Connerley and Pedersen (2005) emphasizes that *multiculturalism* is "a new perspective in mainstream psychology complementing the three other major theoretical orientations in psychology: psychodynamic theory, existential-humanistic theory, and cognitive-behavioral theory addressing the needs of culturally diverse client populations" (p. 113).

While there is a great deal of disagreement about definitions of *multicultural competency*, there is much more agreement about recognizing instances of *multicultural incompetence*. The fallout and the untoward consequences of cultural incompetence are unprecedented in the annals of the history of our planet; the emotional, psychological, physical, ecological,

and economic costs are extraordinary and often beyond comprehension. Leaders who use terms without recognizing differences in their local meaning and leaders who fail to participate in or reciprocate cultural rituals are examples of such cultural insensitivity. Advocating and encouraging cultural competency in all aspects of life, including leadership, will reduce the sociological, psychological, organizational, and financial costs of multicultural incompetence.

The costs of cultural incompetence go far beyond the costs to leaders and members and their communities. The costs weigh in heavily on leaders and researchers who aspire to work closely and collaboratively with ethnocultural communities and to lead within diverse and multinational organizations. Increasingly, leaders will have to devote considerable time forging close long-term relationships with members in communities and organizations that they lead. Trickett and Espino (2004) summarized the extensive literature on participatory community research approaches and commented that, "It is time to place the collaboration concept in the center of inquiry and work out its importance for community research and intervention. Although some would see it as merely a tool or strategy to getting the 'real' work done, our strong preference is to view the research relationship [between researcher and participant] . . . as a critical part of the 'real' work itself" (p. 62); such collaboration through establishing mutually beneficial partnerships is a necessary part of the process.

For culturally sensitive leadership research to occur, it is essential to foster and encourage ethical decision making that is inclusive of differences across all ethnocultural populations and to examine leadership styles that reflect the unique sociocultural realities of diverse ethnic and racial leaders. Research that marginalizes those leaders who do not reflect majority social identities is both irresponsible and multiculturally incompetent. There are three ethical dimensions of multiculturally sensitive research: (1) applying a cultural perspective to the evaluation of research risk and benefits, (2) developing and implementing culturally respectful informed consent procedures and culturally appropriate confidentiality and disclosure policies, and (3) engaging in community and participant consultation with a standard of "principled cultural sensitivity" (Trickett, Kelly, & Vincent, 1985). The need to identify multicultural incompetence and its link with ethics emerges from the increasing distrust among diverse leaders and their communities about research that is not inclusive of multiple perspectives.

Given the paucity of diversity leadership research, it is imperative to use grounded research methods to draw on collaboration with diverse leaders to develop new dimensions, study relevant questions to those with different life experiences, and challenge the assumptions of existing paradigms of leadership (Bengsten, Grigsby, Corry, & Hruby, 1977; Burhansstipanov,

Christopher, & Schumacher, 2005; Fisher & Ball, 2002). Researchers must also be aware of scientific, social, and political factors governing definitions of race, ethnicity, and culture; understand within-group differences; and become familiar with skills in constructing culturally valid and reliable assessment instruments (Trimble, 2010; Trimble & Fisher, 2005). Interest in multicultural competence is not uniform and consistent. Some critics see the domain as an example of "political correctness," while others see it is a passing fancy that will dwindle in influence over time. Still others challenge the use of grounded research as being "unscientific" because it is qualitative and does not draw on existing leadership theories.

Moodian (2009) talks of competencies for global and diverse leaders with a focus on the changing global environment that differs from how leadership has been historically exercised in more homogeneous settings. Developing and acquiring multicultural competence is an extraordinarily complicated and engaging but necessary process. The range of differences between and within groups includes those from diverse cultural backgrounds, different levels of acculturation, complexities of culture, lived experiences, cultural values, and modes of coping. It is a process that includes the acquisition of competency skills and knowledge through didactic approaches; however, this is incomplete without the awareness and experience of cultures in its moods and settings. This does not imply that leaders discard the contributions of the past and present; the challenge is to recognize that the human condition cannot be fully understood without viewing it in context from a diverse multicultural perspective. A diversity leadership paradigm involves learning to reframe knowledge from the past, and testing assumptions and hypotheses with a new set of approaches and procedures in contexts not considered in the past. We may find that specific thoughtways and lifeways of certain ethnocultural groups may have some extraordinary value for the exercise of leadership as a whole and vice versa.

Difference

Valuing differences is a core aspiration and principle of diversity. As we look to inclusiveness, cultural competence, and multiculturalism, the issue of difference is central to diversity. Groups often look for commonalities since it leads to affinity bonds among groups within an organization and between a leader and members; these commonalities promote cooperation leading to increased productivity toward the goals of an organization. These differences also raise conflict and tension but can be facilitative in bringing new perspectives, innovation, and creativity if they are valued and respected. The valuing of differences aligns with feminist principles and multiculturalism to

be inclusive of all differences and a commitment to a collaborative process that empowers and give voice to all groups and individuals.

Diversity and Cross-Cultural

In examining diversity and leadership, we see it as complementary with cross-cultural leadership. Chin (2013) examined within-country differences among diverse leaders across five racial/ethnic groups in the United States (White, Black, Hispanic, Asian, Native American Indians) on the CLT leadership dimensions; she found important variation across diversity dimensions of race, ethnicity, and gender. While commonalities across all groups were consistent with GLOBE findings that there are universal dimensions associated with endorsement of effective leadership, the variation across these diverse racial/ethnic groups was noteworthy. In particular, there was divergence between White and diverse leaders of color as well as between women and men in their perceptions of leadership—variables that were not studied in the GLOBE studies. Chin attributed these differences to the common lived experience of minority status in the United States and of marginality and oppression among diverse leaders of color that differed from that of White males in the study.

The leader profiles showed higher endorsement of Humane and Collectivism orientation values compared with the U.S./Anglo GLOBE profile. While this was consistent with the cultural orientation values of the diverse leaders of color, their profiles did not match the regional/country cluster GLOBE profile from which they immigrated. Whether this reflects acculturation changes associated with immigration or minority status experiences in the United States or differences between the samples in both studies is unclear and needs further investigation.

While all five racial/ethnic groups showed no differences in their endorsement of leadership dimensions, diverse leaders of color and women leaders strongly identified with their social identities of race/ethnic or gender and felt it was influential in their exercise of leadership; White men leaders did not. It is noteworthy that diverse leaders of color and women felt their minority group status influenced negative perceptions, expectations and appraisals of their leadership roles compared with White men leaders; these lived experiences appeared to explain their greater need to be self-protective and their tendency toward social justice in their leadership goals. At the same time, these lived experiences were perceived to be strengths in their exercise of leadership suggesting their use of an affirmative paradigm in framing their experiences. This study illuminates some of the discrepancies associated with national profiles that often do not characterize the subgroups within a country.

Dominant-Minority Relations

Since its founding, the United States rested on the core principle of equality and freedom from religion oppression, which was the rationale for the Pilgrims immigrating to the "new world." Racial/ethnic heterogeneity was largely invisible while driving the nature of race relations. While the U.S. Declaration of Independence declares "that all men are created equal," the United States has been contradictory in its actions supporting slavery and denial of suffrage for women. Dominant-minority status defined by race has largely characterized this dichotomy and has generally been ignored as influencing the exercise of leadership as they have in intergroup and social relationships.

Different worldviews and lived experiences having to do with such issues as acculturation, discrimination, socioeconomic status, race, biculturalism, religion, sexual orientation, and gender have greatly influenced ascriptions of power, privilege, and status associated with such differences between groups. Privilege has extended to Whites over non-Whites, heterosexuals over homosexuals, and Christians over non-Christians. Groups in the majority are typically ascribed dominant status and afforded greater access and opportunities. These differences have been the basis of ongoing political strife, war and civil unrest, and social separation in the United States and globally. In some instances, a group retains dominant status even when their numbers do not make up a majority. Race, for example, has often been the discriminator in many colonized and third world nations where the colonizer (usually White men) maintained leadership and power even though they were minority by their numbers.

Differences in dominant and minority status often result in social separation and conflict in intergroup and social relationships. And yet, there has been little study of the influence of social group membership and differences in lived experiences among diverse leaders on the exercise of leadership and leadership styles. Studies have suggested that leaders and members hold views of what a "typical leader" or leader prototype is; often, these leader prototypes are based on social identities holding dominant status in their respective societies (van Knippenberg & Hogg, 2007; Zweigenhaft & Domhoff, 2006); see Chapter 4 for a full discussion of this issue.

Privilege and Marginal Statuses

Dominant status creates privilege. Being White and being male often result in the privileges of access, acceptance, and advantage within society. This privilege is often invisible to those who have it; they see their benefits as "normal" even when they acknowledge the disadvantages held by minority

status members. Privilege often creates insider-outsider status between dominant and minority group members especially when dimensions such as race and ethnicity are made invisible on the belief that it "makes no difference." Without acknowledging dimensions of privilege and dominant social statuses as important, leadership studies often eliminate such differences to get a "typical sample" of leaders. In so doing, minority group leaders are viewed as exceptions, and we miss how issues of marginalization, oppression, racism, sexism, and other social factors influence intergroup relations and communication that, in turn, influence leadership style, leader behaviors, and perceptions of leader potential and effectiveness.

Power and Empowerment

McClelland (1985) discussed how power and achievement motivation affected leadership style and behaviors; his theory was incorporated into the GLOBE leadership dimensions. However, there has not been an understanding of how power dynamics between the dominant and minority status of leaders interplay with the power inherent in their leadership roles. Moreover, power dynamics between social identities associated with dominant and minority status of both leaders and followers are not well understood.

Power related to a leader's position versus power related to a leader's dominant-minority status may not be aligned when the leader's social identity is one of minority group status. Contemporary theories of leadership tend to minimize power in leadership, probably in reaction to "bad" leadership associated with the dictatorships of Hitler and Mussolini and their abuse of power during WWII and to the emphasis on empowerment associated social justice and equity goals during the Civil Rights and Women's Movements of the 1960s. This needs reexamination in looking at diversity leadership.

Ethnocentric Bias in Current Theories of Leadership

Current leaders in the United States largely mirror its dominant majority population of White (Euro-American), heterosexual, Protestant males. Entering the power elite often shapes the identities and leadership behaviors to conform to that dominant culture (Zweigenhaft & Domhoff, 2006). This will begin to shift as more women and racial/ethnic minorities enter leadership positions. However, this leadership prototype still influences our understanding of leadership.

Most of the leadership research during the past half-century was conducted in the United States, Canada, and Western Europe (Yukl, 2010). As a result, current theories of leadership show a North American bias

(Den Hartog & Dickson, 2004) and generally reflect the structures and cultures of North American organizations run by Euro-American, heterosexual men. In fact, what are described as universal theories of leadership are, in fact, quite culture specific, and thus ethnocentric. Many theories reflect a Eurocentric colonial mentality of dominance and power, which has led to attempts to redefine leadership. Contemporary theories have shifted to empowerment, shared power, and servant leadership (Greenleaf, 1977) as models of ideal leadership. For leadership theories to be truly inclusive, we cannot ignore the "who" part of the equation in our leaders to ensure that the experiences of diverse leaders are included.

Northouse (2004) provides a summary of the major approaches to leadership and will not be repeated here except as they relate to diversity leadership. Trait approaches are rooted in identifying a universal set of traits or personality characteristics believed to differentiate leaders and non-leaders, for example, intelligence, self-confidence, determination, integrity, and sociability. While intuitively appealing, it is largely based on measures of those already in positions of leadership and does not take into consideration different semantic meanings, equivalence of traits across cultures, or how they may exclude those with potential but not in positions of leadership—they are ethnocentric. A presumption of universal traits that characterizes effective leadership has been largely unsuccessful since the research has been based on a subset of leaders without taking into consideration cultural variation and situational contexts. Moreover, studies using an emic approach have identified traits that are simply not measured, thereby challenging the universality of the array of traits that have been identified in "mainstream studies" (Ayman, 2004; Cheung, Van de Vijver, & Leong, 2011).

The focus on situational approaches to leadership stress the directive and supportive dimensions of leadership that need to be applied to situations and how leaders need to be flexible and adaptive to meet the changing needs of their subordinates and different situations (Yukl, 2010). It has been used extensively in leadership training and development. However, there has been little empirical research supporting the theoretical underpinnings. The types of situational variables used in the early contingency theories include task characteristics (e.g., complexity, stress), subordinate characteristics (e.g., skills, experience, motivation), and leader-subordinate relations (e.g., shared goals, mutual trust) (see Northouse, 2004). Most of the research on the early contingency theories of leadership used survey methods with subordinates' ratings of how often their leader used each type of behavior. The dependent variables were usually ratings of subordinate satisfaction or ratings of leadership effectiveness by superiors of the leader. This stream of research has several implications for improving flexible and adaptive leadership, which include the following: (1) Learn to diagnose the situation and use relevant contingency theories to identify appropriate types

of leadership behavior for each type of situation; (2) increase flexibility by learning how to use a wide range of relevant behaviors; methods found to be useful for improving behavior include multisource feedback, behavioral modeling, role playing, and executive coaching; and (3) proactively influence aspects of the situation to create substitutes for leadership; for example, improve the selection of competent subordinates to reduce the need for close supervision and direction (Yukl & Mahsud, 2010). While adaptability is important to the skills for diverse leaders, these studies did not distinguish different outcomes for different types of leaders.

Of several contingency theories to leadership, Fiedler's (1993) approach is the most widely recognized. This is a leader-match theory as to how well the leader's style fits the context (i.e., style to situation). Style dimensions often differentiate between task-motivated and relationship-motivated leadership styles in which the former are concerned primarily with reaching a goal while the latter are concerned with developing close interpersonal relationships. To measure these styles, Fiedler developed the Least Preferred Coworker Measure to measure and match leadership style with the demands of a situation in this theory. Situations are characterized in terms of three factors: leader-member relations (where positive group atmosphere and trust support good leadership), task structure (where clarity of the task and structure gives control and influence to the leader), and position power (amount of authority a leader has to reward or punish followers). While empirically useful in discriminating effective leadership, the theory is potentially harmful in not attending to unconscious biases associated with race, ethnicity, and gender in ratings of Least Preferred Coworker Measure. The measure has also been criticized for having low face validity.

Leadership style approaches focus on what leaders do rather than who they are as in trait theories. One of the more common approaches differentiate task versus relationship behaviors and expanded the study of leadership to include the actions of leaders in various contexts; however, it has not yet identified a universal set of leadership behaviors that result in effective leadership. Transformational leadership style (Bass & Avolio, 1994; Burns, 1978), with its focus on vision, change, and charismatic influence, has become favored as the leadership style important for leaders of the 21st century. This began in the 1980s when leadership researchers became more interested in transformational leadership as many U.S. companies began to acknowledge the need to make changes in their leadership in order to survive amidst increasing economic competition from non-U.S. companies. In examining the endorsement of leadership styles among diverse U.S. leaders of color, however, Chin (2013) found that many felt compelled to embrace a transformational leadership but actually preferred a more collaborative leadership style consistent with cultural values of collectivism and consensus

building. These findings reinforce the influence of social trends influencing the exercise and perception of leadership.

Leadership-Member Exchange (LMX) approaches address leadership as a process centered on the interactions between leaders and followers; the focus here is on developing high quality exchanges and how leaders use some subordinates (in-group members) more than others (out-group members) (Graen & Uhl-Bien, 1995). Leaders build relationships with members. Because members often form subgroups with special interests and personalities, leaders are urged to have special relationships with an inner circle or in-group. In-group members are favored, given greater responsibility and influence, and have greater access to resources. LMX approaches have been criticized for running counter to our principles of fairness and justice. The emphasis on building exchanges with in-group members would appear to potentially disadvantage minority and oppressed group members as historical out-groups. Moreover, the research focuses on the dyadic level with little theorizing at the group level whereby subordinates may evaluate and be influenced by concerns about what is fair within the context of the organization (Hogg, Martin, & Weeden, 2003); see Chapter 5 for a full discussion of leadership styles.

Reframing Current Theories to Include Diversity

A special issue on Leadership in the *American Psychologist* (Sternberg, 2007) reviewed the state of the art updating trait-based and situational leadership models. Although the issue promoted integrative strategies to incorporate contexts, cognitive processes, and organizational culture, it has been criticized for its omission of diversity and inattention to contexts of leadership. Hackman & Wageman (2007) suggest it did not go far enough to include different questions about the incorporation of contexts and the inclusion of both leaders and followers in our understanding of leadership. Graen (2007) suggests that it needed to include questions that consider broader contexts over time that are more inclusive of how the leadership process emerges. Wielkiewicz (2007) pointed out that all the articles were written from an "industrial" perspective placing primary emphasis on positional leaders and their actions, whereas an ecological perspective placing emphasis on contexts and processes of leadership deserved more consideration. Chin & Sanchez-Hucles (2007) cited the omission of dimensions of diversity and how it intersects with leadership. For leadership theories to be robust, they should be able to address complexity and not to treat diversity as simply a matter of different groups for whom leadership may be relevant.

In general, theories of leadership have neglected how diversity influences access to leadership positions and the exercise of leadership by diverse leaders. Although leadership theories have evolved to reflect changing social contexts, those derived from traditional paradigms remain silent on issues of equity, diversity, and social justice. Models of leadership derived from traditional paradigms do not strive toward inclusiveness or the removal of barriers for those historically precluded from these roles (Eagly & Chin, 2010). Merging concepts from the diversity and leadership literatures will yield more robust and inclusive paradigms that consider who leaders are, the composition of members they lead, and what effective leadership is in a diverse and changing social environment. The rapid changing contexts and growing population diversity warrant more dynamic and complex leadership models.

The attention to issues of identity, acculturation, assimilation, and discrimination in the diversity literature can be illuminating in reflecting the "who" part of the equation in leadership. The diversity research has found that issues such as resiliency, self-efficacy, and locus of control are correlated with good coping and adjustment strategies for racial/ethnic minority groups in response to social barriers and discrimination; it is likely that diverse leaders of color can resort to these strategies to be more effective leaders.

See Table 2.1 for a summary of reframing current theories of leadership.

Table 2.1   Reframing Current Theories of Leadership

Theory	Dilemma	Reframing for Diversity Leadership
Trait	Focuses on who leaders are. Has failed to identify a universal set of traits that distinguishes leaders.	Shift to leader identity intersecting with dimensions of social identities
	Ethnocentric; not inclusive; traits are based on those already in positions of leadership and may be biased against those groups who have had poor access to leadership roles.	
Situational	Focuses on where leaders do it. Application of directive and supportive dimensions across different contexts/situations.	Adaptability of leaders across diverse contexts; bicultural and cognitive flexibility as a function of acculturation
	Fiedler's leader-match contingency theory uses the Least Preferred Coworker Measure, is potentially harmful in not attending to unconscious biases associated with dimensions of diversity, for example, race.	

Table 2.1   (Continued)

Theory	Dilemma	Reframing for Diversity Leadership
Leadership Style	Focuses on what leaders do. Transformational leadership has become favored in the 21st century; however, varying definitions that include charisma as a trait favor more Western and masculinized notions of leadership.	Expand these notions of what leaders do to include non-Western perspectives
Leader-Member Exchange (LMX)	Focus on the interaction between leaders and members.	Build a DLMOX framework that includes diverse leaders and members interacting within the context of their organizations and lived experiences
	Leadership is cocreated in groups.	
	Runs counter to principles of fairness and justice because it emphasizes building exchanges with in-group members as those who would most contribute to the organization's goal.	
	Principles would exclude and disadvantage minority and historically oppressed members as out-groups; privileges the in-group and viewed as unfair and discriminatory by out-groups.	

A paradigm for Diversity Leadership should be set in a context of 21st century postindustrial society. It should refer to culture as a central focus and include subgroup variation with attention to how dimensions of diversity influence access, exercise, and the appraisal of leadership. These dimensions include the social identities of leaders and members and lived experiences associated with dominant-minority status and privileged-marginal status within society. While modifying existing theories and drawing on alternative dimensions, diversity leadership is a framework that incorporates difference and contexts along with culture.

Identifying the Gap in Diversity and Leadership

A special issue in the *American Psychologist* (Chin, 2010) on diversity and leadership attempts to address this gap and to identify how race, ethnicity, gender, and sexual orientation influence access to positions of leadership and the exercise of leadership. Some of the big questions posed were as follows: What are the access barriers to leadership roles for diverse racial/ethnic individuals? How is the exercise of leadership among diverse leaders different from existing paradigms? The issue illuminated new dimensions and the potential for new paradigms for understanding leadership. Several issues emerged.

- Affirmative paradigm—Fassinger, Shullman, and Stevenson (2010) discussed the significance of identity associated with LGBT individuals and how the use of an affirmative paradigm enhances their exercise of leadership. This is an experience shared by other marginalized groups who face a persistent challenge of having to prove one's competence.
- Intersection of dimensions of diversity—(Ayman & Korabik, 2010) discussed intrapsychic and interpsychic dimensions and worldviews as important factors related to gender and ethnicity in influencing the exercise of leadership. Increasingly, we find that the intersectionality of social identities is important to consider in how they influence leadership behaviors.
- Social and ecological contexts—Eagly and Chin (2010) discussed the social construction of gender and how this results in biased perceptions about how women can and do lead.
- Intergroup communication—Pittinsky (2010) discussed intergroup exchange and the creation of in-groups and out-groups as contextual factors, which influence the exercise of leadership.

Contexts of Leadership

Reframing current leadership theories means an attention to context—to the interaction and process between leader and members. Leaders need to be change agents in promoting affirmative paradigms, recognize how implicit leader assumptions shape leadership behaviors, and how the exercise of leadership is influenced by social identities and contexts, which vary over time and place, and across cultural values.

Research findings consistently point to the inattention to contexts of leadership or a narrow definition of contexts especially when considering diversity leadership. Lived experiences of leaders shaped by societal as well as organizational contexts influence what leaders bring to their leadership and shape the interaction between leader and members. Perceptions and expectations of leaders associated with social identities and leader prototypes held by members will also shape that exchange. These exchanges will differ, depending on whether or not social identities of leaders and members are aligned and the heterogeneity of the organization. See Chapter 7 for a full discussion of this issue.

The Culture of Organizations

Yukl (2010) talks of leaders influencing organizational culture. Leadership becomes a matter of accepting things as they are or changing the organizational culture to be what it ought to be. Expanding our examination of leadership to the social and cultural contexts in which it is embedded is essential and goes beyond an emphasis on organizational culture. Schein (2004) was among the first to define organizational culture
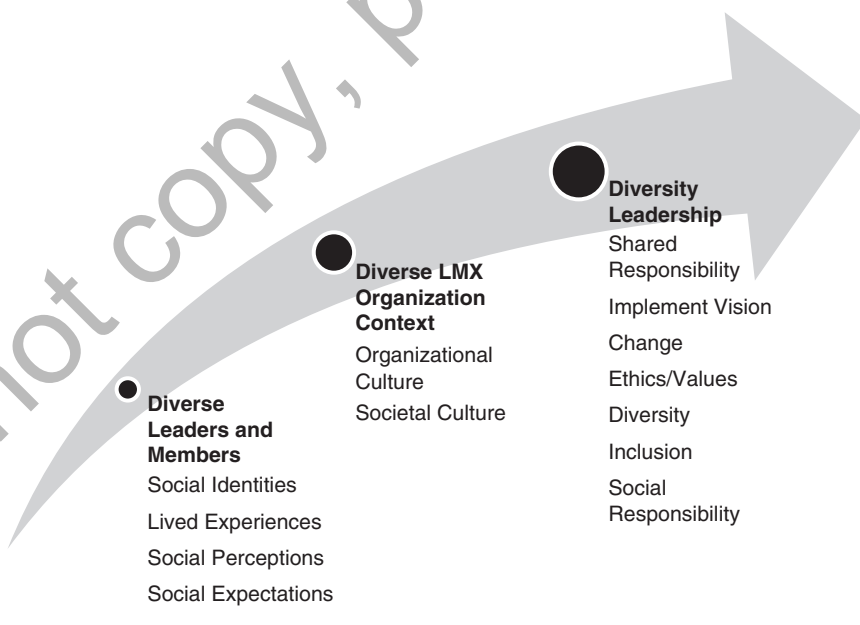
Diversity Leadership is a result of this exchange between diverse leaders and members within diverse organizational and societal contexts (see Figure 2.1 for Goals of Diversity Leadership). Hence, we modify Hickman's framework to a Diverse Leader-Member-Organizational Exchange Paradigm (DLMOX) to highlight the diverse composition of leaders and members and define the organizational and external environment as both diverse and global (see Figure 2.2). The environment of new era organizations is inclusive of the social identities and lived experiences of diverse leaders and members, the perceptions and social expectations which shape the leader-member exchange, which in turn, influence how an organization implements its mission and adapts it structure to external change. This diverse organizational framework goes from an individual/dyadic perspective to a group/social perspective, from an organizational to societal and ecological perspective, and from a situational to systemic leadership perspective. It will serve as a framework for the book and will be discussed further in Chapter 6.

Figure 2.2   Diverse Leader-Member-Organizational Exchange (DLMOX) Paradigm

Redefining Leadership: Inclusive of Social Contexts and Systems

Our inclusion of diversity and culture in this chapter helps redefine leadership to include changing social contexts and examination of systems in which leadership is embedded. Marshall Goldsmith discusses the "changing role of leadership . . . increasing importance of partnerships both inside and outside the organization" (2003, p. 3–8). In his interviews of high-potential leaders globally, he posits that leaders of the future will need to work with their managers in a team approach that combines the leader's knowledge of the unit operation with their managers' understanding of the larger needs of the organization. Such a relationship requires taking responsibility, sharing information, and striving to see both the micro- and macro-perspective. While partnering with management can be much more complex than "taking orders," it is becoming a requirement, not an option. When direct reports know more than their managers, they have to learn how to influence "up" as well as "down" and "across."

Several significant events at the beginning of the 21st century in the United States further influenced the emphasis on creating new forms of leadership. The Enron scandal, revealed in October 2001, eventually led to the bankruptcy of the Enron Corporation, an American energy company based in Houston, Texas, and the de facto dissolution of Arthur Andersen, which was one of the five largest audit and accountancy partnerships in the world. In addition to being the largest bankruptcy reorganization in American history at that time, Enron was also considered as the biggest audit failure. By the use of accounting loopholes, special purpose entities, and poor financial reporting, Enron was able to hide billions of dollars in debt from failed deals and projects. Chief Financial Officer Andrew Fastow and other executives not only misled Enron's board of directors and audit committee on high-risk accounting practices but also pressured Andersen to ignore the issues. Many executives at Enron were indicted for a variety of charges and were later sentenced to prison. As a consequence of the scandal, new regulations and legislation were enacted to expand the accuracy of financial reporting for public companies. One piece of legislation, the Sarbanes-Oxley Act, increased consequences for destroying, altering, or fabricating records in federal investigations, or for attempting to defraud shareholders. The act also increased the accountability of auditing companies to remain unbiased and independent of their clients. The Enron scandal led to calls for ethical leadership.

The economic meltdown and crisis in the mortgage and finance industries in the United States had global ramifications; it also raised calls for integrity and authenticity in leadership, and a reexamination of basic principles of leadership. Perhaps we need different kinds of leaders in the 21st century:

public and world leaders to govern our nations, thought leaders to plan our future, ethical and authentic leaders in our corporations, and global leaders in higher education to prepare us for a new future. We are a different and rapidly changing world, placing an emphasis on transformational and collaborative leadership styles over transactional and individual styles are important to be effective for the 21st century.

Salience of Culture and Diversity in New Forms of Leadership

The salience of sociocultural events has fueled an emphasis on different forms of leadership. These include the following:

- Value-based leadership resulting from a social justice perspective fueled by the Civil Rights and women's movements of the 1960s.
- Collaborative leadership, also called team or participatory leadership, became prominent as we saw more women in the workforce, and advances in technology led to a reduced need for physical strength in the labor force.
- Transformational leadership emphasized promoting change with a shared vision in attempts to respond to a society undergoing rapid change.
- Ethics-based leadership emerging from failures of leadership to uphold moral principles as reflected in the Enron scandal.
- Ecological leadership recognizing the complexity and intersection of broader sociocultural contexts in which leadership is embedded.

Race relations in the United States remain prominent while changing population demographics demand an attention to diversity in our ranks of leadership; this trend is now parallel in other countries globally. This calls for new forms of leadership, including an examination of the diversity of leader and member characteristics associated with social identities and their lived experiences in our understanding of leadership, and the exchange that occurs between them. Diversity leadership gives voice to inclusiveness and difference to capture the complexity and benefits of a diverse leader/member society.

Differences in Worldviews

In redefining leadership to be inclusive of global and diverse perspectives, and of contexts and systems, we offer some emerging perspectives among diverse leaders who are not typical of the power elite in most mainstream U.S. institutions. Several emerging themes of cultural variation in worldviews and their effects on leadership are noteworthy. Differences between Western and Eastern views on the nature of interpersonal relationships have been consistently found; individualism versus collectivism have been

reflected in political forms of government, and in social forms of organizations and societies. While seemingly influential, they have not been studied in leadership styles or organizational contexts in which leadership occurs. Second, while societal differences between independent versus interdependent self-construals and personal versus relational self-concepts have consistently been observed, limited attention has been given to their importance to leader identity.

Chin (2013) identified some leadership dimensions endorsed by diverse leaders of color that differ from those commonly associated with being "leaderful." Drawing from qualitative semistructured interviews and focus group panels, diverse leaders of color discussed factors influencing their exercise of leadership. Diverse leaders of color and women leaders appeared to prefer a collaborative leadership style over a transformational one consistent with cultural values and implicit assumptions about leadership.

Qualitative analyses of subgroup differences were illuminating. Asian American leaders chose to be assertive through indirect means in order to maintain harmony in interpersonal relationships consistent with their cultural orientation values. Native American Indian leaders eschewed collectivism and showed less concern for rules and order; analysis of these responses suggests that they were responding from the position of their out-group status from the mainstream culture rather than the importance of these values within the Native American Indian community. These results suggest that terms used to measure leadership may not be semantically equivalent across diverse groups, and leadership behavior will reflect the social context in which it is embedded.

The endorsement of a collaborative style in their aspirational ratings together with a low endorsement of a charismatic orientation among these leaders may reflect the growing importance of cultural values associated with collaboration endorsed by racial/ethnic minorities and women in the United States as well as growth in their numbers within ranks of leadership in contemporary society. Asian Americans differed significantly from other racial/ethnic groups in their emphasis on egalitarianism, individualism, and collectivism. They endorsed an emphasis on social order, benevolence, loyalty to the group, and social and interpersonal communication using indirect means—all consistent with Confucian Asian values. At the same time, they endorsed planning, individual accomplishment, and rewarding individual effort and eschewed emphasis on some collectivist dimensions. Their endorsement of assertiveness defined as emphasizing cooperation and social relationships using indirect means of communication suggests that these dimensions may carry different semantic meanings. Native American Indians distinguished themselves on cultural orientation value dimensions with a more collectivistic and humane orientation, emphasizing group pride and

accomplishments as well as benevolence and compassion. They were more likely to endorse multiple choice items on a survey of "being confrontational and direct in getting things done" while minimizing being indirect in their social relationships, or "expecting subordinates to obey orders and respect lines of authority and respecting hierarchy." This may reflect their adapting to mainstream leadership contexts by both conforming to the "rules of the game" while also maintaining their group pride and cultural values. Given their cultural history in the United States and their greater experience as leaders in the sample, their lesser concern with rules and order or competition may reflect their "refusal to buy into mainstream U.S." rules and culture.

Diverse leaders of color identified a greater need to be self-protective on a quantitative survey, although this was moderated by participation in voluntary leadership roles. While this is typically a dimension eschewed as aligned with outstanding leadership (on the GLOBE studies), this need for greater self-protection among U.S. diverse leaders of color might be associated with their shared lived experiences associated with oppression and minority status. In fact, qualitative comments among these diverse leaders included consensus that they "needed to work twice as hard to get half as far," or as one minority female leader said, "as a minority, you have to do extraordinary things to get to where you are; White men just have to be ordinary." In the face of persistent challenges about one's competence because of race and ethnic social identities, racial/ethnic minority leaders can develop an "affirmative armor" to assert their competence and protect their sense of self as a strength.

Collaboration as a Leadership Style

These results were corroborated from a focus group panel of 14 diverse leaders from African American, Latino(a) American, Asian American, and Native American Indian groups (Moritsugu, Arellano, Boelk, Pfeninger, & Chin, in progress). Each leader was interviewed and produced an excerpt of what was seen to be his or her leadership style. What emerged were some striking commonalities in endorsement of leadership styles. Virtually all favored collaboration and consensus as their preferred leadership style. Most eschewed an authoritative leadership style, which they viewed as more common among Anglo males, although necessary for them to adopt if they are to be effective in some contexts. Harmony, cooperation, collectivism, and community were adjectives used to describe elements of a collaborative leadership style. The emphasis on cooperation over competition was illustrated in an example by one leader during her run for president of a national association. She shared how she helped an opponent before the election, an atypical behavior in a competitive race, but a value that was part of her upbringing in the Mexican culture. Only two of the leaders

supported a transformational style as characteristic of their leadership style in their excerpts. During the focus group, these leaders agreed that transformation happens when there is consensus and when people support the initiatives that the president helps facilitate.

Results from two qualitative studies (Chin, 2013) confirm that diverse leaders of color generally feel their exercise of leadership is influenced by their ethnicity, culture and minority status, or lived experiences associated with gender and race. What emerged in the focus group were some unique expressions of leadership styles characterized by their different ethnicities and shaped by their cultural values, philosophies, and worldviews. While all preferred a collaborative or consensus leadership style, they expressed it differently. This may have been reflected in choice of language and/or explication of meaning associated with specific terms.

Native American Indian leaders viewed effective leadership as not being visible but to push others forward. The Asian American leaders viewed leadership as inclusive of modesty and harmony interpersonally and as explaining their collaborative style of leadership. The Latino/a American leaders viewed cultural values of *familismo* and *personalismo* as central and preexisting conditions for leadership; the importance of establishing a relationship before proceeding to lead was stressed.

The emphasis on community and interpersonal relationships emerged as a strong preference and precondition for effective leadership. This was reflected in the concern for members as a dimension of leadership and in embracing the mottoes that 'it takes a village" and "standing on the shoulders of those before you" to enable all members to get ahead. These diverse leaders believed that effective leadership means stepping back and allowing the strengths of others to emerge, and that facilitating growth and change means creating a community where people feel they can have a voice and express their opinions. One Native American Indian leader articulated this as a "silent leadership" style consistent with Native American Indian values. The salience of these implicit leadership assumptions among diverse leaders of color is important because these phenomena are often not considered as important factors in the leadership literature, most likely because most leadership studies do not include the voices of diverse leaders of color. These findings suggest new dimensions and different perspectives to be considered in understanding leadership if we are inclusive of diversity.

Leader Identity

Differences between private and public self-descriptions of leadership were evident in differences between survey results and focus group results on leadership (Chin, 2013). While diverse leaders identified themselves

as leaders on an anonymous survey, they were reluctant to publicly label themselves as leaders. Five out the 14 diverse leaders interviewed identified their "reluctance" to label themselves as leaders; virtually all but one identified themselves as "reluctant" to self-label as leader or to assume leadership roles without encouragement from mentors or past leaders. "Having to be asked" or urged to seek leadership positions was a consistent theme that many associated as consistent with cultural values of modesty.

While the leadership literature often uses case studies and case examples of models of effective leaders, these are typically those of White, heterosexual men. The need for expanding such case examples, not as exceptions but as different styles of effective leadership shaped by different cultural assumptions and values, is essential. If we are to focus on diversity leadership, we need to understand the experiences of leaders who make up this cadre. Often, people will refer to White men leaders as leaders but will add qualifiers to those who do not fit in this prototypic category—for example, women leaders, Black leaders, gay leaders, and so forth. Examples and quotes from diverse leaders (defined as those not typically viewed as simply leaders) are informative in understanding how diversity and leadership interact. The overriding conclusion by diverse racial/ethnic leaders about perceptions of themselves and of their leadership is that "It is a different experience!"

From Exception to Inclusive

The goal of this book is to move these exceptional cases to be inclusive within a diverse leadership paradigm. Bennett (1998) suggests a shift from an ethnocentric to an ethnorelative worldview, which recognizes the existence of multiple perspectives. Those who remain "culturally constrained" have not moved beyond the limits of their own cultural lens versus "cultural transcenders" who have committed to exploring the complexities of diversity (Moodian, 2009, p. 21). The remaining chapters reflect the application of this perspective to leadership.

Summary

Culture and ethnicity are central to how leaders exercise their leadership and to how members perceive and what they expect of effective leaders. Cultural value orientations and worldviews, which frame the GLOBE studies examining culture and leadership, showed significant cultural variation in leadership profiles across 62 different countries throughout the world.

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Cross-cultural research on leadership, however, does not address diversity, which is about the subgroups and subcultures within an organization, society, or country. Principles of diversity, which emphasize inclusion and difference, contexts and multiculturalism, privilege and marginality, are important to reframe current theories so that they are inclusive and relevant today. Redefining leadership to be inclusive of all groups and considering organizational and social contexts are essential if we are to nurture the development of culturally competent leaders able to navigate the complexities and diversity of 21st century organizations and societies.

Discussion Questions: Valuing Differences— Diverse and Global Leadership

1. Discuss the differences between the terms cross-cultural and diverse. What implications does it have for leadership?

2. Identify instances of multicultural incompetence that you may have observed in the leadership within different organizations.

3. Using the principles of diversity identified in the chapter, how can a leader be responsive and competent if his or her experiences are vastly different from that of the organization or its group members?

4. Identify some contemporary sociocultural events that led to an emphasis on new forms of leadership; for example, why did the Enron scandal lead to calls for ethical leadership?

5. Identify an organizational outcome. Using the DLMOX paradigm, what are some processes that a leader might use to achieve that outcome?

6. Culture has been a difficult construct to define with over 100 different definitions. Discuss why is this is the case. In your discussion, consider how various dimensions of culture would be important to leadership characteristics.

7. Cultural groups are not static; lifeways and thoughtways are in continuous change as members of a group relocate to different cultural contexts or face new life challenges. Discuss how a leader with a culturally specific leadership style might be responsive to this dynamic sociocultural change process. What are some characteristics that enable a leader to be culturally competent and sensitive?