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Walden University

College of Social and Behavioral Sciences

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Walden University
2017

Abstract

The Relationship between Ethnic Identity and Leadership Style

by

Kim Renee Haney-Brown

M.S., The Johns Hopkins University, 1999

B.S., Regis University, 1995

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Organizational Psychology

Walden University

June 2017

Abstract

The United States Bureau of Labor Statistics has reported workforce disparities in the representation of minority ethnic groups in leadership positions for more than 5 decades. In 2011, Executive Order 13583 initiated the Government-wide Diversity and Inclusion Strategic Plan, directing federal agencies to recruit a diverse workforce, cultivate inclusion across occupations, and develop strategies to enable leading a diverse workforce. This plan is important considering other research studies show various approaches to understanding leadership behaviors; however, empirical studies have yet to explore if there is a relationship between ethnic identity and leadership style to inform diversity and inclusion efforts. The purpose of this nonexperimental, cross-sectional, correlational study was to examine the relationship between leadership style and ethnic identity through the nigrescence model pertaining to Black identity theory. The research questions in this study explored predictive relationships between leadership style and ethnic identity in the context of gender and age. Study participants were 185 African American leaders randomly selected from 9 organizations in the federal government, historically Black colleges and universities, and private companies. Data were collected through the Cross Racial Identity Scale, the Multifactor Leadership Questionnaire, and demographic surveys. Results of multiple regression analyses and multivariate analyses revealed significant predictive relationships amongst leadership style (transformational, transactional), ethnic identity, gender, and age (Millennial, Generation X, Baby Boomers). The increased understanding that diverse leadership styles exist across ethnic groups, gender, and generation could help to improve leader-follower relationships and promote positive social change that enables diversity and inclusion in the workplace.

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Dedication

This body of work is dedicated to my mother, Ora Lee Haney, and my father, James Cleveland Haney, Sr., who always encouraged me to explore my dreams. Their love, inspiration, and selfless dedication to family taught me about the importance of spirituality and conducting values-based work. Born in the South during segregation in the United States, my parents nurtured me and paved the way for me to achieve this great accomplishment. For that, I am indebted. This research study represents more than just a study, given the cultural experiences of my parents and ancestors. This body of work is also dedicated to my husband, Dwayne Brown, who always inspired me to complete the journey. His loving support and patience enabled me to finish this project. This body of work is also dedicated to my siblings (Quin, Michael, Jamie, Juan, Terry, Jason), my aunt and uncle (Peg and Hank) who encouraged me to be courageous, my grandmothers (Anna Bell and Nora Lee), cousin Kiston, nieces, nephews, and other relatives whose high regards for scholarly pursuits motivated me to strive for success and intellectual curiosity. I love them dearly and hope that I shine as a beacon for others in their journey of learning. I pay homage to my grandfathers, Henry Washington and Milford Hill. They encouraged me to persevere, strive for success, and not to be afraid to learn from others. Finally, this dissertation is dedicated to colleagues and people of all cultures, ethnic groups, and diverse backgrounds who endeavor to serve in leadership capacities. They can make a positive difference in the workplace by encouraging diversity of thought and accepting cultural differences that individuals bring into the work environment.

Acknowledgments

I would like to express my gratitude and thanks to my dissertation committee. Dr. Stacy Orr Sprague, my committee chair, is an inspiration. She provided expertise, understanding, encouragement, advice, and positive energy to accomplish my goals. She believed in me and helped me conquer all of the obstacles during the latter part of my dissertation journey at Walden University. I am elated to have worked with her as my committee chair. Her dedication to student success is exemplary. I thank Dr. Kizzy Dominquez, my second committee member, for giving careful thought to the recommendations and feedback during the review of my dissertation work. As an experienced practitioner, she provided suggestions and thought-provoking questions regarding my study efforts. I am profoundly grateful to Dr. Richard Thomlinson, my research reviewer, for the sound feedback that he provided regarding the methodology, data analysis, and findings.

Next, I would like to thank the nine organizations that permitted me to recruit the African American leaders for my study, including several historically Black colleges and universities, a federal agency, and several private organizations. Also, I am eternally grateful to the African American leaders who consented to participate in this study. Their willingness to share experiences may enable others to grow in their leadership journey.

Finally, to my husband, Dwayne Brown, thanks for the loving support and ongoing inspiration to complete my Ph.D. We had such a marvelous, unforgettable time in Spain, attending one of the Ph.D. residencies as part of my doctorate studies. With his encouragement, I finally did it.

Table of Contents

List of Tables vi

List of Figures vii

Chapter 1: Introduction to the Study 1

Introduction 1

The Need for Diversity at Executive Levels 10

Summary of Research Literature that Substantiates the Study 13

Statement of the Problem 18

Purpose of the Study 22

Nature of the Study 23

Research Questions and Hypotheses 25

Research Questions 25

Hypotheses 25

Conceptual Framework 28

Ethnic Identity 28

Acculturation Orientations 29

Leadership Style 30

Definition of Terms 31

Assumptions 34

Limitations 35

Delimitations 36

Significance of the Study 37

Implications for Social Change 40
Summary 41
Chapter 2: Literature Review 42
Introduction 42
Literature Search Strategy 43
Identity 43
Nigrescence Theory 45
CRIS and Other Racial/Ethnic Identity Scales. 47
Racial Identity Attitude Scale (RIAS). 48
Multidimensional Inventory of Black Identity (MIBI). 48
Multigroup Ethnic Identity Measure (MEIM) 49
Culture as a Driver of the Evolving Workplace 50
Acculturation: The Dynamics of Culture 51
Acculturation Orientations 53
Interactive Acculturation Model 56
African American Acculturation Experience 58
The Evolving Diverse Workforce 60
Leadership: Culture and Gender 61
The Individual as Leader 62
African Americans in Leadership Literature 63
Leadership and the Power of Influencing Others 65
Interplay in the Leader-Follower Relationship 67

Leadership Style: Transformational and Transactional 71
Leadership and the Evolving Workforce 75
Glass Ceiling Effect 77
Understanding Ethnic Diversity in Organizations 80
Inclusion in the Context of Gender and Ethnicity 81
Dynamics of Ethnic Diversity in Organizations 86
Summary 89
Chapter 3: Methodology 91
Introduction 91
Research Questions and Hypotheses 92
Research Questions 92
Hypotheses 93
Research Design and Approach 95
Research Method 95
Research Design 97
Population and Sampling 100
Population of Leaders from HBCUs and State Universities 101
Population of Senior Executive Service Employees 102
Sampling 104
Participants 105
Protecting the Participants in the Study 107
Instrumentation and Materials 108

Data Collection and Analysis 113
Data Collection 113
Variables 115
Data Analysis 116
Reliability 118
Validity 119
Summary 120
Chapter 4: Findings 122
Introduction 122
Research Questions 122
Hypotheses 123
Data Collection 127
Descriptive and Demographic Characteristics of the Sample 127
Answering the Research Questions 132
Testing the Parametric Assumptions 133
Testing the Hypotheses 136
Summary 171
Chapter 5: Summary, Conclusion, and Recommendations 174
Introduction 174
Interpretation of Findings 175
Research Question 1 178
Research Question 2 and Research Question 3 187

Limitations of Study 191

Recommendations for Further Research..... 193

Implications for Social Change..... 197

Conclusion 198

References.....202

Appendix A: Multifactor Leadership Questionnaire 5X and Permission to Use.....239

Appendix B: Cross Racial Identity Scale and Permission to Use.....243

Appendix C: Demographic Questions on Survey.....248

Appendix D: Permission to Recruit Participants from Targeted Organizations.....250

Appendix E: Invitation to Participate in Study and Voluntary Consent.....253

List of Tables

Table 1. Workforce Demographics 76

Table 2. MLQ Transformational and Transactional Leadership Style Factors 112

Table 3. Descriptive Demographic Characteristics of Sample *N = 185*..... 129

Table 4. Descriptive Cross-tabulation for Generation and Gender 130

Table 5. Descriptive Statistics for the Age, MLQ, and CRIS Scores 132

Table 6. Skewness and Kurtosis—Normality Distribution Scores 134

Table 7. Levene's Test of Equality of Error Variances 135

Table 8. Multiple Regression–Transformational Inspirational Motivation 139

Table 9. Multiple Regression–Transformational Idealized Attributes 142

Table 10. Multiple Regression–Transformational Idealized Behaviors 145

Table 11. Multiple Regression–Transformational Intellectual Stimulation 150

Table 12. Multiple Regression–Transformational Individual Consideration 152

Table 13. Multiple Regression–Transactional Contingent Reward 154

Table 14. Multiple Regression–Transactional Management by Exception 158

Table 15. Wilks's Lambda Gender Effect 163

Table 16. Wilks's Lambda Generation Effect 164

Table 17. MANOVA Between Group Differences–Leadership and Generation 166

Table 18. Wilks's Lambda Generation and Civil Rights Integration Effect 170

List of Figures

Figure 1. CRIS Black identity attitudes 109

Figure 2. Researcher's conceptual study framework 126

Figure 3. Researcher's relationship matrix – transformational leadership 179

Figure 4. Researcher's relationship matrix – transactional leadership 183

Figure 5. Researcher's relationship matrix – leadership style, gender, and age 188

Chapter 1: Introduction to the Study

Introduction

The number of African Americans in leadership roles in organizations has increased since the enactment of Title VII of the Civil Rights Act of 1964. Although ethnic group diversity has increased in the workplace since 1964, several disparities are evident when reviewing the employment-population ratio and the representation of ethnic groups in management positions (Bureau of Labor Statistics [BLS], 2017). The BLS (2017) defined employment-population ratio as the proportion of individuals employed in a respective ethnic group. In 2007 and 2016, African Americans were less likely to be employed than White Americans, Hispanic Americans, and Asian Americans (BLS, 2017). During 2007, the employment-population ratio for African Americans was 58.4%, 63.4% for White Americans, 64.9% for Hispanic or Latino Americans, and 64.3% for Asian Americans (BLS, 2017). The 2016 employment-population ratio for African Americans was 56.4%, 62.0% for Hispanic or Latino Americans, 60.2% for White Americans, and 60.9% for Asian Americans (BLS, 2017). In 2015, White Americans comprised 79% of the labor force, while 12% consisted of African Americans, and 6% consisted of Asian Americans. Hispanic Americans comprised 16% of the labor force; Native Americans and Alaska Natives comprised 1% (BLS, 2016). In terms of job category, the BLS (2016) also indicated management, professional, and related occupations were the highest paying jobs in 2015. Accordingly, 30.4% of employed African Americans worked in the management, professional, and related occupations job category in 2015 compared to 22.6% in 2001 (BLS, 2016). This shows an increase in the

number of African Americans in management professions since the 1980s. Moreover, the BLS (2017) reported approximately 1,649,000 people were employed in chief executive positions in the management occupations category in 2016. Of that number, only 3.4% of the positions were held by African Americans, 6.0% held by Asian Americans, and 5.6% held by Hispanic Americans or Latinos (BLS, 2017). When comparing 2016 chief executive positions in the management occupations category to 2007, the BLS (2017) reported approximately 1,649,000 people were in such positions in 2007. Of that number, only 3.5% were African Americans, 4.3% were Asian Americans, 5.0% were Hispanic or Latino Americans, and 90.7% were White Americans in 2007 (BLS, 2017). Accordingly, the number of African Americans in chief executive occupations still lagged behind other ethnic groups between 2007 to 2016 (BLS, 2017). Notably, the number of White Americans in chief executive occupations remained greater than all other ethnic groups prior to 2007 through 2016 (BLS, 2017).

Given the growing presence of African Americans in the workforce, the extent to which the leadership style of African Americans may vary from other ethnic groups remains in question. To the degree that there are differences, ethnic identity may have important implications for expanding scholarly understanding of diversity in the workplace. One source of influence may be the impact of the historical treatment of African Americans, which subsequently sparked the civil rights movement and the Civil Rights Act of 1964. These events were followed by integration practices designed to enable equal access to the workplace and education regardless of ethnic group. Considering the cultural experiences of African Americans in the United States and their

subsequent entry into the workplace, this research study consisted of an investigation of whether positive and predictive relationships exist between leadership style and ethnic identity, gender, age.

African American leadership style and ethnic identity were explored in the organizational setting to understand whether ethnic culture plays a role in an individual's style of leadership. Such findings may add to the literature on diversity when considering the different ethnic group experiences that individuals bring to leadership positions in the workplace. From a social psychology perspective, African Americans have a unique experience in the United States. Given the shift in social consciousness during and after the era of the civil rights movement, which involved implementing integration policies, it is possible that African Americans' sense of leadership and authority may have unique characteristics influenced by cultural experiences. There was a sociological attempt to shift from exclusionary practices to inclusionary practices after the enactment of the Civil Rights Act of 1964. Affirmative action programs facilitated opportunities for African Americans to move into leadership roles that had been previously denied (Linton & Christiansen, 2006). Phinney and Ong (2007) indicated ethnic identity over time is shaped through cultural experiences and other facets, including in-group affiliations, understanding, knowledge, personal choices, and actions. Cross (2001) indicated that personality and reference group orientation shape ethnic identity in the context of cultural experiences. Race and ethnicity can influence an individual's behavior, particularly when considering the experiences of in-group and out-group interactions (Markus, 2008). For the purposes of this dissertation study, investigating the positive and predictive

relationships between ethnic identity and leadership styles may add substantive literature to the field of organizational psychology, thereby increasing the understanding of diverse facets of leadership behavior.

Long before the enactment of Title VII of the Civil Rights Act of 1964, access to top-level leadership positions was less available for minorities (Leonardelli, Phillips, & Rosette, 2008). Accordingly, institutionalized practices from a behavioral, cultural, and legal perspective tended to segregate White Americans from minorities, particularly in the workplace. Since the founding of the United States, White American males were and remained the predominant holders of top-level leadership roles, particularly chief executive positions (BLS, 2017). While much has changed during the post-civil rights era, it can be argued that there is still work to do in terms of creating an environment where diverse individuals in top-level employment positions can lead others, regardless of ethnicity (Hirsh & Lyons, 2010). For the purposes of this study, I made the assumption that African Americans may have unique acculturation experiences that impact their leadership style. Such styles of leadership may not be the same as other ethnic groups, depending on a given situation. Underwood (1972) reported on the increasing awareness of the "erroneous and destructive consequences of applying White norms and values to Blacks" (p. 321) at the individual level as well as at the community or group level. Underwood advocated the need for social scientists to rethink and restudy other psychological data that considered the cultural differences between the two groups, particularly studies involving personality, behaviors, and psychopathology. The field of psychology has historically addressed African American human behavior from the

viewpoint of White American cultural norms (Landrine & Klonoff, 1995). Underwood (1972) pointed out the importance of understanding Black psychology at the community (group) level where there is a need to understand the Black psychology of philosophy, values, and the Black experience.

In 1968, the Association of Black Psychologists (ABPsi) formed to increase the relevance and application of psychology to the African American experience (Williams, 2008). Pursuant to Hilliard (1978), one charge was to reformulate the African American experience based on the study of the experiences of African American people from their perspective. Accordingly, one problem the ABPsi wanted to address was the mainstream empirical studies that largely focused on behaviors in relation to African Americans, the legal system, and health. Hilliard (1978) further stated mainstream studies have largely placed African Americans into one category, applying Eurocentric approaches to understanding the behavior of African Americans. In general, "there are severe problems and limitations in the theories, methodologies, and research conclusions of mainstream psychology as they pertain to Black people" (Hilliard, 1978, p. 108). Substantive studies regarding the African American experience from the perspective of African Americans have emerged over the past 40 years thereby contributing to the field of psychology (Williams, 2008). In the realm of organizational psychology, there are few empirical studies on the topic of African American leadership; this underscores the notion that much work remains in order to understand African American behavior. The leadership style of African Americans, such as W.E.B. Dubois, Sojourner Truth, Dr. Martin Luther King Jr., Ida B. Wells, Malcolm X, and Booker T. Washington, are commonly explored

areas, particularly the activist leadership style (Kershaw, 2001). The literature on African American leadership is most studied in the area of mass mobilization movements (Carson, 1994). A common denominator amongst such leaders is active movement to level the playing field for African Americans when societal behavior and laws facilitated segregationist behavior and inequality.

While Black psychology has continued to emerge since the 1980s, there are numerous opportunities to explore the African American experience in the field of organizational psychology, with a particular focus on leadership behaviors in the workplace. As the number of African Americans increase in leadership positions, so does the need to explore if positive and predictive relationships exist between ethnic identity and leadership style. This is an important area to study given the impact that sociological, cultural, integration, and historical experiences had on African Americans and their subsequent entry into the workplace.

White and African American people were segregated at the onset of their coexistence in the United States. Changes in the African American experience have been immense, including emancipation from slavery, postemancipation Jim Crow exclusionary practices in society and the workplace, and integration laws in response to the civil rights movement. Increased access to education and employment gave African Americans an increased sense of being included as Americans. These changes impacted African American identity, particularly when considering a sense of belonging, categorization, and social identity (Phinney & Ong, 2007).

The historical experiences of African Americans in the United States have had implications for ethnic identity development. Unfortunately, early social science studies did not treat African American culture as distinct, particularly in the established individualism psychology paradigm. Guthrie (2003) pointed out the research of early psychologists, such as M. J. Mayo and G. O. Ferguson who published study results with erroneous data that served to highlight their own racial prejudicial bias toward African Americans. Since the 1980s, substantive empirical cultural studies, social identity, acculturation models, and ethnic identity research have made it possible to investigate human development, social identity, differences in ethnic groups, values, behaviors, beliefs, and experiences reflective of the African American culture and ethnic group (Cokley, 2002; Landrine & Klonoff, 1994, 1996; Reid, Brown, Peterson, Snowden, & Hines, 2009; Snowden & Hines, 1999). Several studies reveal significant findings that William Cross's nigrescence model provides a validated framework for understanding racial/ethnic identity (Chavez-Korell, & Vandiver, 2012; Sussman, Beaujean, Worrell, & Watson, 2013; Telesford, Mendoza-Denvon, & Worrell, 2013).

Cross (1971) conceived of the nigrescence theory during the civil rights movement in the 1960s. The nigrescence model is a developmental theory pertaining to African American behaviors, racial experiences, internalized attitudes, and social grouping, all of which are considered in the context of race in the American culture (Cross & Vandiver, 2001). It is based on the assumption that racial/Black identity is developed through a multi-stage process. Utilizing the revised expanded nigrescence theoretical framework, racial/Black identity is operationalized through the Cross Racial

Identity Scale (CRIS), which measures three stages of the identity process: (a) pre-encounter, (b) immersion-emersion, and (c) internationalization (Vandiver et al., 2000; Cross & Vandiver, 2001). Cross's model has implications for studying African American leadership style.

African Americans in leadership positions may have a unique experience that can be examined through the Cross stage model. For the purposes of this research, today's African American leaders were studied to determine if a positive predictive relationship existed between ethnic identity and leadership style. Leaders in this study ranged in age, gender, and whether they experienced or did not experience integration or the civil rights movement directly.

In the vast majority of situations during the 1970s and 1980s, leaders entering the workplace through affirmative action faced institutionalized practices that excluded them from the same level of pay, career advancement, fairness, and acceptance as their White counterparts (Findley, Stevens, Wheatley, & Ingram, 2004). Accordingly, limited access to leadership roles for African Americans as a societal practice in the United States suggests that skills have to be learned on the job over time. The BLS (2017) illustrated that African Americans still lag behind White Americans in a number of positions and pay. A major disadvantage for non-White potential leaders is stereotyping as revealed in the Leonardelli, Phillips, and Rosette (2008) study findings. According to Leonardelli et al., Whites were perceived to have more favorable characteristics that qualify them as leaders in comparison to their non-White counterparts. The study indicated that a central factor in the United States regarding the perception of being an effective leader is being

White. Given sociological practices and life experiences through ethnic grouping, there may be different ways of leading from a cultural perspective; however, for some people, this different way of leading may give way to perceptions of stereotyping as was revealed in the Leonardelli et al. (2008) study. Pursuant to Chin and Sanchez-Hucles (2007), gender and ethnicity cannot be ignored when developing leaders; consideration must be given to both factors. Accordingly, it is conceivable that from a cultural perspective, the style of leadership for ethnic groups may be different, particularly when considering African Americans and their White counterparts.

One question becomes: What type of leadership style can be predicted based on African Americans' stage of ethnic identity development? Transformational and transactional leadership styles are commonly studied in the social sciences (Bass, Avolio, Jung, & Berson, 2003; McCleskey, 2014; Schuh, Zhang, & Tian, 2012). According to McCleskey (2014), transactional leadership tends to focus on the exchanges that occur between the followers and their leader, and transformational leadership tends to focus on transcending the leader's personal interest for the sake of the organization and people as a whole. Since the 1990s, transformational leadership has become one of the most widely studied styles of leadership, including a focus on cross-cultural leadership (Kirkman, Chen, Farh, Chen, & Lowe, 2009). With this style of leadership being so widely studied, it is possible that general assessments can be made about ethnic identity as it relates to transformational and transactional leadership styles. Notably, leadership style research has tended to focus on White leaders (DeLany & Rogers, 2004; Collins, 2000). Moreover, there are various theories on the topic of leadership and a one-size-fits-all

construct to style. The literature search on the subject of leadership results in few empirical studies focusing on the experiences of African Americans.

The Need for Diversity at Executive Levels

Considering the widespread push to focus on diversity across the federal government, particularly as it relates to Executive Order 31583 issued in 2011, the need to explore how minorities in leadership positions are influenced by their ethnic identity experiences in terms of leading others is important. In 2011, Presidential Executive Order 31583 was introduced to the federal workforce, setting forth the "Coordinated Government-wide Initiative to Promote Diversity and Inclusion Strategic Plan." All executive agencies and departments were ordered to implement a comprehensive plan for incorporating diversity and inclusion policies in human resources strategies. The Government-wide Diversity and Inclusion Strategic Plan consisted of three primary goals that the federal government-wide workforce must strive to address. They were (a) strategic recruiting that builds an effective, diverse workforce; (b) cultivating a federal workplace that allows inclusion across all occupational areas; (c) developing human resources structures and strategies that teach leaders how to manage a diverse workforce, which includes accountability and concerted institutionalized practices involving workforce diversity, inclusion, and sustainability. The mission of the government-wide diversity and inclusion initiative through the Presidential Executive Order 31583 set forth the effort to "recruit, retain, and develop a diverse, high-performing Federal workforce that draws from all segments of society and values fairness, diversity and inclusion" (p. 5). In addition to Executive Order 31583, the Military Leadership Diversity Commission

(MLDC) conducted an evaluative study to assess then existing policies that focused on the promotion and advancement of employees classified as minorities. The study addressed disparities between minorities and the majority ethnic group in leadership positions in the Armed services. The findings in the MLDC study underscored the need to increase focus on diversity in the workforce.

African Americans were the ideal ethnic group to study in this investigative research considering the acculturation experiences and subsequent entry into the workplace due to the civil rights movement and Civil Rights Act of 1964. Within this ethnic group population, gender was also explored. The testimony presented before the Subcommittee on Civil Service and Agency Organization, Committee on Government Reform in the House of Representatives in 2003 also underscored the need for this study. The General Accountability Office (GAO) highlighted significant underrepresentation of minorities in Senior Executive Service (SES) positions in the federal government (Stalcup, 2003). In 2009, the Senior Executive Service Diversity Assurance Act was introduced in the United States House of Representatives as well as the United States Senate. Although the bill received widespread support from the Federally Employed Women (FEW; Kopenhaver, 2009) and the African American Federal Executive Association (AAFEA; Brown, 2009), it was not enacted. The data supporting the bill were sourced from statistics published by the United States Office of Personnel Management (OPM), which detailed the number of individuals across ethnicities in the federal government and additional research conducted by the GAO. Notably, there has been some progress in integrating minorities at the supervisor, manager, and executive

leadership levels of organizations. According to the OPM (2016b), there were 7,802 persons in SES positions in the federal government in 2016, and of that number, 859 (11.01%) were African Americans. This had been the highest percentage of African Americans ever in SES positions in the federal government. Comparatively, White Americans accounted for 6,193 (79.38%) of those positions, and the remaining positions (9.58%) were held by other ethnic minorities.

The United States has been plagued with a history of institutionalized behavioral practices regarding how individuals are treated in the workplace. Social change implications of this dissertation study include providing the Equal Employment Opportunity Commission (EEOC), GAO, OPM, FEW, AAFEA, and the National Association of African Americans in Human Resources (NAAAHR) with study results that may lead to changes in leadership development programs as well as diversity and inclusion programs in the federal government. The study results may also influence the creation of policies that facilitate transitioning into executive level positions with consideration given to diverse cultures. Finally, this study may have significant change implications, because the findings could potentially further enlighten the problems that exist in the federal government and other organizations regarding cultural differences in subordinate-leader relationships. From there, best practices can be developed, introduced, and implemented to build leadership competencies across diverse populations regardless of ethnic identity. Notably, a one-dimensional approach to addressing or developing leadership competencies across diverse ethnic groups may not be effective. The savvy organizational psychologist is aware that adjustments have to be made when

assessing individuals, groups, and organizations. The same may hold true for leaders of diverse backgrounds as it is important for such leaders to know that a one-size-fits-all approach to leading others is not appropriate, particularly considering leadership training and leadership assessments. The research findings may contribute to social change by providing additional evidence that diversity and cultural differences must be considered in the leadership styles that different ethnic groups bring to leadership positions.

Summary of Research Literature that Substantiates the Study

The literature review in Chapter 2 largely focuses on the development of ethnic identity, acculturation orientation, and leadership styles pertaining to transformational and transactional theory. A general summary is presented here. First, the nigrescence model literature is reviewed followed by a discussion regarding ethnic identity.

William Cross's nigrescence model provides a structural framework to understand racial and ethnic identity. Nigrescence theory illustrates the process that individuals go through to accept and affirm being African American. Cross conceived of the nigrescence theory during the time of the civil rights movement in the 1960s and published his framework in 1971 during an era of social movement in America. Originally, the nigrescence model consisted of a five-stage process of identity development: pre-encounter (stage 1), encounter (stage 2), immersion-emersion (stage 3), internalization (stage 4), and internalization-commitment (stage 5). This original five-stage process takes the individual from psychological illness to psychological well-being in terms of Black identity. Cross subsequently modified the nigrescence theory in 1991 and, thereafter expanded it in 2000. Through the current framework, Cross's (2001)

racial/Black identity is operationalized and measured through the Cross Racial Identity Scale (CRIS), which measures three stages of the identity process: (a) pre-encounter (assimilation, miseducation, self-hatred), (b) immersion-emersion (anti-White), and (c) internationalization (Afrocentricity, multiculturalist inclusive). Accordingly, six subscales of nigrescence attitudes are measured. Black identity is said to be at the pre-encounter stage through resulting attitudinal measures of assimilation, miseducation, and self-hatred (Vandiver, Cross, Worrell, & Fhagen-Smith, 2002). The immersion-emersion stage sets forth attitudinal measures in the area of anti-White. The internalization stage explores attitudinal measures in the areas of Afrocentricity and multiculturalist inclusive. Vandiver (2001) indicated that Cross's work has had a profound impact on the creation of various cultural identity models. Ethnic identity is often used to explore and understand reference group orientation. I used ethnic identity attitudes to investigate how behaviors play out in terms of transformational and transactional leadership styles when leading people in workplace organizations. Such variables also included gender and age.

In addition to ethnic identity, I also conducted a review of acculturation to explore human behavior, categorization, and commitment. Acculturation is a multidimensional process which encompasses how individuals orient towards their own ethnic culture in the larger society (Phinney & Ong, 2007; Berry, 1990). Although research in the field of acculturation is vast, few acculturation studies have investigated the African American experience in North America. Melville Herskovits was the first anthropologist to assert boldly that African Americans have a culture. It would take decades for the fields of anthropology, sociology, and psychology to agree with this assertion due to

institutionalized bias within the respective domains. Thus, acculturation research investigations of African Americans lag behind other ethnic groups. Acculturation studies of the African American experience shed valuable light on how this ethnic group integrated into the American social setting as well as the organizational setting from an organizational psychology perspective. Berry (1990) provided four acculturation orientations to understand the coming together of cultures: assimilation, integration, separation, and marginalization. Through policy and regulatory conditions, African Americans experienced large-scale integration practices and policies resulting from the civil rights movement. Segregation, marginalization, and assimilation were also experienced.

As a grassroots social phenomenon, the civil rights movement sought to eradicate the impact of discriminatory practices experienced by African Americans through promoting self-determination, consciousness, and an empowered sense of self. The Black Power movement symbolized a collective effort by African Americans to promote self-determination and impose it on the larger society. This surprised White Americans who had grown accustomed to stereotyping African Americans as docile and different. Both movements sought to spark change regarding how White Americans viewed and treated African Americans and how African Americans viewed and treated themselves. Through Executive Order 10925 in 1961, affirmative action and related policies were introduced into law to redress discriminatory practices (Findley et al., 2004). Ideally, over the course of time and changing societal practices, affirmative action in its traditional sense would no longer be needed as a mechanism to ensure fairness and access

for all (Findley et al., 2004). From a sociological standpoint, integration of schools, organizations, and other institutions began to take effect. Segregation led to unequal status relationships between White Americans and African Americans.

While integration has had an impact on the organizational environment, studies reveal that systemic, historical institutionalized practices have had a lasting impact, particularly when considering the glass ceiling effect (Lyness & Heilman, 2006; Ziegert & Hanges, 2005; Schuck & Liddle, 2004). These impacts include African Americans comparatively receiving lower pay than Whites, inequitable salaries, biased performance evaluations, and fewer people of color advancing to leadership positions in comparison to the White male and female counterparts. Such impacts were not limited to private sector companies but also occurred in the federal and state government.

Cox and Nkomo (1990) argued that racial minorities had not fully integrated into the workforce post-civil rights era. Johnston and Packer (1987) reported that integrating minorities into organizational workforces would be one of the greatest challenges facing American managers. This is an important area to probe now that various ethnic groups and women have entered the workplace post-civil rights movement. During the late 1960s and 1970s, integration was the sociological catalyst and acculturation strategy for bringing diverse ethnic groups together that had long been segregated throughout American history. Considering the convergence of these diametrically opposing acculturation orientations (integration and segregation), minorities in leadership positions would be challenged at best. This was demonstrated in groundbreaking research regarding the U.S. Army integration of African Americans into leadership roles following

the civil rights era, where racial dynamics, power, and leadership presented challenges to the system at large (Moskos & Butler, 1996). Historically, White Americans typically held officer positions. The Army instituted a new approach that would require actively seeking out and monitoring the progression of African Americans into officer and leader roles. For the first time, African Americans were leading Whites in the military. Accordingly, this dissertation study addressed the research gap by exploring the predictive relationship between ethnic identity and leadership style.

This introductory chapter describes the nature of the research study. Chapter 2 provides a literature review, beginning with an exploration of the evolving workplace from a cultural and historical perspective and then moving into the human dynamics of leading others from an organizational perspective. Accordingly, four constructs are investigated in the literature: ethnic identity, acculturation orientation, diversity in the context of leading others, and leadership styles.

Integration is a type of acculturation orientation (Berry, 1997), and ethnic identity is germane to any acculturation experience (Landrine & Klonoff, 1994, 1996; Reid, Brown, Peterson, Snowden, & Hines, 2009; Snowden & Hines, 1999). Ethnic identity takes shape based upon experiences and a variety of factors relevant to the specific ethnic group. This frames the discussion in Chapter 3 which addresses the methodology and research design of the study. Bass and Avolio's Multifactor Leadership Questionnaire (MLQ) is used to explore leadership. Data analyses in the methodology section are synthesized in the MLQ and the CRIS to answer the research questions. This study included demographic inquiry and analyses of the data and research questions based on

ethnic identity, gender, and age. To test the hypotheses, positive predictive relationships between leadership styles and ethnic identity factors, gender, and age were determined using multivariate analysis of variance (MANOVA). Chapter 4 describes the findings and analysis of the data conducted to answer the research questions and test the hypotheses. Finally, Chapter 5 discusses the research findings, implications, and recommendations for future studies.

Statement of the Problem

In 2005, the National Urban League conducted a survey regarding diversity in the workplace. Approximately 32% of employees indicated that they feel their organization has an effective diversity initiative (National Urban League, 2005). The survey results indicate there are still unfavorable views regarding diversity. Approaches to ensure a diverse workplace were lacking. The National Urban League (2009) demonstrated that while the number of African Americans is increasing in the workforce, there is still work to do in this area. To address such work, Liberman (2013) advocated that organizations should adopt a strategic approach to incorporating diversity goals or initiatives in the culture to facilitate change. Leaders must be careful, however, of the unintended consequences that could occur from instituting strategic management approaches that focus on diversity. Liberman (2013) stated such unintended consequences could result in feelings of discrimination or exclusion by the targeted group as well as resistance to such approaches. Diversity structures have the potential to create illusions of fairness and inclusion on the surface (Kaiser et al., 2013). Here, leaders can play a key role in helping to shape the workplace environment by showing commitment and holding their peers,

themselves, and others accountable for ensuring diverse practices are fair in the organization. Moreover, affinity groups and diversity councils can improve the environment in terms of ensuring there is diversity across all levels of leadership, including respecting the different styles of leadership that individuals bring to the workplace regardless of ethnicity. This quantitative study involved an investigation of the predictive relationship between ethnic identity and leadership style. The study focused on African Americans' gender and age. Organizational leaders are essential to driving organizational performance in culturally diverse workplaces.

Leonardelli, Phillips, and Rosette (2008) investigated the extent that race influences leader prototyping and found a relationship between leader categorization and race. Along racial lines, participants in the study tended to evaluate White Americans as being business leaders compared to minorities. There was a perception that if an individual is White, he or she was perceived by participants as a business leader in comparison to minorities who were perceived as not being leaders in business. To the extent that African Americans have succeeded in rising through the ranks of organizations, one lingering concern is the degree to which historical exclusion has impacted their leadership style in dominant culture organizations. Cashin (2004) argued institutionalized practices can undermine progress in areas such as employment, wages, types of jobs, and socioeconomics.

This study narrows the focus on African American leadership in the workplace given the group's historical experiences and the shift in social consciousness during and after the era of the civil rights movement. Pre-civil rights institutionalized segregation

practices offered White Americans greater access to leadership positions as well as privilege in and out of the workplace. Following the enactment of Title VII of the Civil Rights Act of 1964, African Americans gradually began to enter the corporate workplace, bringing along their worldview and cultural experiences. Considering assimilation, integration, and a historical past of segregation, this study consisted of an exploration of the relationship between ethnic identity and how African Americans practice leadership in the organizational setting.

Applying the constructs of Afritics (the politics of African American leaders) in their investigation of how African Americans learn to lead in their professional area, DeLany and Rogers (2004) found four influencing factors that impact how African Americans lead: (a) consideration given to the political or social movements occurring at the time; (b) family, religious, or community expectations of individuals to thwart injustice, unfairness, or adversity in the system; (c) a personal calling to take part in or be in service; and (d) awareness of racist or prejudicial behavior that has impacted one's life.

Integration policies were enacted in the United States in the 1960s and 1970s to give all citizens access to the workplace that for so long had been denied to ethnic minority groups. To a large degree, African Americans transitioned into the workplace, taking on jobs they could previously only dream about and for so long had been held by White people (Gates, 2011). Institutional practices that supported discriminatory and prejudicial behavior toward minorities triggered conflict with the implementation of integration policies (Cashin, 2004). Comparing the 1960s to today, the workplace looks vastly different with African Americans in a variety of leadership positions and roles in

organizations. Moskos and Butler (1996) detailed how the Army became one of the most integrated institutions in the United States, particularly considering the number of African Americans in leadership roles in comparison to other branches in the military or other federal agencies. The effects of segregation and institutionalized exclusionary practices can potentially impact the decisions that one implements when leading others. With minorities currently in top-level leadership roles that were prohibited and non-existent pre-civil rights movement, the question remains: How does leadership style play out in leader-subordinate relationships now that ethnic minorities are in leadership positions in organizations? A review of the literature does not provide an answer to this probing question. Carton and Rosette (2011) found that stereotyping and preconceived perceptions about how African Americans lead are still evident. Accordingly, the performance of African American leaders were evaluated with unconcious stereotyping and inferences as part of the evaluator's process. Thus, mistakes in leadership by African Americans were evaluated more harshly and looked at as failures in comparison to White counterparts (Carton & Rosette, 2011). Block, Aumann, and Chelin (2012) argued that African Americans were less polished and more interpersonally skilled, while Whites were more competent and manipulative in their management practices.

The emergence of subordinate and dominant relationships within the cultural setting has long played a role in human interaction (Maner & Mead, 2010). Regardless of the overwhelming emergence of various ethnicities in the 21st-century workplace, tightly woven institutionalized management structures that existed pre-civil rights movement tended to favor the majority population (McAdoo, 2007). This study

consisted of an investigation of the relationship between ethnic identity and leadership style in the organizational setting in the federal government, academia, and private companies. This research will add to the existing body of work related to exploring the behavior of African American leadership thereby filling a gap in the research. There are numerous studies on the topic of leadership; however, literature search reviews reveal there are few empirical studies regarding African American leadership and the diversity these leaders may bring to the workforce. The performance of leaders in general tends to be evaluated and held to standards of White American leaders. A study such as this has the strong potential to add to the literature on ethnic identity as it relates to African American leadership and the diverse styles brought into the workplace. Ideally, leaders would be able to lead without regard to ethnicity, using transformational and transactional styles of leadership with the knowledge of when and how to influence individuals to achieve desired results.

Purpose of the Study

The purpose of this research was to explore if a positive predictive relationship existed between ethnic identity and leadership styles of African Americans. The goal of this research was to uncover the implications these findings presented for the leader-subordinate relationship in the culturally diverse organization. Research findings revealed significant differences in leadership style across gender and age and significant relationships between leadership style and ethnic identity. To answer the research questions in this study, quantitative analyses were conducted through application of a non-experimental, cross-sectional, predictive correlational design. The study was

conducted in the United States. The methodology was comprised of 10 variables: two leadership styles (transformational and transactional) and six sub-scales of ethnic identity (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, multiculturist inclusive), gender (male and female), and age (Millennials, Generation X, Baby Boomers Generation and older). The study population primarily consisted of African American leaders from HBCUs and the federal government due to the high concentration of African American workers in these areas as well as private companies and a private university. The study population is discussed more fully in the methods chapter.

Regarding contribution to social change, this area of research has not been extensively explored in terms of the relationship between African American ethnic identity and leadership style. The findings and outcomes of the study may serve as source information for leadership development as well as diversity and inclusion programs aimed at building effective leader-subordinate relationships across ethnicity. Another objective of this research is to add to the literature regarding the diverse leadership qualities that African Americans bring to the workplace.

Nature of the Study

The research used descriptive and inferential statistics, multiple regression analysis, and MANOVA to analyze the data to measure transformational and transactional leadership styles, ethnic identity, and demographic variables. Interrelated constructs around theories and variables can be effectively applied and examined through quantitative inquiry (Creswell, 2014). The quantitative approach allows collecting objective information from various viewpoints. There is a pragmatic nature to this

approach. Thus, the goal was to seek information from African American leaders regarding their ethnic identity experiences and leadership style behaviors. The non-experimental, cross-sectional, correlational design is advantageous for investigating different groups or levels in a single study, thereby allowing a broader perspective regarding the topic (Creswell, 2014).

As a starting point, the research questions centered on unveiling the scores of the African American leaders on the survey instruments in this study. These instruments consisted of the CRIS instrument as depicted in Appendix A, and the MLQ as depicted in Appendix B. The MLQ is a self-scoring tool that identifies five transformational leadership style factors, two transactional leadership style factors, two leadership behaviors (management by exception [passive] and laissez-faire), and three outcomes of leadership (Avolio & Bass, 2002). The five transformational leadership styles are idealized attributes, idealized behaviors, inspirational motivation, intellectual stimulation, and individual consideration. The two transactional leadership styles are contingent reward and management by exception (active). The three outcomes of leadership are extra effort, effectiveness, and satisfaction. The CRIS survey instrument consisted of the six subscales: assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive. Demographic questions such as age, ethnicity, gender, education, jobs, and years of experience were also queried.

The predictive relationship between leadership style and ethnic identity was investigated. The relationship between leadership style and demographic factors, such as gender and age (generation group) was also investigated. To explore these areas,

multiple regression analyses and MANOVA statistics were applied to answer the research questions. Chapter 3 details the research method designed for this study and how the study was carried out.

Research Questions and Hypotheses

The research was designed to understand the predictive relationship between ethnic identity and the leadership style of African Americans in the context of gender and age. The study method involved quantitative inquiry and explored the problem statement by answering three research questions and related hypotheses.

Research Questions

RQ1: Is there a relationship between leadership style, as measured by the two style factors (transformational and transactional) of the MLQ, and ethnic identity, as measured by the six subscales of the CRIS (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive)?

RQ2: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and gender?

RQ3: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and age (Millennials, Generation X, Baby Boomers Generation and older)?

Hypotheses

The associated null and alternative hypotheses for the research questions are as follows:

RQ1: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and ethnic identity, as measured by the six subscales of the CRIS (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive)?

$H_0$1: There is no relationship between assimilation as measured by the CRIS and the transformational and transactional leadership style factors as measured by the MLQ.

H_a1: There is a relationship between assimilation as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

$H_0$2: There is no relationship between miseducation as measured by the CRIS and the transformational and transactional leadership style as measured by the MLQ.

H_a2: There is a relationship between miseducation as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

$H_0$3: There is no relationship between self-hatred as measured by the CRIS and the transformational and transactional leadership style as measured by MLQ.

H_a3: There is a relationship between self-hatred as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

$H_0$4: There is no relationship between anti-White as measured by the CRIS and the transformational and transactional leadership style as measured by the MLQ.

H_a4: There is a relationship between anti-White as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

H_05: There is no relationship between Afrocentricity as measured by the CRIS and the transformational and transactional leadership style as measured by the MLQ.

H_a5: There is a relationship between Afrocentricity as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

H_06: There is no relationship between multiculturist inclusive as measured by the CRIS and the transformational and transactional leadership style as measured by the MLQ.

H_a6: There is a relationship between multiculturist inclusive as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

RQ2: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and gender?

H_07: There is no relationship between gender and the two transformational and transactional leadership style factors as measured by the MLQ.

H_a7: There is a relationship between gender and at least one of the two transformational and transactional leadership style factors as measured by the MLQ.

RQ3: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and age (Millennials, Generation X and Baby Boomers Generation and older)?

$H_0$8: There is no relationship between age and the two transformational and transactional leadership style factors as measured by the MLQ.

H_a8: There is a relationship between age and at least one of the two transformational and transactional leadership style factors as measured by the MLQ.

A detailed discussion of the findings as it relates to the research questions is in Chapter 4. Recommendations and conclusions about the study results are in Chapter 5. The conceptual framework that shapes the essence of this research is in the following section.

Conceptual Framework

Several theoretical models provide the conceptual framework for this study. They include an examination of leadership styles and ethnic identity through the integration orientation of acculturation. They are introduced below and fully presented in the literature review section in Chapter 2. This research is grounded in a three-part theoretical framework that encompasses ethnic identity, acculturation, and leadership.

Ethnic Identity

To explore African American ethnic identity, Cross' nigrescence model was applied to characterize the extent that organizational leaders identify with their ethnic background. Cross investigated how racial and ethnic identity is developed within the spectrum of reference group orientation and personality. Phinney's multigroup ethnic

identity theory is also investigated. Components of ethnic identity include ethnic behaviors, exploration, commitment and attachment, sense of belonging to a group, ingroup attitudes, self-categorization, and labeling (Phinney & Ong, 2007).

Acculturation Orientations

Acculturation has its roots and theoretical grounding in the field of anthropology. However, the fields of social psychology, cross-cultural psychology, and sociology have also provided theories to understand acculturation (Matsomoto, 2001). Berry's (2001) acculturation framework is one of the applied theoretical constructs for this study. Acculturation is the process of psychological and human change that takes place when cultures come together (Berry, 2001). Acculturation largely explores adjustment of immigrants to new cultures and intercultural encounters.

Berry (1980, 1989) described four orientation strategies that occur amongst merging cultures: assimilation, integration, separation, and marginalization. Integration tended to be the preferred mode of acculturation while marginalization was the least preferred mode of immigrant group experiences with the host culture. Bourhis, Moise, Perrault, and Senecal (1997) criticized Berry's acculturation model, indicating the unidimensional assimilation model was narrowly focused. They proposed the bidimensional model, which included a focus on the host culture and the host culture's acculturation towards immigrants. Berry's model tends to focus on the experiences of the immigrant in the host culture. Thus, the acculturation scale that Bourhis et al. (1997) developed includes an empirical exploration of assimilation, integration, segregation, and exclusion. Notably, the model does not include marginalization as an acculturation

orientation strategy. Berry is one of the leading social psychologists in the area of acculturation. For the purposes of this study, acculturation is relevant given the nature of how African Americans came to this country historically and entered facets of society and institutions. African Americans experienced forced immigration and slavery. Subsequently, African Americans experienced integration post-civil rights movement. Those experiences have continued to play a role in the sociology and psychology of African Americans in the workplace.

Leadership Style

Leadership is a widely studied concept in social science research. Studies range from behavior, trait orientation, personality, transformational and transactional style to defining what leadership is and is not (Darmer, 2000; Kent, Crotts, & Azziz, 2001; Sarros & Santora, 2001). The research landscape on the topic of leadership is vast. For the purposes of this study, leadership style is explored in terms of the transformational and transactional leadership model set forth by Avolio and Bass (2004). They make a clear distinction between transactional leadership and transformational leadership, both of which can be assessed using the MLQ. Transformational leadership consists of five factors: idealized attributes, idealized behaviors, inspirational motivation, intellectual stimulation, and individual consideration. Bass (1985) argued that transformational leadership characteristics can help leaders influence followers to achieve greater performance levels to meet their desired goals or accomplishments. Transactional leadership consists of two factors, contingent rewards and management by exception - active (Avolio & Bass, 2004). In essence, recognition and rewards occur when

accomplishments or goals are achieved by the followers. Transactional leaders are standards-based and tend to exhibit or take disciplinary actions if certain standards or tasks are not met.

Definition of Terms

The definition of key terms are introduced below and presented in detail in Chapter 2.

Acculturation: Involves the psychological and cultural change that results following the coming together of cultures (Sam & Berry, 2010).

Baby Boomer Generation: A person born during the years of 1946 to 1964 (Pew Research Center, 2016), the time period including the end of World War II, the civil rights movement, and the Civil Rights Act.

Culture: The many characteristics of a group of people, including values, traditions, behaviors, and attitudes that are passed along from generation to generation (Matsumoto, 2000). Culture is not fixed but involves a process of change and transformation between the past and present (Levine, 2007).

Diversity: A mix of individuals with different group identities, all of whom are in the same social systems (Nokomo & Cox, 1996).

Ethnic Group: Social groupings of individuals that possess a common identity based on history, culture, language, tradition, religion, or other factors. Racial identity is not the same as ethnic identity.

Ethnic Identity: Multifaceted and develops over a period of time, it is a process that involves a combination of cultural experiences, actions, traditions, beliefs, self-

categorization, gaining knowledge, and a sense of belonging or attachment toward an ethnic group (Phinney & Ong, 2007).

Generation X: Persons born during 1965-1980 (Pew Research Center, 2016). This period was characterized by the Vietnam War, the Cold War, global awareness, and technology.

Leadership Style: There is no single definition of leadership to which all social scientists agree. For the purposes of this work, transformational and transactional leadership style are the constructs through which leadership style is investigated. Sarros and Santora (2001) describe transactional leaders as those who typically pursue a cost-benefit economic exchange with followers. Here, leaders expect a return on expected work performance. Management by reward and contingent reward are two key factors of transactional leaders in this style of leadership. Regarding transformational leadership, Sarros and Santora (2001) indicated leaders tend to align behaviors with their values, which lead to effective leadership. In the Sarros and Santora model, characteristics of transformational leadership consist of (a) individualized consideration where leaders give attention to the performance of their followers, (b) inspirational motivational types of leaders who inspire others, (c) intellectual stimulation by leaders who encourage innovation and creativity, and (d) idealized leadership where leaders exhibit role model behaviors.

Millennial Generation: Millennials are generally considered to be individuals born between 1981 and 1997 (Pew Research Center, 2016), the period of the Internet, the information age, and the war on terrorism.

Organizational Setting: All that comprises the workplace within a respective organization, which encompasses its people, structure, environment, organizational culture, services, stakeholders, customers, strategies, and all that is encompassed in its mission and operations.

Race: Ethnicity and race are different concepts. Race classifies humans into discrete groups or populations (Anemone, 2011). Ethnicity is characterized as grouping through social categorization.

Racial Group: People classified as part of a group based on biological, physical, or genetic traits.

Self-Categorization: Individual attachment toward a social group, ingroup, outgroup, and intergroup contexts (Leonardelli & Toh, 2015).

Senior Executive Service (SES): Individuals selected as members of the SES serve in key executive positions throughout the federal government. The OPM ensures all SES meet specified competencies outlined in the Executive Core Qualifications. SES lead operations in the vast majority of government activities in roughly 75 agencies (OPM, 2016b).

U.S. Office of Personnel Management (OPM): Provides human capital and human resources services to support the federal government. The federal government employs more than 2.5 million civil servants and is one the largest employers in the United States (OPM, 2016b).

Assumptions

The overarching assumption for this study is that ethnic identity and related cultural group experiences influence how individuals lead. African American leaders were the focus of this study. Questions that probe African American leadership style must be based on an understanding of the historical landscape of this ethnic group's experiences in relationship to other ethnic groups. It is assumed that leaders operate differently across acculturation orientation types, ethnicities, and gender. To the degree that leadership style varies according to ethnicity and race, African American leaders of today who were impacted by assimilation, marginalization, segregation, and integration experiences as well as experiences of the civil rights movement may display leadership styles that were impacted by such cultural experiences, depending on specific situations.

After the Civil Rights Act of 1964, unequal prejudicial practices in schools, voter registration, workplace hiring and pay, and public accommodations were deemed illegal. From an acculturation standpoint, integration policies were put into place to remedy social practices of segregation and marginalization. I made the assumption that past cultural experiences of African Americans and related integration, assimilation, marginalization, and segregation practices during the 1960s and 1970s, a type of acculturation experience, may impact how African Americans lead others in organizational settings. Given the history of race relations, it is assumed that African Americans and White Americans may lead differently depending on specific situations.

I assumed there may also be gender differences and age differences in the leadership style of African Americans leaders. Baby Boomers Generation and older

African American leaders may have a greater propensity to be untrusting of the system or work institutions in comparison to Millennial Generation African Americans. This new area of research, in terms of investigating the relationship between African American ethnic identity and leadership style, may provide a significant contribution to existing research literature that explores ethnic identity, leadership, diversity, inclusion, and related areas in organizational psychology.

Limitations

I applied a non-experimental, cross-sectional, predictive correlational design to this study. There may be areas in the study where qualitative inquiry would best answer the research question. Thus, study findings that need further explanation through qualitative inquiry would be limited. Cokley and Vandiver (2011) indicated that not every African American develops racial/ethnic identity beginning at the pre-encounter stage or experiences developing racial identity the same way. Qualitative inquiry may have offered opportunities to expand findings in this area.

Another limitation of this study is that more African American leaders did not participate in this research effort. A careful search was conducted to locate African Americans willing to participate in the study. While individuals from the Millennial, Generation X, and Baby Boomers Generation participated in the study, generalizations could not be made that apply to all African American leaders in the population.

Another limitation of the study involves available source references and research. At the time of this research, few studies had been conducted in the area of ethnic identity and leadership as it relates to African Americans. This impacted study recommendations

to some extent, because the level of reference sources, experiments, and studies upon which to compare the research study findings were limited. Few studies of African Americans posed a limitation in terms of being able to determine a baseline for leadership style.

Another limitation of the study is that the research primarily focuses on leaders in nine organizations, consisting of the federal government, HBCUs, a private university, and private companies. The study also does not include data collection from direct reports, followers, or employees of the leaders involved in this study. This limits generalizations that can be made about the findings given the sample size, population, and the non-use of multi-rater feedback methods.

A final limitation of the study involves privacy act laws that govern access to records of employees in the federal government. All employee personnel records were protected. Accordingly, this posed a level of difficulty obtaining job-related data due to the protected status of employee information. To mitigate this impact, participants were asked to complete demographic questions voluntarily to capture such information.

Delimitations

Three primary delimitations were inherent in this study. First, a random sampling approach provided each qualified participant an equal opportunity to take part in the study. Second, this study does not consider all occupational groups and grade levels in the nine participating organizations in this study. African American leaders and executives were primarily considered in this study. Finally, other ethnic groups were not included in this study.

Significance of the Study

Subordinate and dominant relationships have long played a role in human interactions (Maner & Mead, 2010). Regardless of the emergence of various ethnicities in the 21st century workplace, tightly woven management structures that existed prior to the civil rights movement tended to favor the majority population (McAdoo, 2007). During the late 1960s and 1970s, integration was the sociological catalyst and strategy for bringing diverse cultures together that had been segregated throughout American history. Considering the coming together of different cultures with a history of segregation, competition, and conflict, minority leaders in the workplace were challenged in terms of exclusionary practices. Institutionalized practices that enabled exclusionary behavior were addressed at the core in the Army's strategic approach to create access for African Americans to work in leadership positions following the civil rights era where racial dynamics presented organizational challenges (Moskos & Butler, 1996).

These challenges included differences in educational backgrounds for the soldiers, differences in cultural experiences, and a sense of belonging in the United States further exacerbated by a changing society in a time of war, Vietnam War, and subsequent wars. Few studies such as Moskos and Butler (1996) have extensively investigated African American leaders in the context of the impact and effects of integration policies, leadership, and use of power. They found that the integration of soldiers into officer and leadership roles had actually taken place, and there was obvious transformation by the Army in these areas. For example, the Army deployed an Equal Opportunity Advisor that monitored racial problems and patterns in job promotions and job assignments. Such

matters were addressed and remedied by the Army; actions were put into place to change the dynamics of situations that worked against integration. Moskos and Butler (1996) revealed there were areas of success and practices implemented by the Army that future studies could build upon and investigate. Ethnic minorities must often contend with unsavory stereotyping, social exclusion, fewer leadership positions, and tougher evaluations in the workplace (Barron, Hebl, & King, 2011; Biernat, Fuegen, & Kobrynowicz, 2010; Roberts, Cha, & Kim, 2014). In their discussion about racial identity impression management, Robert et al. (2014) indicated ethnic identity and acculturation may affect the choices individuals make about work. This dissertation research is significant and may add to the existing body of work, thereby addressing a gap in the literature regarding leadership style as it relates to a specific ethnic group and evolving experiences in the organizational setting.

Conduct a search on the topic of leadership and ethnic identity, research results surface a vast number of studies regarding leadership (Welbourne, Gangadharan, & Sariol, 2015; Plaut, Thomas & Hebl, 2014; Nadal, Mazzula, Rivera, & Fujii-Doe, 2014). Common denominators in these studies pertain to cultural dynamics, stereotyping, and the need to conduct more studies regarding racial, cultural, and ethnic identity experiences in the workplace (Barron et al., 2011; Plaut et al., 2014). While numerous research studies have been conducted in the area of leadership, I could not find an empirical study in the literature search when leadership is combined with ethnic identity, gender, and age as a study area when exploring African American leaders. This study adds to current literature in this area. Notably, leading others has a social group

component to it and may also have implications for social categorization. Categorization, in the social psychology sense, is concerned with identifying with groups (Brewer & Hewstone, 2004). Organizations are living systems with numerous individuals and groups that comprise the social structure. Re-categorization is a framework that enables individuals who have strong thoughts, dispositions, and behaviors toward others to shift their position, particularly in a social context. In this instance, individuals take action to reshape how they look at others who may be different. This study adds to the body of research and literature that pertains to leading others, with consideration given to how one's culture impacts how leaders lead. Differences in culture can lead to intergroup conflict. Understanding social identity and acculturation orientations help illuminate why social categorization can lead to intergroup conflict (Hewstone & Greenland, 2000). When individuals do not have a real appreciation for differences, conflict could arise, thereby impacting work performance and goal accomplishment. This study has the potential to demonstrate that organizational practices that focus on shifting leadership behavior toward inclusivity could have a positive effect on the organizational environment. A significant observation that could result from this study is the notion that integration into the dominant culture by minority cultures can impact how one leads others when driving toward goal achievement.

Based upon the findings in this study, organizational psychologists could potentially develop and apply consulting techniques to improve diversity in organizations, resolve cultural misunderstandings, improve leadership skills across cultures, and mitigate the glass ceiling effect. While any social group that involves

interconnectedness with others can benefit from application of the study results, a primary focus would be to use the results to address differences in culture and approaches to leadership across diverse backgrounds. Human development programs that foster diversity can debunk stereotypes and create the opportunity to welcome others into the mix, regardless of ethnicity or gender. This in turn fosters cultivating relationships with others who are different. The significance of this study is that it could be used to develop inclusion techniques that bring ethnically diverse people together with different levels of leadership skills and abilities.

Implications for Social Change

For decades, there has been a strain on multi-ethnic relationships in the larger social context, given the history of minorities in America. It took a while for the workplace to open to all people regardless of ethnicity. Individuals and the interworking of organizations have been impacted by institutionalized practices of separation, marginalization, assimilation, and integration brought about by acculturative practices in the society-at-large. A study such as this could help bridge the gap of misunderstanding and draw a greater appreciation for understanding other cultures, particularly from a leadership perspective. Study findings could also provide important information to organizational psychologists as it relates to designing and implementing interventions to address leadership or diversity dynamics. When carrying out a particular work assignment by an ethnic minority leader in which there is a majority culture, there may be cultural implications regarding how individuals interact with one another, lead others, and use influence to get something done. A study of this dynamic could yield

information helpful to understanding how individuals lead others in organizations. The OPM, academic institutions, private companies, and agencies in the federal government could use the findings to improve the environment for leaders across various levels in the organizational setting.

Summary

This chapter was an overview of the research that explored the predictive relationship between ethnic identity and leadership style. The study focused on African American leaders in the federal government, HBCUs, and leaders in four organizations from the private sector. A study of this magnitude is significant because the findings can yield helpful information to leaders regarding leading people in the diverse workplace. Jayne and Dipboye (2004) asserted that implementing effective diversity and inclusion initiatives can be one of the greatest challenges facing American business leaders if commitment and strategically targeting specific areas of focus are not identified as part of the effort. Chapter 2 delves into the literature covering theoretical constructs that shape this study: ethnic identity, acculturation orientation, diversity, and leadership style. Chapter 3 presents the methodology, research design, and procedures used in this study to answer the research questions. Chapter 4 presents the analysis and study results that characterize the findings. Chapter 5 concludes with an interpretation of the findings, recommendations for future research, and social implications of this study.

Chapter 2: Literature Review

Introduction

The literature review chapter provides the framework for understanding the theoretical constructs of ethnic identity, acculturation, diversity in the changing workplace, and leadership style. This chapter consists of three major sections. The first part of the literature review lays the groundwork for understanding ethnic identity and acculturation frameworks. This is done to provide information on the human condition from a social psychology perspective regarding how ethnic identity and acculturation shape the individual in the cultural setting.

The second section explores the evolving workplace in the United States across ethnicity and also provides demographics in the area of race, gender, jobs, and salary. This section also examines ethnic diversity through a critical analysis of inclusion, the glass ceiling effect, and the changing workplace from the enactment of the 1964 Civil Rights Act until 2017.

The third section focuses on leadership through the lens of transformational and transactional leadership styles. The literature in this section illustrates the people dynamics of leaders and followers (employees) from the standpoint of organizational psychology. This focus allows for a deeper study of individuals from a demographic standpoint regarding how ethnic identity influences leadership style across gender (male and female) and age (Millennials, Generation X, and Baby Boomers Generation and older). All three sections of this literature review provided the groundwork for investigating the relationship between ethnic identity and leadership styles of African

American leaders. Additionally, this literature review enabled a deeper review of the data analysis to determine the differences in leadership style when comparing leaders who experienced integration or the civil rights movement.

Literature Search Strategy

The strategy involved reviewing current and past empirical studies through key subject area searches. Key search topics included: *ethnic identity, ethnic diversity, acculturation, leadership styles, transformational leadership, transactional leadership, African American leadership style, women in leadership, dominance in supervisory positions, diversity and inclusion, discrimination across ethnicity, and the glass ceiling*. Search results primarily involved a specific focus on gender and leadership studies conducted during the past years. Several online databases were explored: EBSCOHost, Academic Search Complete, Expanded Academic ASAP, PsyARTICLES, PsycINFO, PsycEXTRA, and PsycBOOKS. On-site source review and research were conducted at the U.S. Library of Congress, The Johns Hopkins University library, and local libraries in Arlington, Virginia. Sources were annotated and stored in an academic reference management software, Mendeley Research Database.

Identity

Through the realm of social identity theory as set forth by Tajfel (2010), people behave, associate, connect, lead, and think as members of collective groups and cultures. The theoretical constructs of social identity are central to understanding ethnic identity and racial identity. Social identity theory is also important to understanding leadership although often overlooked in the traditional organizational leadership domain (Hogg, van

Knippenberg, & Rast III, 2012b). Accordingly, individual group members that have a leadership role possess certain levels of influence over members in the group. Oftentimes, members identify through their group and through leaders in the group (Hogg et al., 2012b). Thus, it is through the social identity framework that social structures, social ingroups, and outgroups are formed. Individuals are social beings drawn together through a sense of belonging. Culture, social ingroups, institutions, organizations, and other collective units are mechanisms in which individuals can relate to other people (Tajfel, 2010). Ethnic identity is concerned with ingroup affiliations and/or members of a collective unit. According to Phinney and Ong (2007), group affiliation and peoplehood are central characteristics of ethnic identity. Moreover, "ethnic identity derives from a sense of peoplehood within a group, a culture, and a particular setting" (Phinney & Ong, 2007, p. 271). Phinney's (1996) use of the word ethnicity encompassed "groupings of Americans on the basis of race and culture of origin" (p. 919). Although experience plays a role in the formation of ethnic identity, it is not the only factor that drives the development of group identity (Phinney & Ong, 2007). Ethnic groups form through ethnic identity both of which can evolve over time, depending on what is occurring in the larger culture and other facets that impact the ethnic group's very existence.

Ethnic identity and racial identity involve a number of constructs through which to understand these concepts, including Cross's (1971) nigrescence theory, Phinney's (1992, 1993, 1996) Multigroup Ethnic Identity Model (MEIM), Parham and Helms's (1985) Racial Identity Attitudes Scale (RIAS), and the Multidimensional Inventory of

Black Identity (MIBI) as set forth by Sellers, Rowley, Chavous, Shelton, and Smith (1997, 1998). The concept of racial identity is different than ethnic identity. Harvey, Blue, and Tennial (2014) indicated racial identity models tend to fall in four domains: multidimensional models, affiliation-commitment models, Afrocentric models, and social development models. Accordingly, Cross's (1971, 1999) nigrescence theory has had a major impact in the psychology field regarding Black racial identity and falls in the social development theoretical domain. Black racial identity is defined as "a set of attitudes held by individuals of African descent, and includes how these individuals view (a) themselves as African Americans, (b) other individuals of African descent, and (c) individuals from other racial and ethnic groups" (Worrell, Mendoza-Denton, Telesford, Simmons, & Martin, 2011, p. 637). While a number of Black racial identity scales have been developed to explore identity, there remains the question of whether identity profiles can remain stable over time (Worrell et al., 2011). The nigrescence theory developed by Cross is the one of the most empirically sound constructs through which to understand Black racial identity.

Nigrescence Theory

During a time of social movement in the United States, Cross (1971) introduced the nigrescence theory which provides Cross's original theoretical constructs for describing Black racial/ethnic identity. From an applied psychology perspective and with the civil rights movement as a condition of existence during that timeframe, Cross explored religion, the Black Movement, slavery, and the experience of Jews during World War II. All of which set Cross on a course for introducing his seminal work and

social science contributions about nigrescence theory. The nigrescence theory characterizes the change process of affirming and accepting being Black. It explores African American attitudes and experiences based on racial encounters that could have an impact on internalized attitudes. Cross's nigrescence theory focused on racial preference that included the African American's personal identity and psychological well-being. Essentially, African Americans who exhibited self-acceptance were characterized to have high self-esteem and psychological health. Conversely, African Americans who exhibited low self-esteem, self-hatred, and acceptance of values espoused on them by White society were characterized to have low Black identity.

Cross (1971) set out to "recenter the discourse on Black psychological functioning from that of negativity, self-hatred, and pathology onto a new nexus of identity variability and transformation" (p. 44). The original Negro-to-Black Conversion Model consisted of five stages of Black racial identity: (a) Pre-Encounter – occurs in stage one, (b) Encounter – occurs in stage two, (c) Immersion-Emersion – occurs in stage three, (d) Internationalization – occurs in stage four, and (e) Internalization-Commitment – occurs in stage five. In the original model, Cross hypothesized African Americans experience a series of stages as they encounter and move into "Blackness in themselves" (Cross, Hall, Freedle, 1972, p. 4). The original model was subsequently revised and expanded (Cross & Vandiver, 2001). Today, the revised model is one of the most widely used racial identity tools through which to understand Black identity.

In its expanded framework, the nigrescence theory is operationalized through the CRIS (Vandiver et al., 2002). The theory moved from stages to a focus on the identity

change process, which consists of three factors: (a) pre-encounter, (b) immersion-emersion, and (c) internationalization (Vandiver et al., 2000). Accordingly, six nigrescence attitudes are measured. In validity research conducted by Vandiver, Cross, Worrell, and Fhagen-Smith (2002), Black identity occurs at the pre-encounter stage through attitudinal measures pertaining to (a) assimilation, (b) miseducation, (c) self-hatred; Black identity occurs at the immersion-emersion stage through attitudinal measures pertaining to (d) anti-White and intense Black involvement; and Black identity occurs at the internalization stage through attitudinal measures pertaining to (e) Afrocentricity, (f) multiculturalist inclusive. Cross set forth the notion that self-concept consists of personal identity (an individual's sense of uniqueness) and social group orientation. Social grouping could encompass race, religion, gender, sexual orientation, or any group affiliation that an individual is a member. Social grouping plays a major role in Black racial identity, considering that ethnic groups are formed based on some aspect of social grouping.

CRIS and Other Racial/Ethnic Identity Scales.

The nigrescence theory and the CRIS are strong constructs through which Black racial identity is operationalized and can be investigated (Vandiver, 2001). These paired constructs have set the stage for subsequent racial identity scales to flourish, including the RIAS (Halms & Parham, 1990, 1996) and the MIBI scale (Sellers, Rowley, Chavous, Shelton & Smith, 1997, 1998). The MEIM (Phinney, 1996) has also had a substantive impact on racial and ethnic identity theories in the social science arena. Notably, however, CRIS is one such profile that withstands criticism regarding psychometric

scores and properties (Worrell et al., 2011). Cross's work has also had a profound impact on the creation of cultural identity models across different cultural groups (Vandiver, 2001; Vandiver et al., 2000; Vandiver, Cross, Worrell, & Fhagen-Smith, 2002; Worrell, Mendoza-Denton, Telesford, Simmons, Martin, 2011; Worrell, Vandiver, & Cross, 2004). CRIS, RIAS, MIBI, and MEIM are further discussed in the remainder of this section.

Racial Identity Attitude Scale (RIAS).

The RIAS enables individuals to explore how ethnic groups adapt or adjust to their social environment, particularly people of color (Miller, Li, Iwamoto, Alvarez, & Chen, 2016). The RIAS was also developed as a tool to evaluate and operationalize the original nigrescence model. However, the RIAS did not pass strong psychometric testing (Burlew & Smith, 1991; Ponterotto & Wise, 1987; Tokar & Fischer, 1998). Only four of the five subscales were assessed in the CRIS earlier framework: (a) pre-Encounter, (b) encounter, (c) immersion-emersion, and (d) internalization. Notably, the validity and reliability of the RIAS are not supported in some studies (Tokar & Fisher, 1998). Moreover, empirical evidence that supports the validity of the instrument was not strong (Cokley & Helm, 2001; Simmons et al., 2008; Vandiver, Worrell, & Romero-Delgado, 2009).

Multidimensional Inventory of Black Identity (MIBI).

The MIBI was another such instrument created to operationalize Black racial theoretical models (Sellers, Rowley, Chavous, Shelton & Smith, 1997, 1998). The MIBI is characterized as a seven-factor first-order model. Seven attitudes are assessed,

including (a) centrality, (b) private regard, (c) public regard, (d) assimilation, (e) humanist, (f) nationalist, (g) oppressed minority. Cokley and Helm (2001) evaluated the validity of MIBI and the findings resulted in partial support of the instrument. The MIBI-Teen (MIBI-T) was subsequently introduced and serves as a valid instrument to assess psychometric characteristics of adolescent African Americans (Scottham, Sellers & Nguyen, 2008).

Multigroup Ethnic Identity Measure (MEIM)

To explore the development of ethnic identity, Phinney (1992) created the MEIM. This measurement tool fits within the vast array of acculturation scales and can be used to investigate how ethnic identity is developed within the spectrum of social grouping or how ethnic identity plays out in the social environment (Fuller-Rowell, Ong, & Phinney, 2013). MEIM has largely been used to investigate the extent to which African Americans and other minority groups identify with their ethnic background. Components of ethnic identity encompass ethnic behaviors, exploration, commitment and attachment, sense of belonging to a group, ingroup attitudes, self-categorization, and labeling (Phinney & Org, 2007). To explore African American ethnic identity, Phinney's multigroup ethnic identity theoretical framework characterizes the extent that individuals identify with their ethnic background. According to Phinney, ingroup experiences, affiliations, and ethnicity possess a psychological element of importance when it comes to understanding cultures. Several factors may impact or influence the development of ethnic identity, such as cultural values, norms, attitudes, and behaviors that differentiate racial groups or ethnicities. Phinney (1996) emphasized important attributes of ethnicity:

"… the subjective sense of ethnic group membership (i.e., ethnic identity) that is held by group members; and … the experiences associated with minority status, including powerlessness, discrimination and prejudice" (Phinney, 1996, p. 919).

Culture as a Driver of the Evolving Workplace

Social psychology is concerned with the causes and nature of an individual's behavior and thinking in social situations. Institutionalized practices in the sociological evolution of the United States have had a profound impact on the demographic composition of ethnicity in the workplace (Perlmutter, 2012). Regarding social psychology and the evolving workplace, the how and why can be explored in the organizational setting in terms of the African American historical experiences. Prior to the civil rights movement, separatist behavior related to race defined the workplace in the United States. Minorities were marginalized and relegated to specific roles and social grouping in the culture. Post-civil rights movement and integration policies saw the emergence of ethnic diversity in the workplace. While the enactment of Title VII of the Civil Rights Act of 1964 was one such measure to address fairness and equality in employment, numerous studies have exposed behaviors that precluded minorities from being included in leadership positions in organizations (Bertrand & Mullainathan, 2004; Petersen & Dietz, 2008; Umphress, Simmons, Boswell, & Triana, 2008). Ethnic minorities have had to lead and determine the best approach to use personal power regarding leading others. Pugh, Dietz, Brief, and Wiley (2008) studied several organizations in a specific locale. The study revealed that when the surrounding community had few racial minorities, perceptions about the workforce had the potential

to affect the overall perception of the diversity climate in the organization. The psychological, legal, social and emotional issues, and feelings of inclusiveness experienced by all members in a group are important to effective performance in organizations (Alexander & Moore, 2007). Institutionalized practices can be a complex systemic problem for any social setting, particularly where the melding of different cultures is concerned (Foley, Kidder, & Powell, 2002). The process of acculturation is a framework through which the coming together of different cultures can be understood (Berry, 2001; Herskovits, 1990). An individual's attitude influences how the individual treats other members particularly those directly targeted by affirmative action programs (Linton & Christiansen, 2006). These same attitudes can affect perceived aspects of performance in organizations, particularly in the context of leading and supervising others. Accordingly, I used acculturation orientations to examine ethnicity in this very context.

Acculturation: The Dynamics of Culture

There are various theories that underlie acculturation orientations and the experiences of ethnic minority cultures immersed in the predominate culture (Berry, 1997; Berry, 2005; Padilla & Perez, 2003; Rudmin, 2003). A variety of theoretical models and constructs have been studied in sociology, anthropology, and psychology; these include fourfold theory (Berry, 2000), the Interactive Acculturation Model (Bourhis et al., 1997), the Dimensional Accrual and Dissociation theoretical framework, (Kramer, 2011; Kramer & Ikedo, 1998), Cultural Fusion Theory (Croucher & Kramer, 2017), Cultural Churning Theory (Kramer, 2011, 2012), and the theory of Intercultural

Adaptation (Gudygunst and Kim, 2003), among others. In Rudmin's (2003) historical review of acculturation, 68 different theories were revealed. Rudmin purported that it was difficult to build on a single theory due to inconsistent terminology, logic, source references, and poorly tested predictions related to acculturative stress. A major finding depicted that when two cultures come into contact, 16 types of acculturation can occur and not four as commonly cited in research studies. Moreover, Rudmin indicated there is no overwhelming evidence biculturalism is the most adaptive form of acculturation. This is very important when considering the myriad of ethnic cultures that converge and interrelate with one another in the workplace across organizational boundaries.

Perhaps the most widely understood definition of acculturation comes from anthropologists Redfield, Linton, and Herskovits (Sam & Berry, 2006). Acculturation is defined as "those phenomena which result from groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups" (Redfield et al., 1946, p. 149). Individuals exemplify behaviors, beliefs, and traditions that culminate from the cultural experiences and environment in which they are exposed (Herskovits, 1958). Whether it involves the societal setting or the workplace, social groups display behaviors that influence attitudes and individual interactions with one another (McConnell, Strain, Rydell, & Mackie, 2008). With the advent of different cultures in the workplace and emergence of new technologies that enable individuals to discover information instantaneously, cultural differences highlight the need to find common ground to coexist in organizations so that

individuals can lead effectively. Understanding the interaction of different cultures enables a deeper understanding of intergroup dynamics (Berry, 2001).

Fourfold Acculturation Theory

The coming together of two different ethnic groups can be understood through Berry's (2001) acculturation framework in the context of intergroup relations. Here, there is an interplay between the dominant culture and non-dominant culture; the effect of which can lead to consequences for both. These consequences involve change or impacts the cultures may experience as a result of cross-cultural interplay. Berry (2001) indicated that the non-dominant group tends to experience more impact than the dominant group. "For this reason, much of the research on acculturation has focused on non-dominant peoples (such as immigrants and indigenous peoples), tending to ignore the impact on the dominant population" (Berry, 2001, p. 616). Accordingly, contact between or within groups can result in certain areas due to a level of change experienced by the culture. In essence, individuals from distinct groups can merge, separate, disregard, or penetrate one another, depending on the intercultural contact that individuals have with one another when they come together over a period of time. Central to Berry's (2001) work is the conclusion that the blending of cultures can lead "…to the disappearance of distinct cultural groups" (p. 617).

Acculturation Orientations

Berry (2001) sets forth four orientations through which acculturation can be understood: assimilation, integration, separation, and marginalization. Assimilation occurs when individuals are not necessarily adamant about holding onto their cultural

norms and seek to merge into aspects of another culture. Integration occurs when both the cultural heritage is maintained while at the same time engaging in normalcy with the predominant group. In this instance, some aspect of the original culture is held onto; however, the incoming member seeks to participate as an integrated part of the group. While studies have shown that integration tends to be the most tolerant mode of acculturation, a sense of belonging influences the very nature of feeling a part of the system and being motivated to do more in terms of performance. Separation is another type of acculturation and occurs when a particular cultural group seeks to maintain the cultural heritage while at the same time rejects the culture of the other group. Finally, marginalization occurs when there is little interest in having a relationship with the other group, often resulting in exclusionary or discriminatory practices. Marginalization can be one of the most detrimental of the four types, because it exhibits a level of prejudice and stereotyping.

The theoretical construct of functionalism can be used to analyze the impact of assimilation, integration, separation, and marginalization on the organizational setting. A key strength of functionalism is that it depicts how behavior can be shaped by larger social forces (McClellan, 2000). This can be very enlightening when examining ethnic minority leaders in the majority population and how they use personal power to lead others. A weakness of functionalism and its effects is its teleological nature. For example, underlying focal points for marginalization are stereotypes, discrimination, and prejudice. Indeed, institutionalized hiring practices in organizations were part of the American fabric that sparked the creation of Title VII. Prejudice was a bedrock force

within the societal constructs perpetuated by social groups through ingrained behavioral practices. Social groups can exhibit cues that impact an individual's attitudes and disposition toward other people or groups (McConnell, Strain, Rydell, & Mackie, 2008).

Theoretically, prejudice may take form or precipitate from a myriad of factors, including ignorance, fear, emotions, or control (Fiske, Cuddy, Glick, & Xu, 2003). Prejudicial behavioral can be learned or socialized through group or cultural practices reinforced by tradition (Fiske et al.). Oftentimes, unfounded stereotypes are casted upon other cultures through mere conjecture without substantiated fact. Prejudice can also be positional and attitudinal toward collective groups (Fiske et al.). According to Cullingford (2000), "Prejudice depends on stereotypes, on the reduction of whole peoples to some kind of generalization. This might be inevitable, as it can constitute a superficial level of understanding, or an attempt to express a more complex insight" (p. 9). There is a real danger in accepting stereotypes, because deeply rooted stereotypes have the potential to lead to prejudice, thereby turning one's beliefs and behavior into a disposition of "us" versus "them" (Cullingford, 2000). According to Banks, Eberhardt, and Ross (2006), ethnic inequity can jeopardize any group reaching consensus, which in turn can impact specific policies that have been designed for the collective group or community. In essence, individuals, groups, and society tend to operate at a high level and not necessarily focus on the root causes of situations that precipitate bias or prejudice. Burns, Isbell, and Tyler (2008) stated individuals have the ability to suppress or mask emotions in such a way that prejudicial behavior may be difficult to detect. Emotions can be somewhat unpredictable and can manifest negatively in one's interactions and

relationships with individuals in the in-group and not necessarily those in the out-group (Cottrell & Neuberg, 2005).

The convergence of ethnic group differences in the workplace brings awareness to ethnic diversity. In a multicultural work setting, individuals bring cultural differences, leadership differences, and a variety of approaches to getting the work done. Peeters and Oerlemans (2009) conducted a study that "showed integration relates positively to well-being at work, whereas marginalization relates negatively to well-being at work, especially for ethnic minority employees" (p. 17). These findings are essential considerations when leading individuals toward goal achievement and performance.

Interactive Acculturation Model

The validity of Berry's model has been tested by other theorists (Rudmin, 2010; Schwartz & Zamboanga, 2008). Schwartz and Zamboanga (2008) espoused that Berry's model revealed varied orientations when they applied the framework to a study of Hispanics. While Berry's (1997, 2003) acculturation framework has been credited with moving the focus of acculturation from a unidimensional model as commonly referenced in cross-cultural psychology to a biodimensional model, Bourhis, Montaruli, El-Geledi, Harvey, and Barrette (2010) took acculturation research a step further by factoring in the interaction between the nondominant ethnic group and the host community. In this case, Bourhis et al. referred to host community as the dominant ethnic group. Moreover, the host community may consist of multiple majority cultures of distinct characteristics and traditions. Power and status within the cultural setting can differ, depending on geographic regions within a specific country (Bourhis et al.). The Interactive

Acculturation Model integrates host community and immigrant relationships in the context of multiculturalism (Bourhis et al.). The model considers three central areas: (1) the host community's adoption of acculturation orientations toward the immigrant group, (2) the immigrant's adoption of acculturation orientations in the host community, and (3) the host community and immigrant group's relational and interpersonal outcomes as a result of their coming together in a multicultural environment. Two dimensions are central in this model as it relates to the host community and how the immigrant acculturation orientations situate: (1) Do immigrants adopt the culture of the host community? (2) Does the host community accept immigrants maintaining their cultural heritage? Through the development of a host community acculturation scale (HCAS), the host community acculturation towards immigrants was posed in four discrete orientations: separation, exclusion, assimilation, and integration. Three orientations are similar to the orientations depicted in Berry's (1997) model: integration, assimilation, and separation. Bourhis et al. also introduced the individualism orientation toward immigrants. In this case, individuals in the host community see themselves and others as individuals and not necessarily as a member of the group categories. In the case of the exclusion orientation, intolerance is a key factor. Here, host community members reject the immigrant's adoption of traditions, features, and qualities of the host culture. Essentially, exclusionists do not like immigration and tend to prefer the return or deportation of immigrants back to their motherland.

The Interactive Acculturation Model connects the host majority, the immigrant's reactions to ethnocultural diversity, and public policy (Bourhis et al., 2010). Predictions

are made about how acculturation can produce problems or conflict in relationships between host community members and immigrants. The relationship between the immigrant group and host community continuously evolves in a changing ethnic and cultural setting.

African American Acculturation Experience

Because a large part of this dissertation study focuses on ethnicity, the uniqueness of acculturation relative to different ethnic groups must be considered, particularly in the case of African Americans. Acculturation studies revealed that assimilation or integration was the best orientations to facilitate merging cultures (Bourhis et al., 1997). Berry (1997) indicated that acculturation must be voluntary. If it is not voluntary, then marginalization could result. Of particular importance to the African American experience is the argument that Landrine and Klonoff (1996) set forth. They argued that race does not define culture; however, race has typically been the definition by which African Americans have been characterized. They criticized early conjecture in the field of psychology that espoused African Americans have no culture at all. Acculturation, however, offers a lens through which the examination of different ethnicities can be explored, including African Americans (Landrine & Klonoff, 1996). Yoon, Hacker, Hewitt, Abrams, and Cleary (2012) indicated that enculturation and acculturation are empirically valid constructs through which ethnicities can be understood.

Limitations in the literature revealed that the vast majority of acculturation scales and related studies have been designed to explore Mexican Americans, Native Americans, Chinese Americans, and Japanese Americans. Up through the 1990s, no

acculturation scale had been specifically designed to explore the African American acculturation experience (Landrine and Klonoff). Landrine and Klonoff argued that African Americans had not been studied in the context of acculturation scales although other major ethnic groups have been explored. This is particularly important because acculturation frameworks are not universal, given the uniqueness of cultural experiences. They espoused that there has been a failure on the part of the field of psychology, because accepted theory assumed the culture of African Americans was nonexistent. Landrine and Klonoff indicated the field of psychology tended to accept the African American culture was destroyed as part of the slavery experience and that African Americans were not necessarily an ethnic group but a race. The authors designed an acculturation scale and used it to investigate the acculturation orientations of African Americans as an ethnic group. Notably, however, the initial publication of the African American Acculturation Model had a number of validity issues. Webb (2008) demonstrated that culturally specific interventions work better when the actions are targeted with an understanding of the culture and how individuals acculturated in a particular environment. As the workforce continues to become more diverse, the well-being of different ethnicities can be explored through the tenets of acculturation orientations in the workplace (Yoon, Hacker, Hewitt, Abrams, & Cleary, 2012). However, the framework must be designed to explore the experience of the specific ethnicity being studied.

The Evolving Diverse Workforce

Whether a particular ethnic group has been marginalized, integrated, assimilated, excluded, or segregated from the dominant culture, the subsequent impacts from such behavioral practices can be reinforced through traditions and attitudes in the workplace. This sets up the framework for institutionalized practices to take shape in the larger organizational setting. The United States has experienced the impact of acculturation and emergence of different ethnicities throughout its historical past. Historically, White American males were the cultural norm in terms of presence in the labor force. The economy would eventually transform during the 18th and 19th centuries in part from the impact of the civil war and the industrial revolution to factory-based organizations where productivity was a measure of progress. Yet, the White male presence was still dominant in the workplace. As changes in the law and societal practices enabled women and ethnic minorities to enter the workforce during the 19th and 20th centuries, behaviors and institutionalized practices slowly adjusted to allow for more diversity in the organizational setting (Kulik, 2004; Lyness & Heilman, 2006; Morgan-Lopez, Cluff, & Fals-Stewart, 2009). Today, the 21st-century is reflective of multicultural work environments that span geographic locations across the United States. Considering this, the evolution of societal practices in the workplace leaves room for investigating how ethnic identity influences leadership style, particularly as it relates to leading others toward goal achievement.

Leadership: Culture and Gender

In the realm of leadership, culture and gender have a synergistic relationship and in some way have comparable dynamics (Ayman & Korabik, 2010). Leaders in any organizational setting are better equipped to lead when they have a sense of awareness regarding their own behaviors and style of leadership. Without this knowledge, interfaces with other individuals may result in misconceptions, misinterpretation, or miscommunication (Ayman & Korabik, 2010). Ethnicity and gender play a role in identity and social grouping (Monzani, Bark, van Dick, & Peiro, 2015). An exploration of leadership with a specific focus on ethnicity and gender spans the scope of this literature review. There are extensive research studies involving investigations of gender: gender-role identity (Bosson & Michiniewicz, 2013); social roles (Eagly, 1987; Kacmar, Bachrach, Zivnuska, & Harris, 2011); interaction between males and females (Deaux & Major, 1987; Diekman, Johnston, & Loescher, 2013); gender social status in terms of power (Ridgeway, 1992); and gender-role traits (Furham, 2012). It cannot be ignored that gender self-acceptance and gender self-definition in the context of women are interrelated constructs (Hoffman, 2008, p. 368). Ayman and Korabik (2010) indicate, "the physical characteristics that differentiate people into different cultural and ethnic groups act as markers of status the prime stereotypes and endow privilege in the same manner that gender does" (p. 159). Accordingly, gender and ethnic identity are dynamic and operate in a leadership context (Ayman and Korabik (2010). The effective development of leaders must consider ethnicity and gender (Chin & Sanchez-Huckes, 2007). Unfortunately, in some situations, African American leaders must still contend

with a level of bias stereotyping in comparison to their White counterpart (Carton & Rosette, 2011; Stewart, Latu, Branscombe, Phillips, & Denney, 2012). Accordingly, African Americans are often evaluated positively only after having experienced demonstrated success on the job in their leadership role. In some cases, particularly in terms of effectiveness, interrelated dynamics exist between gender and leadership style, particularly when focusing on organizational outcomes (Lopez & Ensari, 2014).

The Individual as Leader

The leader and follower(s) come together in a formal group relationship and oftentimes share some commonality of purpose (Hogg, van Knippenberg, & Rast III, 2012a). Leadership style can have an impact on the overall effectiveness of the leader-follower relationship. At the very core of any leader is the individual's ability to influence others. Social identity theory provides a framework for understanding the individual and the interplay of relationships with other individuals, in-groups, and out-groups (Hogg et al., 2012b; Padilla and Perez, 2003). Leaders and the individuals they lead form a type of social group. Operario and Fiske (1999) pointed out three characteristics of social identity theory. These include the notion that: (a) individuals are generally motivated to have a positive self-concept, (b) self-concept principally originates from group identification, and (c) positive aspects about one's social identity tend to take shape through favorable comparisons made by individuals regarding their in-group versus out-group affiliations. Such characteristics are important to apply to the organizational setting because of the nature of the leader-follower relationship and the context in which the leader-follower dynamics operate.

Peeters and Oerlemans (2009) considered the constructs of acculturation and conducted a study based on social identity theory. They found those employees who felt marginalized in the work setting rated their well-being negatively and those employees who felt integrated into the organizational culture rated their well-being positively. Implications from the Peeters and Oerlemans (2009) study revealed that it is through social identity in-group settings where the interpersonal aspects of individuals play out. Therein lies the interplay of power dynamics of individuals in the work setting, particularly in the leader-follower relationship. Acculturation has been studied extensively to understand the interplay of cultural dynamics and the individual (Padilla, 1980; Padilla & Perez, 2003; Rudmin, 2003). Berry (2001) posited that individuals in an intercultural environment tend to develop cultural boundaries and social relationships across groups.

African Americans in Leadership Literature

With the emergence of Black psychology (ABPsi, 2008) and organizational psychology during the last three decades, more empirical studies regarding African American leadership have been conducted. Earlier studies on the topic of African American leadership tended to surface in the historical arena with a focus on leader traits and behavior of individuals, such as W.E.B. Dubois, Dr. Martin Luther King Jr., Malcolm X, and Booker T. Washington amongst others. The activist style (Kershaw, 2001) of leadership is a common area revealed in such studies, particularly those leaders coming from the political arena and the religious arena. A common denominator amongst such leaders is active movement to level the playing field for African Americans

when societal behavior and laws facilitated segregationist behavior and inequality. Activist leaders were able to mobilize thousands of individuals under the auspices of a visionary social cause for justice, charismatically, strong self-worth, and deep religious convictions. For example, Dr. Martin Luther King Jr., and his "I have a Dream" speech in Washington, D.C. in 1963. The literature on African American leadership is primarily studied in mass mobilization movements (Carson, 1994).

Management studies on leadership reflected cultural assumptions as opposed to cross-cultural assumptions (Walker & Artiz, 2014). Such leadership studies take on an etic approach in that study results for a particular ethnic group is applied to another group. According to Ayman & Korabik (2010), cross-cultural studies are limited in terms of theories that can apply across all cultures.

The study of leadership yields a vast amount of empirical research. A theoretical definition to which all social scientists can agree still eludes the social science field. There are numerous theorists and approaches to defining and understanding leadership. Darmer (2000) indicated the trait approach was the earliest framework that characterized leadership. The objective was a focus on the age-old question of what makes a specific leader great, such as Gandhi, Socrates, Dr. Martin Luther King Jr., amongst others. Leadership exploration subsequently evolved to a relationship-oriented or task-oriented focus in the work of Hersey and Blanchard (1977). The situational approach and the behavioral approach were subsequently introduced as ways to define and understand leader and leadership effectiveness.

Barnes and Kriger (1987) conducted extensive research on leadership and explored studies spanning three decades from the 1960s through the 1980s and deduced that studies narrowly focused on the individual as the hero-leader type. They surmised that no single set of traits, characteristics, qualities, or factors could be used to define a set of specific qualities as effective leadership. Barnes and Kriger were able to locate 130 distinct and separate leadership definitions. They noted that a large number of studies characterized leaders as a single set of personal attributes. These attributes included charisma, "hero" persona, and individualism. Barnes and Kriger assessed that leadership studies often explored the individual leader and multi-follower concept as opposed to the organizational leader in a pluralistic perspective. This approach to leadership has the tendency to contribute to the false mythology of the individual as a hero-leader, thus increasing the probability of invalid research findings. The hero-leader, charismatic, and other characteristics are examples of various styles of leadership.

Leadership and the Power of Influencing Others

Schein (2004) indicated leadership behavior and actions impact aspects of organizational culture. Leaders accomplish actions through the power realm of influencing others, yet individuals are driven by the personal power that resides within them. The very word power can stir mixed feelings in individuals. Indeed, social scientists have their own theories about power and getting what one wants out of a particular situation. Organizational theorists also have their own suppositions as to the power phenomenon in organizations. Influence is at the basic core of power and serves as an essential skill for leaders, particularly when it comes to leading others toward goal

to task achievement. Raven (1965) provided one of the most interesting models to understand power. The bases of power model (Raven 1965) depicted six aspects through which power can be understood: (a) reward, (b) coercion, (c) legitimate, (d) expert, (e) referent, and (f) informational. Commonly referred to as the interpersonal power/interaction model, the constructs of the model encompassed aspects of motivation, influence, aspects of the power bases in terms of effectiveness, time, personal preferences, values and norms, manipulation, strengthening one's power resources, and implementation of power strategies (Raven, 1992).

The interpersonal power/interaction model has been used extensively to understand the constructs and use of power in relationships (Schwarzwald, Koslowsky, & Izhak-nir, 2008). When examining power in the leadership arena, differences are evidenced in a variety of studies. Kimmel et al. (2000) examined the use of interpersonal power by women in elected political positions using the Hersey-Natemeyer Power Perception Profile Inventory. They found that aspects of gender impacted power relationships and the way in which power was perceived, particularly from an interpersonal perspective. Findings indicated females and males received different information about the acceptability of their respective roles. Females processed information, used sources, and personal power to achieve their goals differently than males. According to the study, females were more likely to use connection power, and males were more likely to use powers such as coercion and expert. The connection power is particularly important in developing relationships. Reliance on social networks suggested a direct link between gender and the formation of interpersonal power

(Kimmel et al.). This study is significant because it offers a dimension to explore social identity through the leader-follower relationship dynamics across ethnicity.

Dynamics are also revealed when examining compliance scenarios about religion, class level, gender, conflict, and perceived power. In one such study, harsh power bases were more prevalent for female leaders in comparison to males (Schwarzwald, Koslowsky, Brody-Shamir, & Gan, 2006). In a separate study investigating situational determinants of power usage and compliance derived from the Interpersonal Power/Interaction Model, results indicated that in settings where routine tasks predominate, harsh power tactics were greater than in complex ones (Schwarzwald, Koslowsky, & Ochana-Levin, 2004). Yet, soft tactics were not related to task complexity. Schwarzwald et al. (2004) also found that leadership rank and tactics interacted. Accordingly, supervisors in comparison to subordinates reported more frequent usage of soft tactics and less frequent usage of harsh tactics. The discussion suggests a mechanism for understanding power patterns.

Interplay in the Leader-Follower Relationship

The leader-follower relationship is more effective when the leader enables power sharing and two-way influence (Hollander, 2009). Moreover, leaders who practice inclusionary behaviors in the leader-follower exchange help reduce turnover in diverse groups (Nishii & Mayer, 2009). Dominance can be a concern for any leader-employee based relationship. Depending on the circumstances, Tummala-Narra (2004) stated the psychodynamic aspects of supervisory encounters with employees can contribute to interactions around culture and race. Moreover, in situations involving narcissistic

struggles, cultural and racial differences can contribute to relationship dynamics. The implication is that there are dynamics related to culture and race in the supervisor to employee relationships. This is further substantiated in findings revealed by Umphress, Simmons, Boswell, and Triana (2008). They found that individuals high in social dominance orientation were less likely to select group members they considered to be in a low-status group. Low-status groups included White females and African American males. This is significant when considering group dynamics. Umphress, Dietz, Smith-Crowe, Brief, and Watkins (2007) explored social dominance and whether similarity in values, personality, and demography attract or deter individuals from social groups. Such factors exhibited dynamics in social dominance and participation by certain social groups.

According to Roscigno, Lopez, and Hodson (2009), poor work environments have the potential to create positive motivations for supervisory dominance, in some cases using one's power to press others to deliver. Roscigno et al. indicated workplaces without capable guardians create further vulnerabilities to dominance or bullying characteristics as a managerial control tactic. This finding sheds light on the complexities of organizational dynamics and ramifications of the leader's use of power in the workplace. In some cases, the use of power strategies is essential (Denner & Dunbar, 2004; Forseth, 2005). Keshet, Kark, Pomerantz-Zorin, and Koslowsky (2006) explored the effects of gender, status, and the use of power strategies. An experiment was conducted whereas female and male subjects partnered to solve a variety of problems. Results indicated men used masculine type strategies more frequently than feminine type

strategies in comparison to women who work in low-status positions. When considering high-status positions, the study findings revealed no significant gender differences in power strategy choices. The findings demonstrated that similarities and differences varied according to gender. One must be careful in this case, particularly when considering what to do when advancing the good of the group or one's own personal gains. Maner and Mead (2010) conducted a study involving five experiments designed to examine if leaders used their power to promote personal self-interests over group goals. They concluded that leaders in most cases exhibited behaviors that focused on group goals; however, there were instances when leaders put their own self-interests over the group, particularly when there were signs of instability in the chain of command in the organization (Maner & Mead). In some situations, when individuals perceived a lack of power on behalf of the leader, this perception may have impacted the leader's ability to accomplish certain tasks through subordinates. Interestingly, the socialization of females and stereotypical perceptions about females can impact one's perceived power, and thus, the use of strategies to get what one wants may be a necessary tool to apply (Denner & Dunbar, 2004; Forseth, 2005; Keshet, Kark, Pomerantz-Zorin, & Koslowsky, 2006).

Wosinska et al. (2009) investigated resistance to a request made by managers perceived as lacking personal influence power based on key attributes, such as expertise and rationality. The study involved a review of the dynamics of multicultures. The subjects were located in two countries that differed in individualistic and collectivistic orientation. Study findings revealed consistent cultural differences amongst the American and Polish participants involved in the experiment. Accordingly, study

participants demonstrated higher resistance to managers who did not exhibit specific traits or attributes that were more valued in the study participants' respective culture. For example, American study participants exhibited more resistance to managers they felt lacked a specific level of expertise in certain skill areas; whereas, Polish study participants resisted managers they felt devoid of relational skills. Wosinska et al. indicated this effect only occurred in environments comprised of well-established workplace relationships. Here, Wosinska et al. advanced the notion that group connectedness occurs along the predominant cultural norms.

From an external perspective, Lips and Keener (2007) investigated the constructs of leadership in the context of gender-neutral tasks. They explored if men or women emerged as leaders when incentives were involved. The subjects were placed in mixed-gender pairs to conduct the tasks. They found that men with high dominant personality characteristics emerged as leaders in comparison to women. When incentives were involved, women emerged as leaders more than their male counterpart who did not exhibit high dominant personality characteristics (Lips & Keener).

In the context of transformation, Lines (2007) examined two change agent power bases (expert power and position power) and the success in which strategic change is implemented. The study yielded a direct relationship between power and successful implementation. Such findings indicated the use of different influence tactics mediated the relationship between power and implementation success (Lines, 2007). Change agent power predicted the use of influence tactics. Thus, having a strategic disposition toward the use of power can yield meaningful results (Denner & Dunbar 2004; Forseth, 2005;

Keshet, Kark, Pomerantz-Zorin, & Koslowsky, 2006). The leader's ability to communicate across culture and strategically lead through a variety of power dimensions brings the leader closer to goal achievement.

Leadership Style: Transformational and Transactional

Culture and leadership impact the very essence of how organizations operate. While companies seek to comply with legal regulations that govern promotion, hiring, and social practices, institutionalized practices or informal social networks can have a profound impact on the leader-follower relationship. In the workplace setting, "There is widespread consensus that leadership enables organizations to function effectively, directing, inspiring, and coordinating the efforts of individuals, teams, and organizations toward the realization of collective goals" (Carter, DeChurch, Braun, & Contractor, 2015, p. 597). Yet, there is still a relational component to leadership that involves people, behaviors, and leader-follower dynamics. Lord and Dinh (2014) described leadership as a social process that encompasses exchange amongst individuals. According to Abelson, Frey, and Gregg (2004), attitudes can form based upon social learning processes that reinforce behavioral practices. Attitudes can also change over a period of time (Abelson et al., 2004) for the good of society or to the detriment of society. Here, there are numerous implications for dynamics in the workplace as it relates to leaders and followers. The very nature of leadership and related styles of leadership have not been defined as a cohesive definition to which all social scientists agree. Conger and Hollenbeck (2010) stated the diversity of definitions and theoretical frameworks regarding leadership can be a good thing for researchers, because it allows the concept to

be broad and diverse enough to capture a myriad of styles. In their extensive research on the topic of leadership, Conger and Hollenbeck indicated transformational leadership and positive psychology are common constructs to understand leadership.

While there is no single definition to which all social scientists and business strategists agree, research overwhelmingly indicates there is a leader-follower component. Someone leads the work toward goal completion. Seminal research in today's organizational environment centers on the constructs of transformational and transactional leadership. Leaders exhibiting the transactional style of leadership tend to use contingent rewards to drive performance (Avolio & Bass, 2002; Sarros & Santora, 2001). There is a certain level of reciprocity that occurs between the leader and the follower. Essentially, material rewards are given in exchange for meeting performance goals. Contingent rewards and goal achievement are set by the leader and serve as tangible measures of success. Sarros and Santora (2001) argued the transactional leader exhibits aspects of control and in some cases elicits a lack of confidence in the followers. Transformational leadership has been characterized as visionary and may be one of the most effective styles to enable leaders to drive performance success. Transformational leadership can have a positive effect on work group performance (Hoffman, Bynum, Piccolo, & Sutton, 2011). Leaders using the transformational style drive performance through motivation and demonstrating a sense of mission; transformational leaders inspire others and create environments that allow for innovation, creativity, and encouragement (Hater & Bass, 1988). Cross-cultural dynamics can impact transformational leadership behaviors (Santamaría & Jean-Marie, 2014). This was

further corroborated in research findings that women of color practice leadership through their cross-cultural identities (Santamaría & Santamaría, 2012). These findings are significant, because they highlight the nature and presence of multiculturalism in leadership practices.

Avolio and Bass (1995, 2000, 2004) expanded the transformational and transactional leadership style discussion with their introduction of the MLQ. The MLQ instrument is widely used in the leadership research field when conducting empirical studies (Antonakis, Avolio, & Sivasubramaniam, 2003). In some cases, findings reveal that transformational and transactional leadership can predict the performance of a group (Avolio, 2014; Bass, Avolio, Jung, & Berson, 2003). Using the MLQ in a manufacturing facility of 660 respondents, Brown and Dodd (1999) found "contingent reward and transformational leadership to be individually positively associated with subordinate satisfaction with supervisors, their jobs, their overall situations and productivity" (p. 296). Moreover, supervisors who exhibited a higher level of transformational leadership behavior had an increased effect on worker satisfaction regardless of the level of contingent reward leadership behavior exhibited.

The MLQ has been criticized by other researchers due to validity issues related to the leadership factors that it measures (Heinitz, Liepmann, & Felfe, 2005). Accordingly, several leadership components in the transformational domain cannot be distinguished from an empirical standpoint, and the transactional domain correlates with those in the transformational domain (Heinitz et al.). Yet, the MLQ is widely used to explore the many facets of transformational and transactional leadership behaviors. For example, in

a study of 250 employees in a textile sector in Pakistan, researchers Asif, Ayyub, and Bashir (2014) found organizational commitment and transformational leadership to have a significant relationship. The MLQ has been used to explore different cultures in the leadership realm, which makes it a viable instrument to use in this dissertation study.

Leaders play a critical role in managing organizational effectiveness, particularly as it relates to meeting a defined set of performance goals (Bennis, 2007; Schein, 2004; Schein, 2007). Several factors can impact performance and goal achievement, including leadership (Dragoni, 2005; Lips & Keener, 2007). Individuals in organizations are linked by leader-follower relationships through an overarching commonality of purpose. To some extent, employees expect the organization to exhibit a diversity climate and implement supporting processes to enable diversity to expand throughout the organization (Roberson & Stevens, 2006). In fact, Newman and Lyon (2009) revealed that focused efforts to create a diverse workforce do not preclude an organization from achieving its performance goals. Diversity across leadership positions in organizations can impact performance in terms of relationship dynamics and climate (Dragoni, 2005; Maner & Mead, 2010; Peeters & Oerlemans, 2009; Pugh, Dietz, Brief, & Wiley, 2008). Maner and Mead (2010) indicated employee dynamics can be further exacerbated by the self-interests of leaders. Here, leaders put their own self-interests above the interests of the work group. Dynamics are revealed when leaders engage in opportunistic behaviors in self-promotion toward the achievement of personal goals. In fact, Dragoni (2005) argued that leader behavior, coupled with perceptions of the organization, can influence group members to adapt to achieving a goal state orientation.

Schuck and Liddle (2004) conducted a mixed methods study examining the experiences of women in leadership positions. They found a combination of negative and positive encounters. Female leaders tended to find their positions fun, challenging, and rewarding; however, they also experienced levels of frustration, particularly when the organization exhibited a sexist environment. Sanchez-Hucles and Davis (2010) asserted that most research in the area of leadership has been conducted by White males. Given the complexity of organizations, research needs to consider diverse aspects of identity (Santamaría, 2014; Santamaría & Jean-Marie, 2014). Accordingly, diverse methodologies in research may facilitate diversity initiatives or policies focused on increasing the number of females and minorities in organizations.

Leadership and the Evolving Workforce

In today's workplace, women and minorities are taking on higher-level professional positions in leadership and management roles. Belliveau's (2005) study revealed that women who often sought and used the advice of male peers received more job offers than women who opted to use few male advice contacts. Studies continue to reveal the existence of demographic gaps regarding women and minorities in the workforce in comparison to non-minorities, particularly pay and positions (BLS, 2015).

According to the BLS (2016), the annual average civilian workforce consisted of 148,834,000 employed individuals of the 250,801,000 labor force for the year of 2015. Of that number, women over the age of 16 comprised 69,703,000 employed workers and men comprised 79,131,000. Table 1 depicts a breakdown of these figures.

Table 1.

Workforce Demographics

Demographics	Males	Females
16 Years and Over	79,131,000	69,703,000
White Ethnicity	63,892,000	54,052,000
Black or African American	8,164,000	8,706,000
Asian	4,620,000	4,086,000
Hispanic or Latino Ethnicity	79,131,000	69,703,000

The BLS (2016) characterized the labor force as those individuals considered unemployed and employed. This characteristic did not include retired individuals, students, or persons not working or not seeking work. Regardless, however, equal pay for equal work is still not a reality from a gender perspective (Belliveau, 2005; Haslam & Ryan, 2008). Men receive higher salaries and promotions than women. Women only make $.78 to $.82 cents on the dollar in comparison to men, depending on the industry (BLS, 2015). Alkadry and Tower (2006) espoused that gender remains a predictor of salaries. In presenting scenarios, Alksnis, Desmarais, and Curtis (2008) found that gender-based discrimination also had a tendency to influence salary. Unequal pay for leaders in comparable positions has the potential to impact performance and motivation. Interestingly, social and organizational contexts influence promotion decisions (Chernesky, 2003). In some situations, it is quite possible to normalize prejudicial behaviors in the workplace when gender inequality is recognized (Sools, Van Eagen, & Baerveldt, 2007). There are several impacts from this, including greater criticism and scrutiny of job performance (Ryan & Haslam, 2008). In some cases, stereotypical dispositions about minorities and stereotyping of jobs are evident, thereby placing a spotlight on the glass ceiling effect.

Glass Ceiling Effect

Although excluded from various aspects of the workforce during the early years, women and minorities have been a strong working part of society throughout the historical span of the United States. This includes jobs inside and outside of the family home. Societal practices have brought about certain impacts, such as the glass ceiling effect commonly associated with barriers or obstacles faced by women and minorities in their quest to rise to higher level positions (Watts, Frame, Moffe, Van Hein, & Hein, 2015; Wirth, 2001). Oftentimes, exclusionary behavior prevents upward mobility into leadership roles. In some cases, exclusionary practices reflect societal practices. Such situations can be formal or informal whereas scenarios are set up to prevent access to certain positions for specific types of individuals.

As demonstrated in the Foley, Kidder, and Powell (2002) study, higher-level positions were practically unattainable by Hispanics and females in the legal setting. Such individuals were limited to lower level positions. Notably, however, not all field studies have resulted in the disadvantage of women in organizations when it comes to promotions. In some cases, women have progressed better than African American men regarding upward mobility and pay (BLS, 2017). Butterfield and Powell (1994) investigated the glass ceiling effect and if it existed in the context of women being promoted into top management positions in the federal government. The study revealed that applicant gender had a positive impact on the outcome of promotion decisions to the advantage of women. Although the Butterfield and Powell (1994) study resulted in findings to the advantage of women, two decades later studies reveal that women and

minorities continue to struggle to accomplish the same level of career success and inclusivity as nonminority men (Belliveau, 2005; Cook & Glass, 2014; Hwang, 2007).

Numerous studies across country borders have been conducted to investigate the glass ceiling effect (Arulampalam, Booth, & Bryan, 2007; Bihagen & Ohls, 2007; Foley, Kidder, & Powell, 2002; Lyness & Heilman, 2006; Schuck & Liddle, 2004; Wirth, 2001). Reflecting on a study in Sweden, Bihagen and Ohls (2007) found that women are highly over-represented in dead-end jobs in comparison to men. In a study involving Asian social workers, Hwang (2007) found that career decisions were impacted by perceptions about how employers treated their employees. Finally, Arulampalam, Booth, and Bryan (2007) demonstrated the existence of a glass ceiling effect in their study of women in the workforce across Europe.

Although women and minorities have made much progress over the past decade, Sools, Van Engen, and Baerveldt (2007) concluded that women still face difficult challenges and obstacles regarding career options and perceptions about performance. The same holds true for minorities. Ryan and Haslam (2008) argued that women are less likely to ramp up continuously and consistently in leadership positions in comparison to their male counterpart in similar positions due to perceptions of risk and uncertainty. For example, women were more likely to receive greater criticism and scrutiny when performing their job in comparison to men. Stereotypical conjecture weighed heavily on perceptions about women's effectiveness as a leader and promotability. Hoobler, Wayne, and Lemmon (2009) found that women were perceived as less promotable and poorer performers than their male counterpart because of stereotypical perceptions. A major

presumption in this study was that women were perceived to experience more family work conflict than men.

Women and minorities make decisions to enter leadership positions based on several factors: education, childcare, position, leadership role, and performance capabilities. Although the BLS (2015) reported an increase of women with children entering the workforce, childcare is still a perceived concern. Considering that most African American women are the head of their household in today's African American family, this is an important finding with a number of implications. Lack of childcare facilities and high commitment to family are primary factors for women's decisions not to enter senior level positions (Broadbridge, 2008). In their research on this topic, Halpern and Cheung (2008) used the constructs of a model that encompassed leadership traits, teamwork, consensus building, and the effectiveness of maneuvering work/family care responsibilities. They found that women developed personal strategies to overcome hindrances related to family care responsibilities and moving up the career ladder.

With a focus on breaking the glass ceiling, education and access have increased opportunities for women and minorities to excel in management positions. In some cases, minorities were likely to be appointed the chief executive officer position in organizations that were under pressure to perform (Cook & Glass, 2014). There are still perceptions about the ability of women and minorities to perform jobs in comparison to nonminority men. Lyness and Heilman (2006) explored actual performance evaluations. They found that women in line jobs received lower performance ratings than men at the same or similar level. Accordingly, women were held to a higher standard than men in

receiving promotions. In this case, career advancement can be stifled (Moreau, Osgood, & Halsall, 2007) when perceptions, stereotypes, and unequal standards are part of the evaluation constructs. Such studies give credence to exploring how policies that support equality can be implemented when the pipeline of females and minorities in certain management positions is limited due to institutionalized practices. In their review, Cohen and Huffman (2007) surmised that women simply being in management positions do not necessarily tighten the gender gap or level the playing field regarding pay and fairness. The same holds true for minorities. Cohen and Huffman espoused that the promotion of women in top-level positions benefits the overall rise of women in management positions in comparison to lower level positions. According to their study, females in top-level positions can have a larger impact enabling the promotion of women than women in mid-level management roles.

Understanding Ethnic Diversity in Organizations

Transition of the workforce from industrialization to globalization has prompted organizations to focus on effective leadership in multicultural environments. Four leader behaviors have a positive impact on leadership effectiveness: (a) being task oriented—accomplishing the work, (b) relations oriented—building quality relations, (c) change oriented—learning and adapting to the environment, and (d) external oriented—acquire resources to advance the interests of the organization (Yukl, 2012). The steady increase of minorities and women in the workforce increases the attention paid to diversity and effectiveness of work group performance. Thus, it is important for organizational leaders to know how to steer the efforts of employees to produce outcomes that impact the

company's goals positively. In today's marketplace, companies and governments operate across country borders. Multicultural environments make collaboration an essential tool for providing services to customers in a changing world of rapidly globalizing markets and industries, interdependent tasks, emerging technology, and economies of scale (Ohmae, 2007). For this reason, inclusive practices, tolerance, and an organizational culture that understands the need for leading across organizational boundaries, regardless of ethnicity, are essential. Effective leaders must be flexible and agile when managing multifaceted relationships to drive the organization toward goal attainment and performance effectiveness (Nonaka & Takeuchi, 2011). Yet, there is a complexity to understanding multifaceted relationships and cultural differences in an ethnically diverse workplace. The tenets of diversity and inclusion can be approached differently depending on the field of study and theoretical framework through which it is understood.

Inclusion in the Context of Gender and Ethnicity

The nature and definition of race and ethnicity can be viewed as different concepts. According to Markus (2008), psychology's focus on the self as it relates to each of these constructs hinders a deeper understanding of how experience influences race and ethnicity. Individuals begin forming attitudes about their racial groups very early in age. Rowley, Burchinal, Roberts, and Zeisel (2008) stated attitudes about race and ethnicity begin forming during childhood. Racial awareness is particularly noticeable in children's attitudes as early as the third grade. This type of early exposure and behavior sets the stage for social interactions across ethnic groups in the adult years. Chavous, Smalls, Rivas-Drake, Griffin, and Cogburn (2008) explored the impact of racial

discrimination on academic performance amongst adolescent boys and girls. Racial discrimination was found in situations involving gender experiences, which in turn impacted academic outcomes. Academic outcomes for boys and girls were moderated by socioeconomics. As individuals mature into adulthood, there is the possibility of bringing racial discriminatory behaviors into the workplace if they are not addressed at an early age (Chavous et al., 2008). Such behavior has the potential to marginalize others.

According to Caputo (2007), discrimination and exclusionary practices in the workplace are still concerns, particularly experiences within the young female demographic group. When examining the relationship between perceived discrimination and investments in human capital, approximately 50% of Caputo's study sample reported discrimination. Accordingly, discrimination showed up differently, depending on the impact. An impact of such behaviors can result in pay and career differentials. When Kim and Tamborini (2006) examined the net effect of race across two distinct labor markets during the 1970s through 1990s, the effect of race yielded different effects for different markets. Accordingly, racial discrimination was not the same and varied from market-to-market and place-to-place. Depending on the given study, discriminatory behavior showed up differently. Ziegert and Hanges (2005) found when individuals were given a business justification for racial discrimination and an environment that exhibited a climate of racism, participants' implicit racist attitudes were positively related to their discriminatory behavior. For example, Jimeno-Ingrum, Berdahl, and Lucero-Wagoner (2009) found that Latinos and Whites perceived Latino group members to be less

competent than White group members. This study is significant because it highlights the sociological impact of ethnicity in the workplace.

If individuals are to see changes in the organization where all employees feel included, it can be argued that leaders must play a role in actively promoting change. Banks (2009) explored the concept of diversity amongst college students in a predominately White institution. The findings revealed the vast majority of subjects in the study felt that Whites do have a role in diversity; however, the perception of what that role should be was varied. Banks recommended that organizations adopt a clear definition of diversity and its nature. This holds significant implications for leaders.

Diversity and inclusion in the work group Performance.

Employees want to feel a sense of inclusion and belonging in the organizations in which they work. A sense of belonging is one of the basic elements of Maslow's (1970) motivational hierarchy of needs. Organizational leaders risk individuals leaving when they do not feel included or part of the team. Motivation at an individual level is a driver of performance. Dragoni (2005) conducted a study and revealed significant employee motivations related to performance and goal emergence in organizational work groups. Dragoni asserted that the leader's behavioral pattern regarding achievement priority shapes the climate. Group members perceived leader behaviors and adopted suggested goal and priority achievements as prescribed by the leader. Falomir-pichastor, Mugny, Quiamzade, and Gabarrot (2008) conducted two studies regarding participants' attitudes toward non-discrimination and equality. The authors explored motivations in the context of intergroup attitudes. Study results revealed that attitudes were related to emotions.

Various factors and differences have the potential to impact the performance of work groups. Diversity outcomes are impacted by how individuals feel about diversity (Homan et al., 2008). Accordingly, when group members are open to diversity, performance is positive. There are also the intrinsic aspects of emotions, such as trust and its effects on group performance. Dirks (1999) explored the operational aspects of trust and its effects on group performance. Trust had a moderating effect regarding motivation (Dirks). Accordingly, trust can have an indirect impact on work group performance and processes. Leaders can be more effective when trust is evident between leaders and followers.

Morgan-Lopez, Cluff, and Fals-Stewart (2009) explored small group turnover and whether efficiency impacted team success. The focus of the study was the utility of latent class growth analysis. Accordingly, the authors revealed that the power of the whole could only be realized if members worked together and interacted effectively. This in effect gets to Maslow's (1970) sense of belonging. When individuals are not included, there is the potential of social loafing in the work group (Price, Harrison, & Gavin, 2006). Yet, team composition, interaction, and structure are important elements to performance as well. This gets to the operative aspects of diversity in work groups. Inclusive or exclusive practices of leaders in their work group environment influence the relationship between workforce diversity composition and turnover patterns (Nishii & Mayer, 2009).

Not all forms of diversity have the same impact on group performance. Several factors can impact group performance and goal achievement (Bjerk, 2008; Kulik, 2004; Van Knippenberg, De Dreu, & Homan 2004). Pelled, Eisenhardt, and Xin (1999)

examined work group diversity through the “Black box” model, and depending on the diversity variable, dynamics and conflict across the work group decreased or increased. Kulik (2004) would later introduce a model that incorporated feedback mechanisms related to people, task orientation, and change. Kulik explored the “Black box” constructs regarding work group diversity, performance, conflict, and relationships. The “Black box” model, according to Kulik, was too narrow and did not fully address group dynamics and behavior.

Van Knippenberg, De Dreu, and Homan (2004) introduced their categorization-elaboration model (CEM) and explored decision-making in the context of work group diversity and performance. They proposed discarding attempts to link negative and positive effects of diversity to specific types of situations; instead, simply adopt the assumption that all forms of diversity may have a negative or positive effect, depending on the situation. Bjerk (2008) presented a model, depicting three elements that may cause group members with the same skill level to have different outcomes in performance. This was the case even though organizations did not necessarily prefer one group over the other. Inequality tended to surface across groups when any one of the following items occurred: (a) less frequent opportunities to demonstrate skills, (b) hiring officials evaluated skills differently, (c) smaller percentage of skilled individuals in one group than the other. Through the model, Bjerk suggested the need to implement policies that focus on eliminating differences pertaining to skill level and leadership opportunities between groups.

Dynamics of Ethnic Diversity in Organizations

Understanding the concept of diversity sheds light on the hidden complexities of people interaction in organizations. The diverse nature and coming together of different ethnicities can occur in a variety of environments. Not only is it important to understand people culture, but the organization also has a culture. Much research is being conducted to understand the impact of how ethnic diversity can be viewed and approached in organizations (Bloemraad & Matthew, 2014; Downey, Werff, Thomas, & Plaut, 2015; Gonzales, 2014). A multicultural environment is ideal for enabling diversity and inclusion as well as enhancing productivity (Holvino, Ferdman, & Merrill-Sands, 2004). Multicultural environments embrace inclusion, diversity of knowledge, and people amongst other factors (Holvino et al., 2004). One way to understand the culture of an organization is to explore the diverse elements that make up the organization, including the people and practices (Lourenço, Dimas, & Rebelo, 2014; Schein, 1993; Schein, 2005). According to Schein (1993), people dynamics typically arise due to the socialization of new and existing members within the organization and from behaviors exhibited within the culture. Leadership and culture are intertwined facets of one another, which in turn impact the environment, workflow, and the employees. Schein argues that an in-depth knowledge of cultural issues in organizations and groups enable leaders to identify and prioritize issues. It can also help to explain people interaction and the dynamics of leadership across ethnicity. Yet, in today's organization, considerations but be given to the challenges that present when racial diversity exists, particularly when considering transitions that must take place to go from a majority based workforce to a

diverse workforce. Braunstein, Fulton, and Wood (2014) explored diversity in organizations and found that cultural practices and racial dynamics impact the organizational environment. While diversity is a good thing and revealed a number of positive impacts, such as increased innovation and achieving organizational strategy, challenges were presented in the study, particularly in the area of organizational stability and survival. However, with concerted effort to address such challenges, the organization can survive and become an even more powerful operating entity.

While there has been increased diversity in the workplace from an ethnicity standpoint, challenges still exist particularly in the area of inclusion. In any workforce setting, the dynamics of people engagement result. Accordingly, diversity is not limited to the internal walls of the organization; diversity in the surrounding community affects the diversity climate in which the organization is located. Czopp, Monteith, and Mark (2006) conducted three experiments studying the effectiveness of interpersonal confrontations as a means for decreasing stereotypic responding, which can lead to the marginalization of others. The experiments involved the enactment of stereotypic references about African Americans and reactions thereto. Czopp et al. found that although the subjects experienced negative emotions and evaluations elicited by the confronter, the participants generally did not react defensively by providing stereotypic responses. This is significant because it demonstrates how conflict can be handled in organizations where diversity is part of the cultural landscape. It also demonstrates that individuals can get beyond racial differences and cultural backgrounds. Fassinger (2008) revealed that there are still opportunities for diversity to be improved in the

organizational setting. Given the globalized economy and multicultural work environment, leaders must be skilled at leading people with diverse backgrounds (Walker & Aritz, 2014), particularly when driving organizational performance. Heitner, Kahn, and Sherman (2013) took it a step further by developing a tool through which organizational psychologists can explore the success of diversity in organizations. Although more research work is needed to validate this success factor tool (Heitner et al.), employee perceptions and the organizational culture are two key areas impacted by diversity in organizations.

"Since the passage of the 1991 Amendment to the Civil Rights Act, which prohibited discrimination against women and minorities, employers are seeing more awareness among employees regarding issues of fairness in the workplace" (Lemons, 2003, p. 247). Roberson and Stevens (2006) found that employees pay particular attention to fairness in terms of job selection and related processes. Moreover, when individuals are rejected in terms of promotions, employees actively seek to understand the processes and fairness implications related to selection decisions. Roberson and Stevens (2006) also found that employees expect the organization to exhibit a diversity climate and implement supporting processes to enable diversity to expand across the organization.

An individual's perception about ethnic diversity can impact work relationships and conflict. Roberson and Stevens (2006) underscored this in their review of incidents occurring between co-workers in work groups. The subjects in the study were presented six types of incidents to experience: (a) work relations, (b) discrimination, (c) respect

between groups, (d) representation, (e) diversity climates, and (f) treatment by management. Accordingly, when dealing with negative situations, women and in-group members cited injustice as a ramification of the incidents they were presented. Petersen and Dietz (2008) found that employment discrimination and unfair treatment continue to be a problem for individuals not included in primary social groups. According to the Payne, McDonald, and Hamm (2013) study on workplace relationships, mutual respect can be a key factor to bridge and build relationships in organizations that involve diversity on teams.

A variety of factors can impact or influence the dynamics of diversity. There is no single school of thought that one particular factor makes diversity work. The research varies. To some extent, values-based beliefs play a role in a person's disposition toward diversity. Van Knippenberg, Haslam, and Platow (2007) explored work group diversity across gender beliefs and aspects of diversity. They found that work group diversity and beliefs were more positively related the more individuals believed in the value of diversity. The implication is that intrinsic beliefs affect how individuals behave in groups and approach diversity and inclusion.

Summary

This literature review explored constructs related to ethnic identity, acculturation orientations, and leadership styles in the transformational and transactional domains. Consideration was given to ethnic diversity in the workplace. Few studies integrate these facets into a single area of research when studying the integration orientation of acculturation in the context of ethnic identity, gender, age, and the interplay of leadership

styles in organizations. With the continuously changing work environment where a demographic mix of gender and ethnicity has emerged, leaders must be agile, transformational, and poised to lead groups to accomplish goals. With the organizational psychologist's role in mind, Leong and Huang (2008) integrated two model constructs as a framework to address cultural issues in organizations. These included the Process Consultation (PC) Model (Schein, 1999) and the Cultural Accommodation Model (Leong & Lee, 2006). Leong and Huang (2008) termed this integrated model as the CAM-PC. Accordingly, the CAM-PC Model presents consultation techniques that can be applied when addressing cross-cultural issues in organizations. Based on the findings that resulted from this study, the CAM-PC Model could be a useful technique to apply when leading ethnically diverse groups toward goal completion. Chapter 3 follows and addresses the methodology used in this study to investigate the relationship between ethnic identity and leadership style in the context of gender and age.

Chapter 3: Methodology

Introduction

The purpose of this research study was to investigate the leadership experiences of African American leaders and determine if and whether a positive relationship existed between ethnic identity and leadership style. While ethnic identity studies have largely focused on socialization, affiliation, behavior, and how one particular ethnic group identifies with another ethnic group, this study explored how ethnic identity plays out in the context of leadership. Few ethnic identity studies have been conducted in the organizational setting that focuses on the African American leadership experience. Organizations can be a reflection of cultural practices and traditions occurring in the larger societal setting. If there is widespread disregard for differences amongst various ethnic groups in society, such disregard may transfer into the workplace by leaders and employees who must work together. To enable a greater understanding of diversity, I conducted this study to explore the interrelated dynamics of leadership styles in the context of ethnic identity, gender, and age.

This chapter presents the methodology for investigating the research questions. Detailed information is presented about study techniques, design, the African American leader population, and safeguards used to protect the participants in the study. To address the research questions in the results of Chapter 4, data were collected through two independent pretested surveys and a demographic questionnaire. African American leaders were requested to report on their self-perceived leadership behaviors by completing the pretested MLQ survey. Copyright permission to administer the MLQ and

depict sample MLQ questions in this study are provided in Appendix A. Central to these leadership factors are the predictor variables of ethnic identity through specific survey items on the pretested CRIS survey. Copyright permission to administer the CRIS and depict CRIS questions in this study are provided in Appendix B. Both the MLQ and CRIS are quantitative surveys. The data collection techniques for this study, overall approach, and design characteristics are presented along with validity and reliability factors. This chapter also addresses the data collection procedures and related data analysis techniques. Finally, a sample of the request for permission to recruit participants from targeted organizations and correspondence inviting African American leaders to complete the data collection instrument and related demographic questionnaire are included in the appendices.

Research Questions and Hypotheses

Given the nature of this study, the research conducted for this project engaged quantitative inquiry. The study was designed to understand whether there is a relationship between ethnic identity and the leadership style of African Americans. The following research questions and hypotheses guided the study.

Research Questions

RQ1: Is there a relationship between leadership style, as measured by the two style factors (transformational and transactional) of the MLQ, and ethnic identity, as measured by the six subscales of the CRIS (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive)?

RQ2: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and gender?

RQ3: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and age (Millennials, Generation X, and Baby Boomers Generation and older)?

Hypotheses

The associated null and alternative hypotheses for the research questions are as follows:

RQ1: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and ethnic identity, as measured by the six subscales of the CRIS (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive)?

$H_0$1: There is no relationship between assimilation as measured by the CRIS and the transformational and transactional leadership style factors as measured by the MLQ.

H_a1: There is a relationship between assimilation as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

$H_0$2: There is no relationship between miseducation as measured by the CRIS and the transformational and transactional leadership style as measured by the MLQ.

H_a2: There is a relationship between miseducation as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

$H_0$3: There is no relationship between self-hatred as measured by the CRIS and the transformational and transactional leadership style as measured by MLQ.

H_a3: There is a relationship between self-hatred as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

$H_0$4: There is no relationship between anti-White as measured by the CRIS and the transformational and transactional leadership style as measured by the MLQ.

H_a4: There is a relationship between anti-White as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

$H_0$5: There is no relationship between Afrocentricity as measured by the CRIS and the transformational and transactional leadership style as measured by the MLQ.

H_a5: There is a relationship between Afrocentricity as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

$H_0$6: There is no relationship between multiculturist inclusive as measured by the CRIS and the transformational and transactional leadership style as measured by the MLQ.

H_a6: There is a relationship between multiculturist inclusive as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

RQ2: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and gender?

$H_0$7: There is no relationship between gender and the two transformational and transactional leadership style factors as measured by the MLQ.

H_a7: There is a relationship between gender and at least one of the two transformational and transactional leadership style factors as measured by the MLQ.

RQ3: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and age (Millennials, Generation X, Baby Boomers Generation and older)?

$H_0$8: There is no relationship between age and the two transformational and transactional leadership style factors as measured by the MLQ.

H_a8: There is a relationship between age and at least one of the two transformational and transactional leadership style factors as measured by the MLQ.

A detailed discussion of the findings regarding the research questions are presented in Chapter 4. Recommendations and conclusions about the study results are set forth in Chapter 5. The research design and procedures that shape the essence of this research are in the following section.

Research Design and Approach

Research Method

While ascertaining which methodology to answer the research questions in this study, it became apparent that a quantitative research methodology would be most appropriate to determine the relationship between leadership style and ethnic identity,

age, and gender. "A quantitative approach is one in which the investigator primarily uses positivist claims for developing knowledge, employs strategies of inquiry such as experiments and surveys, and collects data on predetermined instruments that yield statistical data" (Creswell, 2003, p. 18). Quantitative research often involves the investigation of associations or relationships between variables to reveal an empirical finding about a particular matter of interest (Fraenkel, Wallen, & Hyun, 2015). Researchers often seek to understand and explain the causal or fundamental structure of such relationships or associations. Whereas the qualitative research methodology focuses on understanding how people and groups make meaning of experiences, circumstances, conditions, and events based upon the perspective of individuals, groups, or people involved as participants in a particular study (Patton, 2015). In terms of this research study, I determined that the quantitative research methodology was the most appropriate method to use for this study. The qualitative method would not yield empirical, deductive findings to answer the research questions in this study, because qualitative methods are best used to explore phenomena of a specific interest. The quantitative approach enables the investigation of hypothetical correlations between major variables and related factors underpinning the study (Anastas, 1999). Therefore, in order to assess the relationship amongst leadership style and ethnic identity, age, and gender, I executed a quantitative methodological approach. This empirical research study contributes to a broader understanding of the African American workplace experience as it relates to the relationship between leadership style and ethnic identity, the relationship between

leadership style and gender, and the relationship between leadership style and age, but does not infer causation.

Research Design

Through the quantitative method, the study research questions were answered utilizing a non-experimental, cross-sectional, predictive correlational design. I considered several types of research designs for this quantitative study: experimental, causal-comparative, single-subject, correlational, quasi experimental, and descriptive. According to Pagano (2013), descriptive research identifies specific characteristics of a study population. Experimental research involves the manipulation of at least one independent variable, and other relevant variables are controlled to investigate the effect on one or more variables. Quasi-experimental research involves an exploration of causal impact as it relates to a particular intervention of a non-randomly selected assignment group in a study (Fraenkel, Wallen, & Hyun, 2015). Correlational research involves the association or relationship between variables as well as the degree and direction of the relationship between variables (Pagano, 2013).

I conducted correlation and multiple regression analysis techniques to measure the relationship between eight predictor variables and two criterion variables. When using correlation techniques, I did not make causal statements about the results, because there may be alternative explanations that prompted the findings (Abelson, Frey, & Gregg, 2004; Field, 2013). I conducted multiple regression analysis techniques to make predictions about future outcomes related to specific variables in the study. The research questions in this study were examined by conducting multiple regression analyses and

MANOVA to determine if there were significant relationships between multiple criterion variables and the predictor variables. The level of significance for this study was $p < .05$, a common level used in research studies (Field, 2013). Coefficient beta weights and standardized beta weights of the predictor variables were explored to assess the statistical significance and relative importance of each predictor variable.

Experimental research involving human subjects were avoided in this study, given the nature of the project. Neither a control group, randomized control trial, nor an intervention was conducted in this study. Therefore, in order to evaluate the relationships between leadership style and, ethnic identity, age, and gender, a non-experimental, cross-sectional predictive correlational design was applied. Note that cross-sectional survey research requires the administration of a survey "at one point in time and only once to a particular sample of respondents" (Nardi, 2006, p. 121). A cross-sectional survey method is effective for providing a snapshot of current attitudes and beliefs in a population. This study involved an investigation of the relationship between leadership style and, ethnic identity, age, and gender at one point in time only. For the purposes of this study, two surveys were administered in a single setting, CRIS and MLQ.

Although strong consideration was given to applying a mixed method approach using the embedded design to conduct this study, I elected not to deploy such an approach due to the large amount of time that would be required to complete the study. Qualitative techniques involving observations and interviews with African American leaders in the study would have introduced large time commitments and the possibility of bias in the data collection process and analysis phase. If selected, the embedded mixed

method design would have allowed the use of a particular type of data in a supportive role to the other method type (Creswell, 2014; Creswell & Plano-Clark, 2011). A unique aspect of the embedded design is that the study is steered by traditional qualitative or quantitative methodology that frames the overall nature and focus of the study (Plano-Clark, Huddleston-Casas, Churchill, Green, & Garrett, 2008). The embedded design blends distinct data sets at the design level, with a particular data type inserted in a specific methodology framed by another data type (Caracelli & Greene, 1997). For the purposes of this research study, the quantitative inquiry worked best because the purpose of the study was to determine the relationship between leadership style and, ethnic identity, gender, and age.

Three factors influenced the decision to select the quantitative approach. First, the quantitative approach allowed the collection of objective information from various viewpoints (McCusker & Gunaykin, 2015). There is a pragmatic nature to this approach. Second, I was able to take a closer look at specific areas of the data collected through descriptive statistics. Thus, the main thrust was to seek information from African American leaders that revealed their ethnic identity experiences and leadership behaviors in the context of leading people. Third, quantitative research was the ideal approach to take when testing theories in relationship to predefined variables (Creswell, 2014). I explored research questions from a quantitative standpoint through the CRIS and MLQ survey instruments, and through questions posed in the demographic segment of the data collection packet. This enabled a review of experiences of the African American leaders in relation to leadership style and ethnic identity.

Population and Sampling

In this study, there were primarily two populations of interest as it relates to leadership: (a) leaders at historically Black colleges and universities (HBCU) and state universities, as well as (b) executives (SES) and aspiring leaders in the federal government. The study populations came from a pool of African American leaders in academia, the federal government, as well as private companies. I chose these population pools because of the concentrated number of African Americans employed in education (particularly working at HBCUs) and those who work in the federal government. The OPM workforce statistics indicated the federal government employed 4,185,000 workers (OPM, 2016a). The United States labor force reflected 151,436,000 employed workers in 2016 in management, professional and related occupations (BLS, 2017). The federal government workforce showed a representation of African American workers at 18.1% in comparison to the representation of African American workers at 11.9% in the management and professional occupations (BLS, 2016). The BLS (2017) reported African Americans comprised 3.4% of the total chief executive positions in the United States and African Americans comprised 10.0% of the 8,948,000 education, training and library occupations in 2016. Given the concentrated number of African American leaders in academia and the federal government, it was appropriate to randomly select study participants from leaders in the federal government, academia, and specific private companies for this study. Moreover, state and federal laws related to the 1964 Civil

Rights Act legislation directly impact state and federal educational and government institutions through organizational policies.

Population of Leaders from HBCUs and State Universities

The first population for this study was university administrators and leaders employed at HBCUs and state universities. University administrators and other leaders were chosen because of the long-standing legacy of African American leaders in such roles at HBCUs. I felt there was a greater chance of finding African American leaders in this population pool.

The position of university administrator is common to all colleges and universities, yet the role may vary depending on the learning institution. University administrators typically supervise, lead, and operate various aspects of universities or colleges; they may work as department heads, registrars, or in other roles. University administrators were chosen as a population for this research because of their leadership status in the educational setting.

The education of African Americans is the principle mission of HBCUs although other ethnicities are open to attend these colleges and universities. HBCUs are historically 2 and 4-year accredited colleges and universities established prior to 1964. These institutions have a strong historical legacy and presence of leaders that span several decades. The Department of Education (2016) reported there were 105 HBCUs in the United States with the predominant number of schools located in the former slave states and territories, mainly in the South. Less than 10 HBCUs were outside of that regional area. The vast majority of HBCUs were established after the American Civil

War. Such institutions began to proliferate because African Americans were not permitted to study alongside White Americans. African Americans established their own learning institutions to further education achievement within the culture. It was not until the Brown versus Board of Education ruling by the U.S. Supreme Court and the Higher Education Act of 1965 that African Americans were permitted to study alongside White Americans, given the court's decision to prohibit racial segregation of public education facilities. African Americans were able to have access to more educational opportunities because the Act prohibited segregation in a public institution of higher learning. The Higher Education Act of 1965 defines the role and importance of HBCUs in today's academic arena. Several levels of degrees are conferred at HBCUs, such as bachelor, master, and doctoral degrees. Approximately 222,453 students are enrolled in HBCUs (Department of Education, 2016).

State universities are associated with the respective state government and receive part of their funds from the respective state government. The federal government also provides grants to such institutions. The U.S. Department of Education (2015) reported there are approximately 302 state universities in the United States, which include some HBCUs. The total population of HBCUs and state universities is approximately 400 institutions.

Population of Senior Executive Service Employees

The second population for this study was African Americans classified as executives or SES members in the federal government, African American leaders, and individuals aspiring to become executives. These leaders were selected as a participant

population because of the widespread demographic ethnicity gap(s) in top-level leadership positions in the federal government. The federal government is one of the largest employers in the United States, hiring an estimated 4.1 million civilians (OPM, 2016a). This population offered a more expansive pipeline of work experiences to investigate. Of the number of civilians hired by the federal government, the nonminority population encompassed 68% of the civil service workforce, and the minority population encompassed 32%. The OPM (2016a) categorized the following ethnic groups as the minority population: African American, Hispanic, Asian or Pacific Islander, Native American, and Multiracial. White people comprised the nonminority population. SES members encompassed 7,802 positions in the overall civilian workforce (OPM, 2016b). Within the base of filled SES positions, the nonminority population comprised 6,193 (79.38%) of the positions and the remaining 1,609 comprised the minority population. In the minority population, the African Americans represented 859 (11.01%) of the SES cadre. During 2000 to 2007, a significant gap was noted in terms of senior leadership representation amongst the nonminority and minority populations (Brown, 2009; Kopenhaver, 2009; OPM, 2007). This issue of disparagement was raised by the General Accountability Office (Stalcup, 2003) in congressional testimony presented before the Subcommittee on Civil Service and Agency Organization, Committee on Government Reform in the House of Representatives. From a gender perspective, females represented 33.95% of the SES cadre. While males represented 66.05% of the SES population. FEW raised the following observation in 2009:

> The latest statistics show that women represented 44.2% of the federal workforce; yet they only accounted for 29.1% of the career SES employees and 37.2% of all employees in grades 13 through 15. In 2003, 26.2% of the SES force consisted of women. Increasing the ranks of women in the SES by 3% over 5 years is simply not good enough. (Kopenhaver, 2009, p. 1)

With the low number of minorities in executive positions, therein lies the need to investigate what happens in the organizational setting with minority leaders in executive positions and how ethnic identity influences their style of leadership.

Reviewing the total population of SES, OPM (2016b) reported the population size was 7,802 and 11.01% of that population consisted of African Americans. The target population for this study was African Americans, which consisted of 859 members. Using Gay's (1996) sampling technique, 50% of this population was estimated for the sample. Thus, the sample size was set at 429. African American leaders for this aspect of the study were randomly sampled. A 95% confidence level was established for the sample size.

Sampling

A priori power analysis was established to determine the minimum number of African American leaders needed for an 80% probability of finding a statistically significant relationship between factors in the two specified criterion variables, the transformational and transactional leadership styles (measured by the MLQ), and the predictor variables: ethnic identity (represented by the six subscales of CRIS, assimilation, miseducation, self-hatred, anti-White, Afrocentricity, multiculturist

inclusive), gender, and age. Note that each of the six subscales of CRIS is a predictor variable. Gender is a 2-level categorical variable (male versus female) and age is a 3-level categorical variable (Millennials, Generation X, Baby Boomers Generation and older). Multivariate analysis of variance statistical tests were conducted to answer the research questions. The power and sample size calculation was based on using the multivariate analysis of variance to test for the multivariate hypothesis. The computation of power was determined by using the formula set forth by Muller and Peterson (1984). According to Cohen (1988), for two criterion variables, R^2=0.15 (the multivariate measure of association) correspond to a medium effect size. Pillai-Bartlett trace statistic (Olson, 1976) was used for hypotheses testing, the minimum sample size required to achieve a power of 80% for the study was 167 African American leaders with a medium effect size, two criterion variables and eight predictor variables. As there were two populations of interest, leaders from HBCUs and state universities as well as leaders from federal government and private organizations, a minimum sample of 84 African American leaders was randomly sampled from each population. The power analysis was conducted using Gpower 3.1 (Faul, Erdfelder, Buchner, & Lang, 2009).

Participants

Two populations were collectively targeted for this study: (a) African American university administrators or leaders in academia, and (b) executives and/or aspiring leaders in the federal government. I requested permission to recruit African American leaders as study participants from 101 HBCUs, one federal agency, four professional associations, one private university, and three companies. The names of the four

HBCUs, the federal agency, and three private companies that granted permission to recruit African American leaders to participant in this study are not included to ensure confidentiality safeguards for the participants in this study. To increase the probability of achieving the minimum sample size for this study, I also received recruiting permission from a private university. The identities of the nine organizations that granted permission to recruit African American leaders to participate in this study are not published to safeguard the confidentiality of all participants in the study.

Leaders in the federal government.

From OPM (2016b), I obtained public information regarding (a) SES employees, (b) federal agencies in which SES members work, and (c) demographic information pertaining to ethnicity, gender, and age. OPM is a highly sought after source of information, given its role in the federal government. OPM is "the President's agent and advisor for the Government's human resources management systems. OPM's key responsibility is to ensure these systems support agencies in recruiting, hiring and retaining the merit-based, high-quality, diverse workforce necessary to meet the needs of the American people" (OPM, 2016a, p. 1). OPM published demographic data regarding the SES population.

Leaders in HBCUs and state universities.

I obtained a list of all HBCUs and state universities in the United States from the Department of Education. Given the small number of HBCUs, all 101 universities and colleges on the listing were sent a letter of request to permit recruiting African American leaders for this study. If agreement was permitted by the academic institutions, I sought

contact information for participant recruiting so that an invitation could be released to the potential participants for voluntary consent to participate in the study. I released the study invitation to the targeted African American leaders, describing the purpose of the research, consent protocols, a link to the study survey data collection instrument and the Walden University study approval number 09-02-16-0034000. These 101 HBCUs were requested to consider participating in the study based on voluntary agreement.

Protecting the Participants in the Study

With a focus on the Walden University IRB standards and American Psychological Association (APA; 2010) Ethical Standard 3.10, Informed Consent, a primary objective in this study was to protect, educate, and empower African American leaders to make decisions for themselves. Decisions to participate in the study were voluntary and not a requirement. APA (2010) Ethical Standard 8.02, Informed Consent to Research, implored the investigator to include information about the research purpose, procedures, time required, risks, effects, incentives, and other matters of interest. Such information was provided to the African American leaders, including the Walden University IRB study approval number 09-02-16-0034000. Subjects in the study had a voice that I respected. Crow, Heath, and Wiles (2006) affirmed that informed consent is integral to collecting quality data in social research. Obtaining informed consent was vital to this study so as not to compromise the validity and reliability of the research results and to protect individuals from harm. On all survey material, the names of individuals in the study were not collected; this was done to protect the privacy of organizations and African American leaders in the study. All communication with the

African American leaders included a statement regarding confidentiality and voluntary participation in this study. Timelines related to the release of study information and where the information could be obtained were included in the informational mailing to the African American leaders.

The APA (2010) set forth Ethical Standard 3.04 Avoiding Harm, as an overarching guideline for conducting the research study. Data were collected from two pretested surveys and open-ended questions, through techniques to address the research questions. No experiments or qualitative observation techniques were conducted. African American leaders were offered the opportunity to consent to participate in this study on a voluntary basis.

Instrumentation and Materials

Instrumentation for this study encompassed data collected from questions on two independent pretested surveys and an open-ended demographic questionnaire. Study surveys included the CRIS (Vandiver et al., 2000) and the MLQ Leader 5X Form (Avolio & Bass, 2004). The data collection instrument for this study comprised three sections.

The first and last sections of the data collection instrument consisted of the demographic questions, which enabled obtaining information regarding the African American leaders, such as ethnicity, gender, age, education, job-related industry, leader years of experience, and timeframe in the workforce. These demographic questions are depicted in Appendix C.

The second part of the data collection instrument enabled an exploration of ethnic identity by use of the CRIS survey. The CRIS consisted of 40 7-point Likert scale survey

items (1=strongly disagree to 7 = strongly agree), pertaining to the respondents' ethnicity, ethnic group, and how one feels or reacts to his/her respective ethnic group. The CRIS is a measurement tool operationalized from nigrescence theory and consists of six ethnic identity attitudes in the identity development framework. As discussed in the Chapter 2 literature, Cross (1971) originally examined Black identity through his nigrescence theory that laid the groundwork for characterizing identity and "the process of becoming Black." The nigrescence theory was subsequently expanded (NT-E) to a three-scale construct consisting of six subscales, depicting the attitudes of racial identity measured on the CRIS. In Figure 1, I depict the three NT-E Black identity scales explored in this study: (1) pre-encounter, (2) immersion-emersion, and (3) internalization.

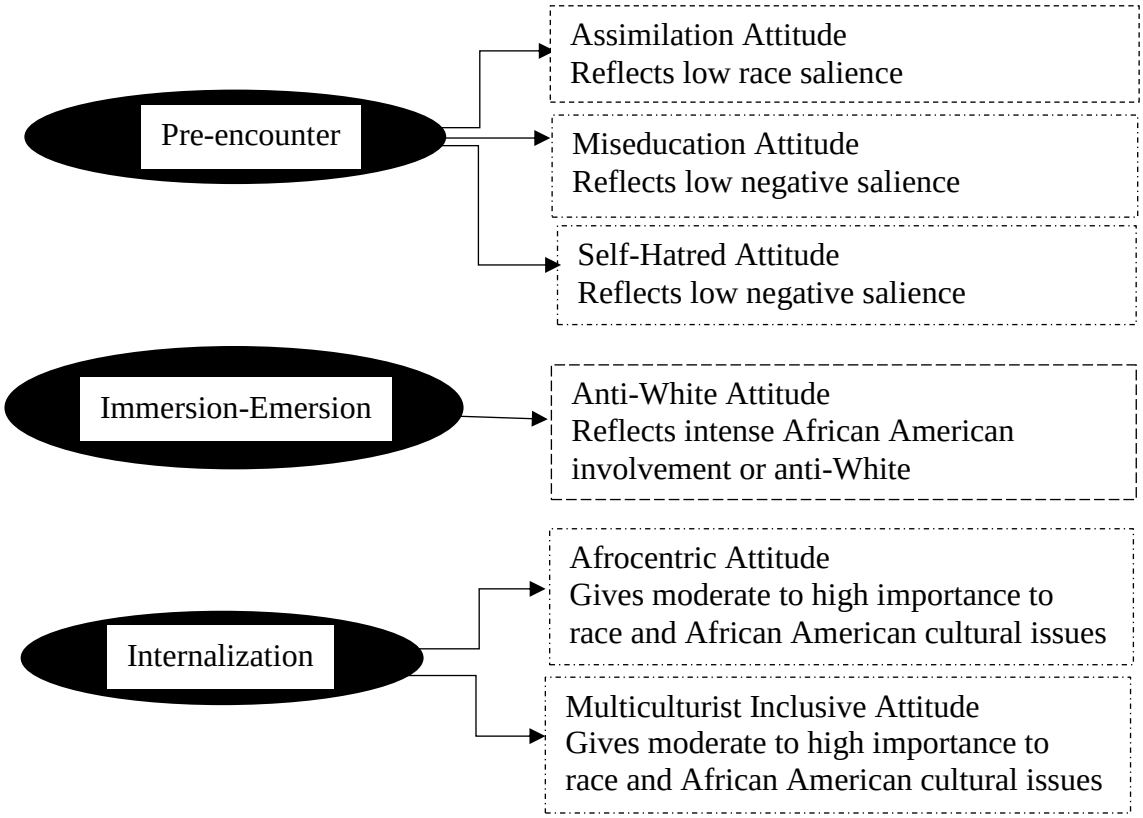


Figure 1. CRIS Black identity scales and subscales.

The pre-encounter Black identity scale refers to attitudes, consisting of assimilation, miseducation, and self-hatred. Such attitudes are characterized by low salience or negative salience to African American culture and race. The experiences that an individual encounter may impact changes in the individual's pre-encounter attitude(s). Notably, there is not a linear progression in terms of how one experiences or exhibits the attitudes. Individuals may identify with a specific attitude based on cultural experiences within groups, communities, or society. When considering race and the African American culture, assimilation attitudes tend to reflect low race salience. Miseducation attitudes tend to reflect low negative salience, and self-hatred attitudes tend to reflect low negative salience. In this study, I measured the pre-encounter attitudes through the CRIS.

The immersion-emersion black identity scale refers to attitudes characterized as anti-White and strong African American involvement. In this study, I measured the immersion-emersion attitude through the CRIS. Attitudes in this stage may also reflect a state of instability or unpredictability when considering the presence of pro-African American or anti-White preoccupations about the racial aspect of African American and White populations, communities, or groups of people.

The internalization black identity scale consists of attitudes that reflect positive feelings about being African American. Individuals are comfortable being African American in a multicultural environment. It is important to note, however, that Afrocentric, bicultural, and multicultural identities do not preclude individuals from accepting or exhibiting other attitudes. The two attitudes in the internalization stage consist of Afrocentric and multiculturalist inclusive. Notably, there is not a linear

progression in terms of how one experiences all of the six attitudes across the three Black identity scales. Individuals may identify with a specific attitude based upon personal or cultural experiences. In this study, I measured the internalization attitudes through the CRIS.

Each of the six subscales consisted of five survey items on the CRIS. There were 40 items listed on the CRIS survey, and 10-filler items were scattered throughout the ethnic identity subscales. For each subscale, a composite score was calculated. The composite score required summing the responses of the corresponding items and dividing the sum score by 5. The range of the composite score was 1-7, and the higher the score, the stronger the racial attitude.

Worrell et al. (2011) examined the internal consistency, structural validity, and test-retest reliability of scores on CRIS. The Cronbach's alpha ranged from 0.78 to 0.91 across all six subscales of CRIS, providing evidence of moderate to high internal consistency. The results of the confirmatory factor analysis (CFA) for the six-factor model of the CRIS, with the non-normed fit index (NNFI) = 0.947, the comparative fit index (CFI) = 0.952, the standardized root mean square residual (SRMR) = 0.059, and the root-mean-square error of approximation = 0.038 (90% confidence interval = 0.032, 0.044), confirmed an acceptable fit with the a priori model. The test-retest reliability measured by correlating the CRIS scores for three consecutive time periods ranged from 0.46 to 0.75, suggesting long-term stability of racial attitudes.

The third part of the data collection instrument for this study, enabled an exploration of leadership style by use of the MLQ. The MLQ Leader Form 5X-Short was

used for this segment of the data gathering process. The survey consisted of 45 items on a 5-point Likert scale, with 0 = not at all, 1 = once in a while, 2 = sometimes, 3 = fairly often, and 4 = frequently, if not always. Mind Garden, Inc. granted permission to use the MLQ for this study.

Elements of the MLQ instrument (Avolio & Bass, 2004) only focused on transformational and transactional leadership styles in this study. Table 2 depicts the leadership style factors and behaviors investigated in this study.

Table 2.

MLQ Transformational and Transactional Leadership Style Factors

MLQ Transformational Leadership Style Factors	
MLQ Factors	MLQ Leader Behaviors
Inspirational Motivation	Visionary leader, exhibits positive attitude, followers are motivated by the leader
Idealized Influence (attributed)	Tends to be charismatic, exhibits positive attitude, focuses on values and seeks to build trust and confidence with followers
Idealized Influence (behavior)	Emphasizes a collective sense of mission and values, acts upon these values
Intellectual Stimulation	Challenges the assumptions of followers, including their analysis of problems and solutions
Individualized Consideration	Considers the needs of followers and developing their individual strengths
MLQ Transactional Leadership Style Factors	
MLQ Factors	MLQ Leader Behaviors
Contingent Reward	Focus is on clearly defining the tasks and rewarding followers for completing such tasks
Management-by-Exception (active)	Seeks deviations from rules, regulations, or standards to avoid issues; takes corrective actions to address issues

Each leadership factor was associated to four items, and the composite score required summing the responses of the corresponding items and dividing the sum by four.

The range of the composite scores was 0-4, and the higher the score, the more often the leadership approach was used.

The rater form also measured three distinct influences of leadership: (a) stimulating extra effort, (b) perceptions of leader effectiveness, and (c) perceptions of satisfaction with the leader's style. The outcomes of the leadership and the passive avoidance leadership behaviors were not study parameters in this research.

Completion of the most recent confirmatory factor analysis for the nine-factor model of the MLQ occurred in 2003 (Avolio & Bass, 2004). The goodness of fit index (GFI) = 0.92, the adjusted goodness of fit index (AGFI) = 0.91, and the comparative fit index (CFI) = 0.91, all confirmed an acceptable fit with the a priori model. These results provided strong support of instrument validity for the current nine factor version of the MLQ and its appropriateness for use in this study. Additionally, the Cronbach coefficient alpha for the nine leadership factors associated with each leadership style ranged from 0.69 to 0.83, providing evidence of moderate to high internal consistency of the instrument.

Data Collection and Analysis

Data Collection

After obtaining approval from Walden University's IRB regarding the study proposal and methodology, I conducted participant recruiting activities with targeted organizations: 101 HBCUs, one federal agency, four professional associations, three companies, and a private university. The objective of such outreach activities was to obtain permission to recruit African American leaders from targeted population groups

within the respective organizations. Appendix D depicts a sample of the letter that I sent to targeted organizations requesting permission to collect data from potential study participants in the targeted African American leader population. Upon receipt of permission from the respective organizations, I discussed and agreed upon the necessary protocols regarding the study, related consent information, and access to the survey link by the targeted African American leaders for the study. The survey was administered to African American leaders within the target population.

The data collection process began with formal introductory recruiting communication emailed to the targeted African American leaders, notifying them of the research conducted and requesting their voluntary participation in the study (see Appendix E). In this recruiting letter, a website link was embedded, directing the African American leaders to the survey where the cover page contained important study information, confidentiality details, and informed consent. African American leaders were informed of the confidentiality provision set-up to govern the data and any information they elected to share in the study. Additionally, the African American leaders were notified of the time and date of the survey period. Creswell (2003) stated the survey begins "the discussion by reviewing the purpose … the rationale for its selection as a design in the proposed study" (p. 118). As part of the survey cover page, informed consent was obtained from all participants by their agreement, acknowledgment, and acceptance of completing the study survey. This was an embedded statement in the survey packet. Informed consent occurred upon the respondents' completion and submittal of the survey. The introductory recruiting communication,

informed consent, and survey information that were emailed to the potential African American leaders in the study are included as Appendix E. SurveyMonkey® was the primary system used to collect survey responses from African American leaders in the study. The African American leaders were given specified time to complete the survey.

Variables

Two criterion variables and eight predictor variables were analyzed in this study. The two criterion variables consisted of factors in the two leadership styles measured by the MLQ, transformational leadership style and transactional leadership style. Factors for transformational leadership style included the following:

a. Idealized Attributes,
b. Idealized Behaviors,
c. Inspirational Motivation,
d. Intellectual Stimulation, and
e. Individual Consideration.

Factors for transactional leadership style included:

a. Contingent Reward, and
b. Management by Exception – Active.

Each leadership factor was associated to four MLQ items, and the composite score required summing the responses of the corresponding items and dividing the sum by 4. Both criterion variables were continuous, with the composite scores ranging from 0 to 4. The higher the score, the more often the leadership approach was used.

The eight predictor variables included the 6 sub-scales of CRIS (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, multiculturist inclusive), gender, and age. For each subscale of CRIS, a composite score was calculated. The range of the composite score was 1 to 7, and the higher the score, the stronger the racial attitude. The mean scores for each subscale of CRIS were calculated to arrive at an average score. Gender was a two-level categorical variable (male and female). The African American leaders' age at the time of survey was obtained and categorized according to generation. Thus, generation was transformed to a three-level categorical variable (Millennials, Generation X, Baby Boomers Generation and older).

Data Analysis

Three research questions in the area of quantitative inquiry guided the overall study. Data analyses described in this section involved several techniques to answer the research questions. After collecting the survey data from the African American leaders in SurveyMonkey® and from the Qualtrics® participant pool, the quantitative data were exported to SPSS software for conducting sophisticated statistical analyses, encompassing descriptive and inferential analyses. I stored the confidential data in computers in a secured location. After concluding the data collection process, I conducted data analysis described in Chapter 4. The main thrust was to seek information from study participants that revealed their ethnic identity experiences and behavioral aspects of leading others.

During the data analysis process, the research questions were answered, hypotheses tested, and study results determined. These were essential steps prior to

writing the recommendations in the final Chapter 5 of this study. To affirm the quality of the work, I sought consultation from an independent statistics consulting firm.

The data analyses for this study included descriptive statistics and multivariate analysis of variance. Data collected from the demographic section of the survey were summarized using frequency tables to provide demographic characteristics of the African American leaders. Demographic characteristics included ethnicity, gender, age, education, job-related industry, work experience, and timeframe in leadership. The demographic questionnaire also included information that posed the following categorical yes/no question: "Did you experience the civil rights movement in the 1960s, or take part in any aspect of integration during the 1960s, 1970s, or 1980s (such as, school integration, workplace integration, affirmative action, integration of public facilities/communities i.e., restaurant, hotel, other)?" Frequency tables and descriptive statistics (such as means and standard deviations) were generated to present the survey data collected using the CRIS and MLQ. The three research questions were used to explore the relationship between two leadership styles (transformational and transactional), and the six subscales of ethnic identity (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, multiculturist inclusive), gender, and age (generation). There were two criterion variables (transformational leadership style and transactional leadership style) and eight predictor variables (the six subscales of ethnic identity [assimilation, miseducation, self-hatred, anti-White, Afrocentricity, multiculturist inclusive], gender, and age) in this study. MANOVA statistical tests were conducted to determine the relationship between multiple criterion variables and the predictor

variables. Thus, MANOVA was used to answer this study's research questions. Finch and French (2013) indicated Pillai-Bartlett trace statistics is more robust in comparison to other multivariate statistics. In this study, the approach tested the hypotheses that none of the predictor variables predicted any of the criterion variables. A p-value < 0.05 indicated the test was significant at the 0.05 significance level. If the multivariate test results were significant, then analyses of variance were conducted for each criterion variable to probe the relationship between the eight predictor variables on each criterion variable. The three assumptions of MANOVA were examined: (a) independence among observations, (b) multivariate normality of the residuals, and (c) homogenous variance-covariance of matrices across the groups. The chi-square Q-Q plot, or quantile-quantile plot, was used to measure multivariate normality. When points lie very nearly along a straight line, the normality assumption remained tenable. Box's M test was used to explore if two or more covariance matrices were equal. In this case, Box's M test allowed for the determination of homogeneity of variance of the variance-covariance matrices. Data transformation was required before performing any statistical analyses if serious violation of the assumptions occurred. SPSS statistical software was the method of analysis chosen for this study.

Reliability

The reliability of a study is paramount to ensuring the investigative research of a particular phenomenon yields reliable results and holds true to its study design and methodology. Wetcher-Hendricks (2011) indicated the strength of a study's reliability considers how often a particular measure or experiment can be repeated and yield the

same results. Thus, tests of reliability help show the replication of study findings. This study used survey instruments that consisted of Likert scales as part of the data gathering efforts. According to Kumar (2014), surveying or scaling methodology, as in the case of Likert scales, is a tool through which reliaiblity can be sustained. Essentially, Likert scales can be constructed and used in a variety of ways during the data collection efforts. Likert scales are viable ways to organize data, and they can be used by researchers as reliable techniques to review and make sense of the information. The study's reliability was also determined by the multivariate analysis of variance through the measure of multivariate association (Rencher, 2002). Accordingly, a high association indicated the research successfully investigated the relationship between the criterion variables and the predictor variables, which is an assurance of the reliability of the study. In essence, the measure of multivariate association from the multivariate analysis of variance measured the strength of the association between the criterion and the predictor variables in this study.

Validity

Researchers must be diligent in giving careful thought to validity in research studies. Assessing research validity ensures researchers use appropriate methods to conduct the work and that study constructs and measurement instruments actually measure what they are intended to measure. Internal validity and external validity were the two types of validity applied to this social science research. The research design for this study was a non-experimental, cross-sectional, predictive correlation, Given this design type, internal validity was not assessed in this study. Moreover, internal validity

was not assessed, because experiments, cause and effect, and causal inferences were not factors in this study. Internal validity explores causal conclusions in attempts to minimize bias and systematic errors (Singleton & Straits, 2005).

External validity refers to the degree to which study results or findings of an empirical investigation can be generalized and applied to other individuals, different organizations, geographic locations, and time periods (Singleton & Straits, 2005). In terms of external validity, the results may only apply to similar settings and cannot be generalized across the full population of African American leaders in the United States due to the small sample size. This study consisted of standardized instrumentation. The African American leaders were not required nor obligated to participate in this study, only through voluntary consent. Also, there was no fee, cost, gift, or succcessive compulsion to participate in this study. Thus, all targeted and qualified African American leaders within the specified population boundaries were randomly sampled in an effort to ensure this research study had broad representation of the study population of interest.

Summary

The methods chapter addressed the research questions and methodology design of this study. The literature review in Chapter 2 established the groundwork for constructing the method to conduct the study. To investigate the positive predictive relationship between ethnic identity and leadership style, with a specific focus on African Americans, quantitative methodology through the application of a non-experimental, cross-sectional, predictive correlation design was selected to study the variables as

described. The population for this study was sampled from targeted areas that comprised leaders in the federal government, leaders in HBCU academic institutions, and leaders in private organizations. The sample size, as well as an overview of the CRIS and MLQ survey instruments used to collect quantitative data in the study were discussed. The quantitative data gathered for this study was analyzed using descriptive statistics, correlations, and multivariate analysis of variance. Accordingly, the next chapter addresses the study findings as it relates to the research questions and hypotheses. Chapter 5 concludes the study with a focus on recommendations resulting from the findings presented in Chapter 4. The final chapter also includes the anticipated social change that I envisioned as a result of this study regarding the relationship between ethnic identity and leadership style.

Chapter 4: Findings

Introduction

This chapter presents the research study findings that reveal the relationship between ethnic identity and leadership style. This study focuses specifically on African American leaders in the organizational setting. The findings for each research question and related hypotheses are preceded by a discussion regarding the demographics of the study participants, sample size, and timeframe of the data collection efforts. To answer the research questions in this study, the African American leaders were asked to complete demographic questions, the CRIS survey, and the MLQ survey. The results of the data collection efforts are presented in this chapter. The overall findings are then summarized in the conclusion of this chapter. The three research questions and related hypotheses that guided this study are:

Research Questions

RQ1: Is there a relationship between leadership style, as measured by the two style factors (transformational and transactional) of the MLQ, and ethnic identity, as measured by the six subscales of the CRIS (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive)?

RQ2: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and gender?

RQ3: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and age (Millennials, Generation X, Baby Boomers Generation and older)?

Hypotheses

The associated null and alternative hypotheses for the research questions are as follows:

RQ1: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and ethnic identity, as measured by the six subscales of the CRIS (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive)?

$H_0$1: There is no relationship between assimilation as measured by the CRIS and the transformational and transactional leadership style factors as measured by the MLQ.

H_a1: There is a relationship between assimilation as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

$H_0$2: There is no relationship between miseducation as measured by the CRIS and the transformational and transactional leadership style as measured by the MLQ.

H_a2: There is a relationship between miseducation as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

$H_0$3: There is no relationship between self-hatred as measured by the CRIS and the transformational and transactional leadership style as measured by MLQ.

H_a3: There is a relationship between self-hatred as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

$H_0$4: There is no relationship between anti-White as measured by the CRIS and the transformational and transactional leadership style as measured by the MLQ.

H_a4: There is a relationship between anti-White as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

$H_0$5: There is no relationship between Afrocentricity as measured by the CRIS and the transformational and transactional leadership style as measured by the MLQ.

H_a5: There is a relationship between Afrocentricity as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

$H_0$6: There is no relationship between multiculturist inclusive as measured by the CRIS and the transformational and transactional leadership style as measured by the MLQ.

H_a6: There is a relationship between multiculturist inclusive as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

RQ2: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and gender?

$H_0$7: There is no relationship between gender and the two transformational and transactional leadership style factors as measured by the MLQ.

H_a7: There is a relationship between gender and at least one of the two transformational and transactional leadership style factors as measured by the MLQ.

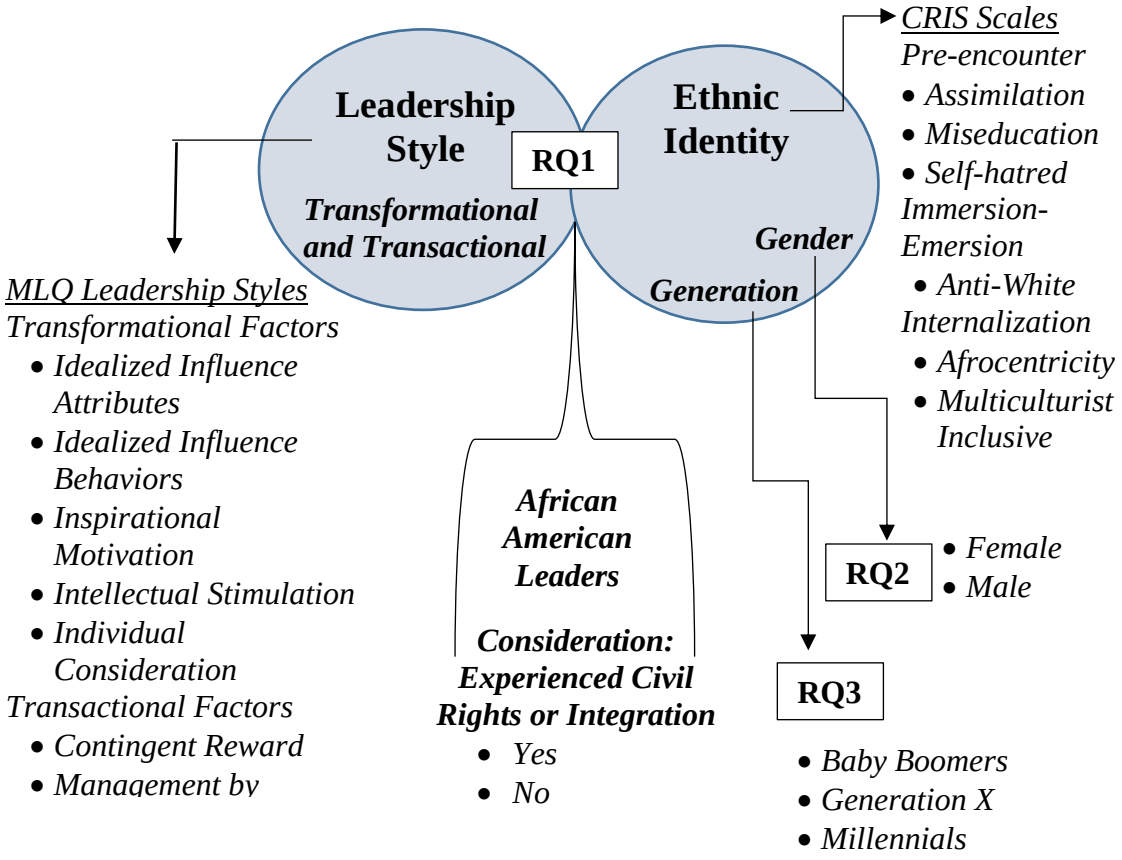
RQ3: Is there a relationship between leadership style, as measured by the two style factors of the MLQ (transformational and transactional), and age (Millennials, Generation X, Baby Boomers Generation and older)?

$H_0$8: There is no relationship between age and the two transformational and transactional leadership style factors as measured by the MLQ.

H_a8: There is a relationship between age and at least one of the two transformational and transactional leadership style factors as measured by the MLQ.

I used the conceptual study framework as depicted in Figure 2. The research questions were used to investigate: the relationship between ethnic identity as measured by the CRIS and leadership style as measured by the MLQ (RQ1), the relationship between leadership style as measured by the MLQ and gender (RQ2), and the relationship between leadership style as measured by the MLQ and age/generation (RQ3).

The Relationship between Ethnic Identity and Leadership Style



- *Ethnic Identity was measured using the Cross Racial Identity Scale (CRIS).*
- *Leadership style was measured using the Multifactor Leadership Questionnaire (MLQ).*
- *Demographics were collected: gender, age, education, work industry, years as leader, experienced the civil rights movement or integration.*

Figure 2. Researcher's conceptual study framework, applying variables in the MLQ transformational and transactional leadership factors (Avolio & Bass, 2004), and the CRIS ethnic identity attitudes (Vandiver et al, 2000).

Data Collection

The data collection for this study was conducted from September 2016 through November 2016. The data collection instrument consisted of an online survey administered through SurveyMonkey®. As a starting point, I sent letters of request to targeted organizations to obtain permission to recruit African American leaders from their respective populations. Targeted organizations included 101 HBCUs, one private university, one federal agency, four professional membership associations, two private organizations containing participant pools from which to recruit African American leaders, and an African American private company that provides human capital services to the federal government. A total of nine organizations agreed to permit the recruiting of African American leaders to participate in this study on a voluntary basis. The survey was made available to 392 targeted African American leaders. The survey was completed by 221 respondents. The sample size $N = 185$ was the final sampling unit for this study.

Descriptive and Demographic Characteristics of the Sample

Descriptive statistics characterizing the sample for this study are provided in Table 3. The African American leaders were asked to identify their ethnic group as part of the survey questionnaire. Of the 185 African American leaders, 179 (96.8%) individuals self-identified as Black or African Americans, 5 (2.7%) individuals specified multiracial, and 1 (.5%) indicated other. The gender composition of the sample consisted of a larger percentage of women (99, 53.5%) in comparison to men (86, 46.5%). The median participant age was 49 years. When exploring generation, the largest number of

individuals were in the Baby Boomers Generation and older (83, 44.9%), followed by Generation X (58, 31.4%), and finally Millennial Generation (44, 23.8%). The majority of African American leaders (105, 56.8%) indicated that they in some way experienced the civil rights movement in the 1960s, or took part in an aspect of integration during the 1960s, 1970s, or 1980s (such as, school integration, workplace integration, affirmative action, integration of public facilities/communities). Moreover, the study participants had an extensive number of years as leaders in their respective career; this encompassed 85 African American leaders with more than 11 years as a leader, 40 African American leaders with 6-10 years as a leader, 49 African American leaders with 1-5 years as a leader, and 11 African American leaders with less than one year. In terms of education, the majority of leaders expressed that they had earned a college degree; this encompassed 22 leaders at the doctorate degree, 52 leaders at the master's degree level, 42 at the bachelor's degree level, and 24 at the associate degree level.

Table 3.

Descriptive Demographic Characteristics of Sample N = 185

Sample Characteristics	Frequency	Percentage
Self-reported Ethnic Group		
Black or African American, not Hispanic	179	96.8
Black or African American, Multiracial	1	.5
Black or African American, Other	5	2.7
Gender		
Female	99	53.5
Male	86	46.5
Generation		
Millennial Generation (age range 26-35)	44	23.8
Generation X (age range 36-52)	58	31.4
Baby Boomers Generation and older (age range 53-82)	83	44.9
Number of Years Worked as A Leader		
Less than 1 year	11	5.9
1-5 years	49	26.5
6-10 years	40	21.6
More than 11 years	85	45.9
Industry in which the Leader Works		
Education (college, university, primary/secondary (K-12), other	26	14.1
Government	53	28.6
Not for profit	24	13.0
Private industry	56	30.3
Other (please specify)	26	14.1
Highest Education Completed		
High school diploma or equivalent (e.g., GED)	18	9.7
Some college but no degree	26	14.1
Associate degree	24	13.0
Bachelor's degree	42	22.7
Master's degree	52	28.1
Doctorate degree	22	11.9
Other (please specify)	1	.5
Self-reported: experienced the civil rights movement in the 1960s, or took part in an aspect of integration during the 1960s, 1970s, or 1980s (such as, school integration, workplace integration, affirmative action, integration of public facilities/communities, other)		
Yes (Female 56 / Male 49)	105	56.8
No (Female 43 / Male 37)	80	43.2

The age variable was transformed into the generation variable, consisting of three groups, Millennial Generation (age 26-35), Generation X (age 36-51), Baby Boomers Generation and older (age 52-82). The age range in the study was 26 to 82 years. Table 4 illustrates the cross-tabulation for gender and generation.

Table 4.

Descriptive Cross-tabulation for Generation and Gender

Generation	Females	Males	Total
Millennial Generation	25	19	44
Generation X	34	24	58
Baby Boomer Generation and older	40	43	83
Total	99	86	185

The mean, standard error, and standard deviation for the criterion variables and the predictor variables are depicted in Table 5. Age ranged from 26 to 82 (M = 47.03; SE = .84; SD = 11.53 years).

The MLQ survey responses were measured on a Likert scale of 0 *(not at all)* to 4 *(frequently, if not always)*, resulting in scores for each of the following transformational leadership style factors: MLQ Transformational Inspirational Motivation (M = 3.22; SE = .04; SD = .63); MLQ Transformational Idealized Attributes (M = 3.09; SE = .04; SD =.65); MLQ Transformational Idealized Behaviors (M = 3.08; SE = .05; SD = .68); MLQ Transformational Intellectual Stimulation (M = 3.05; SE = .04; SD = .61); MLQ Transformational Individual Consideration (M = 3.21; SE = .04; SD = .64). Scores for the transformational factors tended to fall in the "*fairly often*" rating of the Likert scale. Scores for transactional leadership style measured the following factors: MLQ Transactional Contingent Reward (M = 3.01; SE = .04; SD = .66), which tended to fall

in the "*fairly often*" rating of the Likert scale; and MLQ Transactional Management by Exception (*M* = 1.93, *SE* = .06; *SD* = .89), which tended to fall in the higher area of the "*once in a while*" rating area on the Likert scale.

The CRIS survey responses were measured on a Likert scale of 1 *(strongly disagree)* to 7 *(strongly agree)*, resulting in scores for each of the following ethnic identity subscales: Assimilation (*M* = 2.53; *SE* = .06; *SD* = .90), which tended to fall in the *"disagree"* area of the Likert scale; Miseducation (*M* = 2.42; *SE* = .08; *SD* = 1.20), which tended to fall in the *"disagree"* area of the Likert scale; Self-hatred (*M* = 1.97; *SE*= .08; *SD* = 1.12), which tended to fall in the *"strongly disagree"* area of the Likert scale; Anti-White (*M* = 1.89; *SE* = .06; *SD* = .90), which tended to fall in the *"strongly disagree"* area of the Likert scale; Afrocentricity (*M* = 3.49; *SE* = .08; *SD* = 1.15), which tended to fall in the *"somewhat disagree"* area of the Likert scale; Multiculturist Inclusive (*M* = 5.52; *SE* = .06; *SD* = .91), which tended to fall in the *"somewhat agree"* area of the Likert scale.

Table 5.

Descriptive Statistics for the Age, MLQ and CRIS Scores

Variables	Mean	Std. Error	Std. Deviation
Age	47.03	.84	11.53
MLQ Transformational Leadership Factors			
Inspirational Motivation	3.22	.04	.63
Idealized Attributes	3.09	.04	.65
Idealized Behaviors	3.08	.05	.68
Intellectual Stimulation	3.05	.04	.61
Individual Consideration	3.21	.04	.64
MLQ Transactional Leadership Factors			
Contingent Reward	3.01	.04	.66
Management by Exception	1.93	.06	.89
CRIS Ethnic Identity Predictor Variables			
Assimilation	2.53	.06	.90
Miseducation	2.42	.08	1.20
Self-Hatred	1.97	.08	1.12
Anti-White	1.89	.06	.90
Afrocentricity	3.49	.08	1.15
Multiculturist Inclusive	5.52	.06	.91

While the study included African American leaders from academia, government, professional associations, and private companies, the sample does not represent all African American leaders in the United States. From an external validity perspective, I could not make generalizable statements about the relationship between ethnic identity and leadership style in the organizational setting to other human beings.

Answering the Research Questions

I conducted preliminary analytic preparatory work with the data in this study to allow for parametric tests, such as the MANOVA and multiple linear regression to answer the research questions and test the hypotheses. Such areas included addressing the missing values, skew of normal distribution, linearity, multivariate outliers,

multicollinearity, and reliability estimates of scores. Subscales and scales were created for the MLQ, CRIS and generation variables.

The study initially consisted of 221 cases. The data collection survey package comprised the CRIS (40 questions) and specific questions on the MLQ (28 questions transformational and transactional) as well as demographic inquiry (7 questions). A total of 36 cases consisted of a large amount of missing data values, whereas 75% of the MLQ survey questions were not completed and other cases were non-African Americans, or not leaders. These 36 cases were removed from the study. Such cases were removed because the imputation of such missing values has the potential to cause bias in the results. Of the remaining 185 cases, 174 cases contained no missing data values, and 11 cases contained 1 to 5 missing data values across the MLQ survey questions pertaining to transformational and transactional variables. Of the 11 cases with missing data values, 5 cases were missing 1 data value; 3 cases were missing 2 data values; 2 cases were missing 4 data values; and 1 case was missing 5 data values. None of these missing data values appeared to be systematic or followed a specific pattern when cross-reviewing demographics pertaining to gender and generation. All missing data values in the 11 cases were imputed with the series mean. This imputation method was chosen because it did not change the mean for a particular variable (van Buuren, 2012).

Testing the Parametric Assumptions

I tested the assumptions of normality by measuring the skewness and kurtosis of the study variables. The assumption of normality must be met to conduct the regression

analysis and MANOVA statistical tests. The values for asymmetry and kurtosis should be between -2 and + 2 to prove normal distribution (Leedy & Ormrod, 2016).

As depicted in Table 6, the kurtosis and skewness for the leadership style MLQ variables, gender, and generation variables fell within the normal range of -2 to +2. The kurtosis and skewness for "self-hatred" (kurtosis = 2.89) and "anti-white" (kurtosis = 5.07) CRIS variables did not fall within the normal range of -2 to +2. To normalize the variables, I transformed these two non-normal variables into normal variables by utilizing rank transformation. According to Leedy and Ormrod (2016), rank transformation is suitable for making a normal distribution of data.

Table 6.

Skewness and Kurtosis—Normality Distribution Scores

	Skewness	Kurtosis
Gender	.14	-2.00
Age (Millennials, Generation X, Baby Boomers and older)	-.40	-1.34
MLQ Transformational Leadership Factors		
Inspirational Motivation	-.73	-.00
Idealized Attributes	-.60	.28
Idealized Behaviors	-.83	.50
Intellectual Stimulation	-.35	-.43
Individual Consideration	-.72	-.06
MLQ Transactional Leadership Factors		
Contingent Reward	-.48	.08
Management by Exception	-.14	-.41
CRIS Ethnic Identity Variables		
Assimilation	.03	-.16
Miseducation	.81	.04
Self-Hatred	1.60	2.89
Anti-White	1.80	5.07
Afrocentricity	.63	.59
Multiculturist Inclusive	-.642	.479

I explored the multivariate normality of the residuals. This assumption must be met to conduct the regression analysis and MANOVA statistical tests. The chi-square Q-Q plot was generated to evaluate multivariate normality. Accordingly, I determined the points lie very nearly along a straight line after analyzing the results. Thus, the multivariate normality assumption remains tenable.

I explored independence among observations and tested if adjacent observations were independent of each other. The *p*-values of the variables were greater than .05. Thus, the null hypothesis of no auto-correlation was accepted.

I tested the assumption of homogeneity of variance that variance within the population is equal by using the Levene test. The results are depicted in Table 7. The Levene test examines the null hypothesis that the population variances are equal (O'Neill & Mathews, 2002). If the p-value is greater than .05, then I accepted the null hypothesis that the population variances are equal (O'Neill & Mathews, 2002). The *p*-value of < 0.05 did not validate this assumption.

Table 7.

Levene's Test of Equality of Error Variances

	F	df1	df2	Sig.
MLQ Transformational Criterion Variables				
Inspirational Motivation	.356	1	172	.551
Idealized Attributes	.522	1	172	.471
Idealized Behaviors	1.251	1	172	.265
Intellectual Stimulation	.924	1	172	.338
Individual Consideration	.191	1	172	.663
MLQ Transactional Criterion Variables				
Contingent Reward	.667	1	172	.415
Management by Exception	.113	1	172	.738

Testing the Hypotheses

Upon meeting the parametric statistical test assumptions, I conducted data analysis to answer the research questions and related hypotheses. I conducted multiple regression analyses first and then a MANOVA to test the following research question hypotheses:

H_a1: There is a relationship between assimilation as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ

H_a2: There is a relationship between miseducation as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

H_a3: There is a relationship between self-hatred as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

H_a4: There is a relationship between anti-White as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ. ‘

H_a5: There is a relationship between Afrocentricity as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

H_a6: There is a relationship between multiculturist inclusive as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

H_a7: There is a relationship between gender and at least one of the two transformational and transactional leadership style factors as measured by the MLQ.

H_a8: There is a relationship between age and at least one of the two transformational and transactional leadership style factors as measured by the MLQ.

In the remainder of this section, each MLQ transformational and transactional leadership style factor is presented to show the multiple regression test results that enabled the investigation of the relationship between the predictor variables and the criterion variables in the context of the three research questions and related hypotheses. Multiple regression analyses were the first statistical tests conducted followed by the MANOVA test. The statistical tests and findings are reported as follows.

MLQ Transformational Inspirational Motivation.

First, I explored the MLQ transformational inspirational motivation leadership style criterion variable to investigate the research questions collectively. I conducted a multiple linear regression to predict the MLQ transformational inspirational motivation leadership style based upon gender, generation, and the six CRIS ethnic identity subscales: assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive. A statistically significant regression model was found, $F(8, 173) = 3.743$, $p = .0000$, $R^2 = .148$. The model accounted for 14.8% of the variance in the MLQ transformational inspirational motivation leadership style factor.

According to the regression model, the coefficients revealed both CRIS self-hatred and CRIS multiculturist inclusive were significant predictors to the model. Table 8 depicts the test output. There was a significant correlation between the CRIS self-hatred ethnic identity predictor variable (β = -.004, 95% *C.I.* (-.006, -.002), p = .000) and the MLQ transformational inspirational motivation leadership style criterion variable. The p-value was less than .05. Self-hatred uniquely explained a significant amount of variance in the transformational inspirational motivation leadership style factor that no other predictor variable in the regression model explained. The CRIS "self-hatred" ethnic identity attitude (β = -.004, $p < .05$) had a negative impact on the transformational inspirational motivation leadership style factor. As the measure of self-hatred increases for the African American leaders in the study, the less likely such individuals will have transformational inspirational motivation leadership style. For each change of one point in the mean score of the "self-hatred" ethnic identity attitude, the predicted change in the mean of the MLQ Transformational Inspirational Motivation leadership style factor will decrease about -.04 points.

Table 8.

Multiple Regression Analysis – MLQ Transformational Inspirational Motivation

Model		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound
1	Intercept	3.010	.401		7.503	.000	2.218	3.802
	Assimilation	-.037	.051	-.053	-.713	.477	-.138	.065
	Miseducation	.006	.044	.012	.144	.886	-.080	.093
	Afrocentricity	-.034	.045	-.061	-.748	.456	-.123	.055
	Multiculturist Inclusive	.114	.054	.166	2.125	.035*	.008	.220
	Self-hatred	-.004	.001	-.306	-3.871	.000*	-.006	-.002
	Anti-White	.001	.001	.057	.694	.489	-.001	.003
	Gender	-.086	.093	-.068	-.926	.356	-.271	.098
	Generation (Millennials, Generation X, Baby Boomers)	.087	.057	.110	1.522	.130	-.026	.200

Notes. *$p < .05$,
Dependent Variable: MLQ Transformational Inspirational Motivation

The results of the regression coefficients also revealed statistically significant findings between the CRIS "multiculturist inclusive" ethnic identity attitude predictor variable ($\beta = .114$, 95% *C.I.* (.008, .220), $p = .035$) and the MLQ transformational inspirational motivation leadership style factor criterion variable. The "multiculturist inclusive" ethnic identity variable uniquely explained a significant amount of variance in the transformational inspirational motivation leadership style factor that no other predictor variable in the regression model explained. The CRIS "multiculturist inclusive" ($\beta = .114$, $p < .05$) positively affected transformational inspirational motivation leadership

style factor. Calculations yielded significant correlations. The *p*-value was less than .05. As the measure of the CRIS multiculturist inclusive ethnic identity attitude increased for the African American leaders in the study, the more likely such individuals will have transformational inspirational motivation leadership style characteristics. For each change of one point in the mean score of the "multiculturist inclusive" ethnic identity attitude variable, the predicted change in the mean of the MLQ transformational inspirational motivation leadership style factor will increase about 1.14 points.

The results of the regression coefficients did not reveal statistically significant predictor findings for assimilation, miseducation, anti-White, Afrocentricity, gender, and age in relation to transformational inspirational motivation. The *p*-values were greater than .05 for each of these predictor variables.

To approach RQ1, I evaluated the prediction of the transformational inspirational motivation leadership style factor based upon the CRIS ethnic identity variables (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, multiculturist inclusive), gender, and age variables. The results of the multiple linear regression model revealed assimilation, miseducation, anti-White, Afrocentricity, gender, and age were not statistically significant predictors to the model ($p > .05$). However, the results of the regression coefficients revealed a statistically significant association between the CRIS self-hatred ethnic identity and the MLQ transformational inspirational motivation leadership style factor ($\beta = -.004$, $p < .05$) as well as the CRIS multiculturist inclusive ethnic identity ($\beta = .114$, 95% *C.I.* (.008, .220), $p < .05$) and the MLQ transformational inspirational motivation leadership style factor. As a result of such findings, I rejected

the null hypotheses pertaining to the self-hatred and the multiculturalist ethnic identity predictor variables and, therefore, accepted the following alternative hypotheses for this study:

H_a3: There is a relationship between self-hatred as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

H_a6: There is a relationship between multiculturist inclusive as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

Transformational Idealized Attributes.

Second, I explored the MLQ transformational idealized attributes leadership style criterion variable to investigate the research questions collectively. I conducted a multiple linear regression to predict the MLQ transformational idealized attributes leadership style based upon the six CRIS ethnic identity subscales: assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive. The overall regression model revealed statistical significance, $F(6, 176) = 2.196$, $p = .045$, $R^2 = .070$. Table 9 depicts the test output. The model accounted for 7% of the variance in the MLQ transformational idealized attributes leadership style factor.

The results of the regression coefficient revealed significant predictor correlation for the CRIS "multiculturist inclusive" ethnic identity attitude variable ($\beta = .152$, 95% *C.I.* (.038, .266), $p = .009$) in relation to the transformational idealized attributes style factor. Results revealed multiculturist inclusive ($\beta = .152$, $p < .05$) positively affects

transformational idealized attributes. Calculations yielded significant correlations. The *p*-value is less than .05. Multiculturist inclusives are likely to have transformational idealized attributes. African American leaders exhibiting "multiculturist inclusive" ethnic identity were likely to have transformational idealized attributes. As the measure of the CRIS multiculturist inclusive ethnic identity attitude increased for the African American leaders in the study, the more likely such individuals will have transformational idealized attributes leadership style. For each change of one point in the mean score of the "multiculturist inclusive" ethnic identity variable, the predicted change in the mean of the MLQ transformational idealized attributes leadership style factor will increase about 1.52 points.

Table 9.

Multiple Regression Coefficients – MLQ Transformational Idealized Attributes

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B	
		B	Std. Error	Beta			Lower Bound	Upper Bound
1	(Constant)	2.513	.376		6.674	.000	1.770	3.256
	Assimilation	-.093	.055	-.127	-1.694	.092	-.201	.015
	Miseducation	.072	.046	.130	1.555	.122	-.019	.162
	Self-Hatred	-.001	.001	-.086	-1.063	.289	-.003	.001
	Anti-White	.000	.001	.030	.353	.725	-.002	.002
	Afrocentricity	-.039	.049	-.069	-.804	.422	-.135	.057
	Multiculturist Inclusive	.152	.058	.211	2.639	.009*	.038	.266

Notes. * $p < .05$. Dependent Variable: MLQ Transformational Idealized Attributes

To approach RQ1, a multiple linear regression analysis was conducted to predict the transformational idealized attributes leadership style factor based upon the CRIS ethnic identity variables (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, multiculturist inclusive). The results of the multiple linear regression analysis revealed assimilation, miseducation, anti-White, self-hatred, and Afrocentricity were not statistically significant predictors ($p > .05$) to the model. However, the results of the multiple linear regression analysis revealed a statistically significant association between multiculturist inclusive ($\beta = .152$, 95% *C.I.* (.038, .266), $p < .05$) and the transformational idealized attributes leadership style factor. I rejected the null hypothesis pertaining to the CRIS multiculturist inclusive ethnic identity variable and accepted the following alternative hypothesis in the study:

H_a6: There is a relationship between multiculturist inclusive as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

MLQ Transformational Idealized Behaviors.

Third, I explored the MLQ transformational idealized behaviors leadership style criterion variable to investigate the research questions collectively. I conducted a multiple linear regression to predict the MLQ transformational idealized behaviors leadership style based upon gender, generation, and the six CRIS ethnic identity subscales: assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive. A statistically significant regression model was found, $F(8, 175)$

= 2.264, p = .025, R^2 = .094. The model accounted for 9.4% of the variance in the MLQ transformational idealized behaviors leadership style factor.

According to the multiple regression model, the coefficients revealed the CRIS multiculturist inclusive ethnic identity was a significant predictor to the model. Table 10 depicts the test output. There was significant correlation between the CRIS multiculturist inclusive ethnic identity attitude predictor variable (β = .167, 95% *C.I.* (.050, .284), p = .005) and the MLQ transformational idealized behaviors leadership style criterion variable. The p-value was less than .05. The multiculturist inclusive ethnic identity uniquely explained a significant amount of variance in the transformational idealized behaviors leadership style factor that no other predictor variable in the regression model explained. Results revealed "multiculturist inclusive" (β = .167, p < .05) had a positive impact on the transformational idealized behaviors leadership style factor. African American leaders exhibiting the "multiculturist inclusive" ethnic identity attitude were likely to have transformational idealized behaviors. As the measure of the CRIS multiculturist inclusive ethnic identity increased for African American leaders in the study, the more likely such individuals will have transformational idealized behaviors leadership style. For each change of one point in the mean score of the "multiculturist inclusive" ethnic identity variable, the predicted change in the mean of the MLQ transformational idealized behaviors leadership style factor will increase about 1.67 points.

Table 10.

Multiple Regression Analysis – MLQ Transformational Idealized Behaviors

Model		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound
1	(Constant)	2.429	.443		5.488	.000	1.555	3.302
	Assimilation	-.099	.057	-.132	-1.746	.083	-.211	.013
	Miseducation	-.032	.048	-.056	-.656	.513	-.127	.064
	Afrocentricity	.039	.050	.067	.787	.432	-.059	.138
	Multiculturist Inclusive	.167	.059	.225	2.819	.005*	.050	.284
	Self-Hatred	-.002	.001	-.124	-1.521	.130	-.004	.000
	Anti-White	.000	.001	-.010	-.122	.903	-.002	.002
	Gender	-.068	.102	-.050	-.661	.510	-.270	.134
	Generation (Millennials, Generation X, Baby Boomers)	.084	.063	.099	1.333	.184	-.040	.208

Notes. * $p < .05$. a. Dependent Variable: MLQ Transformational Idealized Behaviors

The results of the regression coefficients analysis also revealed assimilation, miseducation, self-hatred, anti-White, Afrocentricity, gender, and age did not affect transformational idealized behaviors. Calculations did not yield significant correlations. The *p*-value was greater than .05.

To approach RQ1, a multiple linear regression was conducted to evaluate the prediction of the transformational idealized behaviors leadership style factor based upon the CRIS ethnic identity (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, multiculturist inclusive), gender, and age variables. The results of the multiple linear regression analysis revealed assimilation, miseducation, self-hatred, anti-

White, Afrocentricity, gender, and age variables were not statistically significant predictors to the model ($p > .05$). However, the results of the regression coefficients analysis revealed a statistically significant association between the CRIS multiculturist inclusive ethnic identity attitude and the transformational idealized behaviors leadership style factor ($\beta = .167$, $p < .05$). As a result of such findings, I rejected the null hypothesis pertaining to the CRIS multiculturist inclusive ethnic identity and accepted the following alternative hypotheses for this study:

H_a6: There is a relationship between multiculturist inclusive as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

MLQ Transformational Intellectual Stimulation.

Fourth, I explored the MLQ transformational intellectual stimulation leadership style criterion variable to investigate the research questions collectively. I conducted a multiple linear regression to predict the MLQ transformational intellectual stimulation leadership style based upon gender, generation, and the six CRIS ethnic identity subscales: assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive. A statistically significant regression model was found, $F(8, 175) = 5.906$, $p = .000$, $R^2 = .213$. The model accounted for 21.3% of the variance in the MLQ transformational intellectual stimulation style factor.

According to the multiple regression model, the coefficients revealed the CRIS assimilation, miseducation, multiculturist inclusive, and self-hatred ethnic identity variables were significant predictors to the model. Table 11 depicts the test output.

There was significant correlation between the "assimilation" ethnic identity predictor variable (β = -.106, 95% *C.I.* (-.201. -.012), $p < .05$) and the MLQ transformational intellectual stimulation leadership style criterion variable. Assimilation uniquely explained a significant amount of variance in the transformational intellectual stimulation leadership style factor that no other predictor variable in the regression model explained. Calculations yielded significant correlations. The *p*-value was less than .05. The results revealed "assimilation" (β = -.106, $p < .05$) had a negative impact on the transformational intellectual stimulation leadership style factor. African American leaders exhibiting "assimilation" ethnic identity (β = -.106) were less likely to have transformational intellectual stimulation. As the measure of the assimilation ethnic identity attitude increased for the African American leaders in the study, the less likely such individuals will have transformational intellectual stimulation leadership style. For each change of one point in the mean score of the "assimilation" ethnic identity attitude variable, the predicted change in the mean of the MLQ transformational intellectual stimulation leadership style factor will increase about 1.06 points.

According to the regression model, the coefficients also revealed significant predictor correlation for the CRIS "miseducation" ethnic identity attitude variable (β = -.084, 95% *C.I.* (-.165, -.004), $p < .05$) in relation to the transformational intellectual stimulation leadership style factor. Results revealed miseducation (β = -.084, $p < .05$) negatively affected transformational intellectual stimulation. Calculations yielded significant correlations. The *p*-value is less than .05. African American leaders exhibiting "miseducation" ethnic identity (β = -.084) were less likely to have

transformational intellectual stimulation. As the measure of miseducation ethnic identity attitude increased for African American leaders in the study, the less likely such individuals will have transformational intellectual stimulation leadership style. For each change of one point in the mean score of the "miseducation" ethnic identity variable, the predicted change in the mean of the MLQ transformational intellectual stimulation leadership style factor will decrease about .84 points.

The results of the multiple regression model coefficients also revealed significant predictor correlation for the CRIS "self-hatred" ethnic identity attitude variable (β = -.002, 95% *C.I.* (-.004, .000), $p < .05$) in relation to the transformational intellectual stimulation leadership style factor. Self-hatred negatively affected transformational intellectual stimulation (β = -.002, $p < .05$). Calculations yielded significant correlations. The *p*-value was less than .05. African American leaders exhibiting "self-hatred" ethnic identity (β = -.002) were less likely to have transformational intellectual stimulation. As the measure of self-hatred ethnic identity increased for African American leaders in the study, the less likely such individuals will have transformational intellectual stimulation leadership style. For each change of one point in the mean score of the "self-hatred" ethnic identity variable, the predicted change in the mean of the MLQ transformational intellectual stimulation leadership style factor will decrease about .02 points.

Moreover, the results of the regression coefficients revealed significant predictor correlation for the CRIS "multiculturist inclusive" ethnic identity attitude variable (β = .266, 95% *C.I.* (.167, .366), $p < .05$) in relation to the transformational intellectual stimulation leadership style factor. Results revealed the multiculturist inclusive ethnic

identity positively affected transformational intellectual stimulation (β = .266, p < .05). Calculations yielded significant correlations. The *p*-value was less than .05. Multiculturist inclusives were likely to show transformational intellectual stimulation. African American leaders exhibiting "multiculturist inclusive" ethnic identity (β = .266) were more likely to have transformational intellectual stimulation. As the measure of the multiculturist inclusive ethnic identity attitude increased for African American leaders in the study, the more likely such individuals will have transformational intellectual stimulation leadership style. For each change of one point in the mean score of the "multicultural inclusive" ethnic identity variable, the predicted change in the mean of the MLQ transformational intellectual stimulation leadership style factor will increase about 2.66 points.

Finally, the results of the multiple regression coefficients revealed anti-White, Afrocentricity, gender, and age did not affect transformational intellectual stimulation. Calculations did not yield significant correlations. The p-values were greater than .05.

Table 11.

Multiple Regression Analysis – MLQ Transformational Intellectual Stimulation

Model		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound
1	(Constant)	2.041	.375		5.449	.000	1.302	2.781
	Assimilation	-.106	.048	-.156	-2.221	.028*	-.201	-.012
	Miseducation	-.084	.041	-.164	-2.065	.040*	-.165	-.004
	Afrocentricity	.028	.042	.052	.665	.507	-.055	.111
	Multiculturist Inclusive	.266	.050	.395	5.308	.000*	.167	.366
	Self-Hatred	-.002	.001	-.161	-2.126	.035*	-.004	.000
	Anti-White	8.115E-5	.001	.007	.089	.929	-.002	.002
	Gender	.069	.087	.056	.800	.425	-.102	.240
	Generation (Millennials, Generation X, Baby Boomers)	-.007	.053	-.009	-.132	.895	-.112	.098

Notes. * $p < .05$. a. Dependent Variable: MLQ Transformational Intellectual Stimulation

To approach RQ1, I conducted a multiple linear regression to evaluate the prediction of the transformational intellectual stimulation leadership style factor based upon the CRIS ethnic identity variables (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, multiculturist inclusive), gender, and age variables. The results of the multiple linear regression analysis revealed anti-White, Afrocentricity, gender, and age variables were not statistically significant unique predictors to the regression ($p >$ .05). However, the results of the multiple linear regression analysis revealed statistically significant association between the CRIS self-hatred ethnic identity attitude variable ($\beta =$

-.002, $p < .05$) and the MLQ transformational intellectual stimulation leadership style factor, CRIS assimilation (β = -.084, $p < .05$) and the MLQ transformational intellectual stimulation leadership style factor, CRIS miseducation (β = -.084, $p < .05$) and MLQ transformational intellectual stimulation leadership style factor, as well as CRIS multiculturist inclusive (β = .266, $p < .05$) and the MLQ transformational intellectual stimulation leadership style factor. As a result of these findings, I rejected the null hypotheses pertaining to assimilation, miseducation, self-hatred, and multiculturist inclusive, and accepted the following alternative hypotheses in this study:

H_a1: There is a relationship between assimilation as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

H_a2: There is a relationship between miseducation as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

H_a3: There is a relationship between self-hatred as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

H_a6: There is a relationship between multiculturist inclusive as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

MLQ Transformational Individual Consideration.

Fifth, I explored the MLQ transformational individual consideration leadership style factor to investigate the research questions collectively. I conducted a multiple linear regression to predict the MLQ transformational individual consideration criterion variable based upon gender, generation, and the six CRIS ethnic identity subscales: assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive. The overall regression model revealed statistical significance, $F(8, 172) = 2.870$, $p < .01$, $R^2 = .118$. Table 12 depicts the test output.

Table 12.

Multiple Regression Analysis – MLQ Transformational Individual Consideration

Model		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound
1	(Constant)	3.649	.417		8.743	.000	2.825	4.473
	Assimilation	-.072	.054	-.101	-1.339	.182	-.178	.034
	Miseducation	.004	.045	.007	.082	.935	-.086	.093
	Afrocentricity	-.060	.047	-.107	-1.274	.204	-.153	.033
	Multiculturist Inclusive	.077	.056	.110	1.383	.168	-.033	.187
	Self-Hatred	-.002	.001	-.143	-1.767	.079	-.004	.000
	Anti-White	-.001	.001	-.123	-1.470	.144	-.003	.001
	Gender	-.180	.097	-.139	-1.857	.065	-.371	.011
	Generation (Millennials, Generation X, Baby Boomers)	.040	.059	.051	.681	.497	-.077	.157

a. Dependent Variable: MLQ Transformational Individual Consideration

Notably, however, the results of the regression coefficients revealed assimilation, miseducation, self-hatred, multiculturist inclusive, anti-White, Afrocentricity, gender, and age do not uniquely affect transformational individual consideration. The coefficients test results did not yield significant correlations. The p-values were greater than .05 for all variables. Thus, I accepted the null hypothesis for all predictor variables in this multiple regression model.

MLQ Transactional Contingent Reward.

Sixth, I explored the MLQ transactional contingent reward leadership style factor to investigate the research questions collectively. I conducted a multiple linear regression to predict the MLQ transactional contingent reward criterion variable based upon gender, generation, and the six CRIS ethnic identity subscales: assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive. The overall regression model revealed statistical significance, $F(8, 171) = 2.848$, $p < .01$, $R^2 = .118$.

According to the multiple regression model, the coefficients revealed both CRIS self-hatred and CRIS multiculturist inclusive ethnic identity attitudes were significant predictors to the model. Table 13 depicts the coefficients output. There was significant correlation between the CRIS self-hatred ethnic identity predictor variable ($\beta = -.003$, 95% *C.I.* (-.005, -.001), $p < .05$) and the MLQ transactional contingent reward leadership style criterion variable. The p-value was less than .05. Self-hatred uniquely explained a significant amount of variance in the transactional contingent reward leadership style factor that no other predictor variable in the regression model explained. Results revealed "self-hatred" ($\beta = -.003$, $p < .05$) had a negative impact on the transactional

contingent reward leadership style factor. African American leaders exhibiting the "self-hatred" ethnic identity attitude were less likely to have transactional contingent reward. As the measure of self-hatred ethnic identity increased for African American leaders in the study, the less likely such individuals will have transactional contingent reward leadership style. For each change of one point in the mean score of the "self-hatred" ethnic identity variable, the predicted change in the mean of the MLQ transactional contingent reward leadership style factor will decrease about .03 points.

Table 13.

Multiple Regression Analysis – MLQ Transactional Contingent Reward

Model		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound
1	(Constant)	2.432	.432		5.636	.000	1.580	3.284
	Assimilation	-.049	.056	-.066	-.868	.387	-.159	.062
	Miseducation	.005	.047	.009	.111	.912	-.088	.098
	Afrocentricity	.020	.049	.034	.405	.686	-.076	.115
	Multiculturist Inclusive	.184	.058	.254	3.185	.002*	.070	.298
	Self-Hatred	-.003	.001	-.204	-2.514	.013*	-.005	-.001
	Anti-White	.000	.001	-.009	-.106	.916	-.002	.002
	Gender	-.049	.100	-.036	-.484	.629	-.246	.149
	Generation (Millennials, Generation X, Baby Boomers)	-.030	.061	-.036	-.489	.626	-.151	.091

Notes. * $p < .05$. a. Dependent Variable: MLQ Transactional Contingent Reward

The results of the regression coefficient also revealed significant predictor correlation for the CRIS "multiculturist inclusive" ethnic identity variable ($\beta = .184$, 95%

C.I. (.070, .298), $p < .05$) in relation to the transactional contingent reward leadership style factor. Results revealed multiculturist inclusive ($\beta = .184$, $p < .05$) positively affected transactional contingent reward. Calculations yielded significant correlations. The *p*-value was less than .05. Multiculturist inclusives were likely to show transactional contingent reward. Multiculturist inclusive uniquely explained a significant amount of variance in the transactional contingent reward leadership style factor that no other predictor variable in the regression model explained. Results revealed "multiculturist inclusive" ($\beta = .184$, $p < .05$) had a positive impact on the transactional contingent reward leadership style factor. African American leaders exhibiting "multiculturst inclusive" ethnic identity were more likely to have transactional contingent reward. As the measure of the CRIS multiculturist inclusive ethnic identity attitude increased for African American leaders in the study, the more likely such individuals will have transactional contingent reward leadership style. For each change of one point in the mean score of the "multiculturist inclusive" ethnic identity variable, the predicted change in the mean of the MLQ transactional contingent reward leadership style factor will increase about 1.84 points.

The results of the regression coefficients analysis revealed assimilation, miseducation, Anti-White, Afrocentricity, gender, and age do not uniquely affect transactional contingent reward. Coefficient results for these variables did not yield significant correlations. The p-values are greater than .05. Thus, I accepted the null hypotheses.

To approach RQ1, I conducted a multiple linear regression to predict the transactional contingent reward leadership style factor based upon the CRIS ethnic identity variables (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, multiculturist inclusive), gender, and age variables. The results of the multiple linear regression analysis revealed assimilation, education, anti-White, Afrocentricity, gender, and age variables were not statistically significant predictors to the model ($p > .05$). However, the results of the regression coefficients analysis revealed a statistically significant unique association between the CRIS self-hatred ethnic identity ($\beta = -.003$, $p < .05$) and the MLQ transactional contingent reward leadership style factor, as well as a unique association between the CRIS multiculturist inclusive ethnic identity ($\beta = .184$, $p < .05$) and the MLQ transactional contingent reward leadership style factor. As a result of these findings, I rejected the null hypotheses for the self-hatred and multiculturist inclusive ethnic identity predictor variables, and accepted the following alternative hypotheses:

H_a3: There is a relationship between self-hatred as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

H_a6: There is a relationship between multiculturist inclusive as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

MLQ Transactional Management by Exception.

Seventh, I explored the MLQ transactional management by exception leadership style factor to investigate the research questions collectively. I conducted a final multiple linear regression to predict the MLQ transactional management by exception criterion variable based upon gender, generation, and the six CRIS ethnic identity subscales: assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive. The overall regression model revealed statistical significance, $F(8, 172) = 3.029$, $p < .01$, $R^2 = .123$.

According to the multiple regression model, the coefficients revealed the CRIS anti-White ethnic identity attitude, CRIS multiculturist inclusive ethnic identity attitude, gender, and age (Millennials, Generation X, Baby Boomers Generation and older) were significant predictors to the model. Table 14 depicts the test output.

The results of the regression coefficient revealed significant predictor correlation for the "anti-White" ethnic identity variable ($\beta = .003$, 95% *C.I.* (.000, .006), $p < .05$) in relation to the transactional management by exception leadership style factor. The anti-White ethnic identity uniquely explained a significant amount of variance in the transactional management by exception leadership style factor that no other predictor variable in the regression model explained. Results revealed anti-White ($\beta = .003$, $p < .05$) positively affected transactional management by exception. Calculations yielded significant correlations. The *p*-value was less than .05. As the measure of anti-White ethnic identity increased for African American leaders in the study, the more likely such individuals will have transactional management by exception leadership style. African

American leaders in the study exhibiting "anti-White" ethnic identity scores were more likely to show transactional management by exception leadership style. For each change of one point in the mean score of the "anti-White" ethnic identity variable, the predicted change in the mean of the MLQ transactional management by exception leadership style factor will decrease about .03 points.

Table 14.

Multiple Regression Analysis – MLQ Transactional Management by Exception

Model		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound
1	(Constant)	.468	.577		.811	.419	-.671	1.607
	Assimilation	.008	.075	.008	.111	.912	-.139	.156
	Miseducation	.053	.063	.071	.840	.402	-.072	.178
	Afrocentricity	.086	.065	.110	1.316	.190	-.043	.215
	Multiculturist Inclusive	.176	.077	.180	2.272	.024*	.023	.329
	Self-hatred	-.001	.001	-.078	-.964	.337	-.004	.001
	Anti-White	.003	.001	.166	1.985	.049*	.000	.006
	Gender	.272	.134	.151	2.026	.044*	.007	.537
	Generation (Millennials, Generation X, Baby Boomers)	-.223	.082	-.200	-2.714	.007*	-.385	-.061

Notes. * $p < .05$. a. Dependent Variable: MLQ Transactional Management by Exception

The results of the regression coefficient revealed significant predictor correlation for the "multiculturist inclusive" ethnic identity variable ($\beta = .176$, 95% *C.I.* (.023, .329), $p < .05$) in relation to the transactional management by exception leadership style factor.

Multiculturist inclusive uniquely explained a significant amount of variance in the transactional management by exception leadership style factor that no other predictor variable in the regression model explained. Results revealed the CRIS multiculturalist inclusive ethnic identity attitude variable (β = .176, p < .05) significantly affected transactional management by exception. Calculations yielded significant correlations. The p-value was less than .05. African American leaders exhibiting "multiculturist inclusive" ethnic identity were more likely to show transactional management by exception leadership style. As the measure of the multiculturist inclusive ethnic identity attitude increased for African American leaders in the study, the more likely such individuals will have transactional management by exception leadership style. For each change of one point in the mean score of the "multiculturist inclusive" ethnic identity variable, the predicted change in the mean of the MLQ transactional management by exception leadership style factor will increase about 1.76 points.

The results of the regression coefficient also revealed significant predictor correlation for the "gender" variable (β = .272, 95% *C.I.* (.007, .537), p < .05) in relation to the transactional management by exception leadership style factor. Gender uniquely explained a significant amount of variance in the transactional management by exception leadership style factor that no other predictor variable in the regression model could explain. Results revealed gender (β = .272, p < .05) positively affected transactional management by exception. Calculations yielded significant correlations. The p-value was less than .05. The predictive regression model revealed that males (β = .544) were more likely to show transactional management by exception than females (β = .272). The

mean score for males on the MLQ transactional management by exception in this study was $M = 2.10$. The mean score for females was $M = 1.80$.

The results of the regression coefficient revealed significant predictor correlation for the "generation" variable ($\beta = -.223$, 95% *C.I.* (-.385, -.061), $p < .05$) in relation to the transactional management by exception leadership style factor. Age uniquely explained a significant amount of variance in the transactional management by exception leadership style factor that no other predictor variable in the regression model explained. The results revealed age significantly affected transactional management by exception ($\beta = -.223$, $p < .05$). Calculations yielded significant correlations. The *p*-value was less than .05. The predictive model shows that African American leaders in the "Baby Boomers Generation and older" ($\beta = -.669$) were less likely to show transactional management by exception in comparison to "Generation X" ($\beta = -.446$), and the Millennial Generation ($\beta = -.223$) African American leaders in the study. The mean score on the MLQ transactional management by exception for the Millennial Generation was $M = 2.23$. The mean score for generation X on the MLQ transactional management by exception was $M = 2.078$, the mean score for the Baby Boomers Generation and older was $M = 1.57$.

Finally, and according to the regression model, the results of the coefficients revealed assimilation, miseducation, self-hatred, and Afrocentricity do not affect transactional management by exception. Calculations did not yield significant correlations. The *p*-values were greater than .05. Thus, I accepted the null hypotheses.

To approach RQ1, RQ2, and RQ3, I conducted a multiple linear regression to predict the transactional management by exception leadership style factor based upon the

CRIS ethnic identity variables (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, multiculturist inclusive), gender, and age variables. The results of the multiple linear regression analysis revealed assimilation, education, self-hatred, and Afrocentricity variables were not statistically significant predictors to the model ($p > .05$). However, the results of the multiple linear regression analysis revealed a statistically significant unique association between CRIS anti-white ($\beta = .003$, $p < .05$) and the MLQ transactional management by exception leadership style factor; CRIS multiculturist inclusive ($\beta = .176$, $p < .05$) and the MLQ transactional management by exception leadership style factor; gender ($\beta = .272$, $p < .05$) and the MLQ transactional management by exception leadership style factor; and age: Millennial, Generation X, Baby Boomers Generation and older ($\beta = -.223$, $p < .05$) and the MLQ transactional management by exception leadership style factor. According to these findings, I rejected the null hypotheses pertaining to anti-White, multiculturist inclusive, gender, and age (Millennial, Generation X, Baby Boomers Generation and older), and, therefore, accepted the following alternative hypotheses in this study:

H_a4: There is a relationship between anti-White as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

H_a6: There is a relationship between multiculturist inclusive as measured by the CRIS and at least one of the transformational and transactional leadership style factors as measured by the MLQ.

H_a7: There is a relationship between gender and at least one of the two transformational and transactional leadership style factors as measured by the MLQ.

H_a8: There is a relationship between age and at least one of the two transformational and transactional leadership style factors as measured by the MLQ.

Further Data Analysis through the MANOVA.

MANOVA Exploring the Effects of Gender. In an expanded effort to explore the research questions, I further investigated RQ2 to determine if there were significant differences between groups. Accordingly, I conducted a MANOVA to investigate the difference between the two transformational and transactional leadership style variables as measured by the MLQ between male and female African American leaders in the study. This allowed for a deeper review of the interplay between leadership style and gender. Table 15 shows the four multivariate test results. Wilks's lambda (Wilks's Λ) was used as a measure of examination in this study. The Wilks's Lambda value is .946.

Table 15.

Wilks's Lambda Gender Effect

Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.973	864.979[b]	7.000	166.000	.000	.973
	Wilks's Lambda	.027	864.979[b]	7.000	166.000	.000	.973
	Hotelling's Trace	36.475	864.979[b]	7.000	166.000	.000	.973
	Roy's Largest Root	36.475	864.979[b]	7.000	166.000	.000	.973
Gender	Pillai's Trace	.054	1.361[b]	7.000	166.000	.225	.054
	Wilks's Lambda	.946	1.361[b]	7.000	166.000	.225	.054
	Hotelling's Trace	.057	1.361[b]	7.000	166.000	.225	.054
	Roy's Largest Root	.057	1.361[b]	7.000	166.000	.225	.054

The analysis did not show there was a statistically significant difference between groups in the MLQ transformational and transactional leadership styles based on gender, $F(7, 166) = 1.36$, $p > .05$; Wilks's $\Lambda = 0.946$, partial $\eta^2 = .054$. No further follow-up tests or analysis were conducted as it relates RQ2 that explores the relationship between leadership style and gender.

MANOVA Exploring the Effects of Generation. In an expanded effort to explore the relationship between leadership style and age, I further investigated RQ3 to determine if there were significant differences between groups. Accordingly, I conducted a MANOVA to investigate the difference between the two MLQ transformational and transactional leadership style variables and age (Millennial Generation, Generation X, Baby Boomers Generation and older African American leaders). This allowed for a

deeper review of the interplay between leadership style and generation. Table 16 shows the four Multivariate test results. Wilks's lambda (Wilks's Λ) was used as a measure of examination in this study. The Wilks's Lambda value is .868.

Table 16.

Wilks's Lambda Generation Effect

Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.973	843.358[b]	7.000	165.000	.000	.973
	Wilks's Lambda	.027	843.358[b]	7.000	165.000	.000	.973
	Hotelling's Trace	35.779	843.358[b]	7.000	165.000	.000	.973
	Roy's Largest Root	35.779	843.358[b]	7.000	165.000	.000	.973
Generation	Pillai's Trace	.136	1.727	14.000	332.000	.049	.068
	Wilks's Lambda	.868	1.727[b]	14.000	330.000	.049	.068
	Hotelling's Trace	.147	1.728	14.000	328.000	.049	.069
	Roy's Largest Root	.105	2.498[c]	7.000	166.000	.018	.095

To investigate RQ3 further, I conducted a MANOVA. The analysis as depicted in Table 17 showed a statistically significant difference between groups in the MLQ transformational and transactional leadership styles based on generation, $F(14, 328) = 1.73$, $p < .05$; Wilk's $\Lambda = 0.868$, partial $\eta^2 = .068$. A separate ANOVA was conducted for each criterion variable, with each ANOVA evaluated at an alpha level of .025. There was a significant difference between Millennials, Generation X, Baby Boomers Generation and older on the transformational inspirational motivation criterion variable, $F(2, 171) = 4.54$, $p = .012$, partial $\eta^2 = .050$, with Generation X ($M = 3.37$) scoring the highest,

followed by Baby Boomer Generation and older (M = 3.26), finally by the Millennial Generation (M = 2.99). There was a significant difference between Millennials, Generation X, and Baby Boomer Generation and older on the transformational idealized behaviors criterion variable, $F(2, 171) = 3.91$, $p = .022$, partial $\eta^2 = .044$, with Generation X (M = 3.26) scoring the highest, followed by Baby Boomer Generation and older (M = 3.10), finally by the Millennial Generation (M = 2.87). There was not a significant difference between age on the MLQ transformational idealized attributes, $F(2, 171) = 2.32$, $p = 0.101$, partial $\eta^2 = .026$. There was not a significant difference between age on the MLQ transformational intellectual stimulation, $F(2, 171) = 2.15$, $p = 0.119$, partial $\eta^2 = .025$. There was not a significant difference between age on the MLQ transformational individual consideration, $F(2, 171) = 1.480$, $p = 0.231$, partial $\eta^2 = .017$. There was not a significant difference between age on the MLQ transactional contingent reward, $F(2, 171) = 0.849$, $p = 0.430$, partial $\eta^2 = .010$. There was not a significant difference between age on the MLQ transactional management by exception, $F(2, 171) = 3.575$, $p = 0.030$, partial $\eta^2 = .040$.

Based upon these results, I concluded there was a significant difference in transformational inspirational motivation and transformational idealized behaviors between age. Generation X leaders are more likely to show transformational idealized attributes and transformational idealized behaviors than the Baby Boomers Generation and Millennial Generation in this study.

Table 17.

MANOVA Results: Between Group Differences MLQ Leadership Styles and Generation

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	MLQ Inspirational Motivation	3.641[a]	2	1.821	4.544	.012	.050
	MLQ Idealized Attributes	2.044[b]	2	1.022	2.321	.101	.026
	MLQ Idealized Behaviors	3.596[c]	2	1.798	3.912	.022	.044
	MLQ Intellectual Stimulation	1.666[d]	2	.833	2.152	.119	.025
	MLQ Individual Consideration	1.270[e]	2	.635	1.480	.231	.017
	MLQ Contingent Reward	.781[f]	2	.390	.849	.430	.010
	MLQ Management by Exception	5.546[g]	2	2.773	3.575	.030	.040
Intercept	MLQ Inspirational Motivation	1689.425	1	1689.425	4216.353	.000	.961
	MLQ Idealized Attributes	1582.283	1	1582.283	3593.464	.000	.955
	MLQ Idealized Behaviors	1556.387	1	1556.387	3387.138	.000	.952
	MLQ Intellectual Stimulation	1526.170	1	1526.170	3943.617	.000	.958
	MLQ Individual Consideration	1686.876	1	1686.876	3931.757	.000	.958
	MLQ Contingent Reward	1498.032	1	1498.032	3257.923	.000	.950
	MLQ Management by Exception	642.581	1	642.581	828.457	.000	.829

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Generation	MLQ Inspirational Motivation	3.641	2	1.821	4.544	.012*	.050
	MLQ Idealized Attributes	2.044	2	1.022	2.321	.101	.026
	MLQ Idealized Behaviors	3.596	2	1.798	3.912	.022*	.044
	MLQ Intellectual Stimulation	1.666	2	.833	2.152	.119	.025
	MLQ Individual Consideration	1.270	2	.635	1.480	.231	.017
	MLQ Contingent Reward	.781	2	.390	.849	.430	.010
	MLQ Management by Exception	5.546	2	2.773	3.575	.030	.040
Error	MLQ Inspirational Motivation	68.517	171	.401			
	MLQ Idealized Attributes	75.295	171	.440			
	MLQ Idealized Behaviors	78.574	171	.459			
	MLQ Intellectual Stimulation	66.177	171	.387			
	MLQ Individual Consideration	73.366	171	.429			
	MLQ Contingent Reward	78.628	171	.460			
	MLQ Management by Exception	132.634	171	.776			
Total	MLQ Inspirational Motivation	1884.125	174				

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
	MLQ Idealized Attributes	1747.000	174				
	MLQ Idealized Behaviors	1747.188	174				
	MLQ Intellectual Stimulation	1680.688	174				
	MLQ Individual Consideration	1865.688	174				
	MLQ Contingent Reward	1658.938	174				
	MLQ Management by Exception	790.875	174				
Corrected Total	MLQ Inspirational Motivation	72.158	173				
	MLQ Idealized Attributes	77.339	173				
	MLQ Idealized Behaviors	82.170	173				
	MLQ Intellectual Stimulation	67.842	173				
	MLQ Individual Consideration	74.635	173				
	MLQ Contingent Reward	79.408	173				
	MLQ Management by Exception	138.180	173				

Notes. * $p < .025$.

MANOVA Exploring the Effects of Integration. In an expanded effort to explore the relationship between leadership style and age, I further investigated RQ3 to determine if there were significant differences between groups when considering the effects of

integration. Accordingly, I conducted a MANOVA to investigate the difference between the two MLQ transformational and transactional leadership style variables and age (Millennials, Generation X, Baby Boomers Generation and older African American leaders) in the context of their integration or civil rights movement experiences. Respondents had been asked on the survey to indicate "yes" or "no" if they had experienced any aspect of the civil rights movement during the 1960s and 1970s and/or integration during the 1970s, 1980s. This allowed for a deeper review of the interplay between leadership style and generation. Table 18 shows the four multivariate test results for each of the following: (a) African American leaders in the study who "Experienced Civil Rights or Integration," (b) "Generation," and (c) "Experienced Civil Rights or Integration * Generation." Wilks's lambda was used as a measure of examination in this study.

Table 18.

Wilks's Lambda Generation and Civil Rights Integration Effect

Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.965	631.298[b]	7.000	162.000	.000	.965
	Wilks's Lambda	.035	631.298[b]	7.000	162.000	.000	.965
	Hotelling's Trace	27.278	631.298[b]	7.000	162.000	.000	.965
	Roy's Largest Root	27.278	631.298[b]	7.000	162.000	.000	.965
Experienced Civil Rights or Integration	Pillai's Trace	.056	1.372[b]	7.000	162.000	.220	.056
	Wilks's Lambda	.944	1.372[b]	7.000	162.000	.220	.056
	Hotelling's Trace	.059	1.372[b]	7.000	162.000	.220	.056
	Roy's Largest Root	.059	1.372[b]	7.000	162.000	.220	.056
Experienced Civil Rights or Integration * Generation	Pillai's Trace	.064	.775	14.000	326.000	.697	.032
	Wilks's Lambda	.937	.771[b]	14.000	324.000	.701	.032
	Hotelling's Trace	.067	.767	14.000	322.000	.704	.032
	Roy's Largest Root	.043	1.007[c]	7.000	163.000	.428	.041

The analysis did not show there was a statistically significant difference between groups on the MLQ transformational and transactional leadership styles based on integration and generation, $F(14, 324.000) = .771^{b}$, $p > .05$; Wilk's $\Lambda = 0.937$, partial $\eta^2 = .032$. No

further follow-up tests or analysis were conducted as it relates RQ3 that explores the group differences between leadership style and integration experiences and generation.

Finally, I further investigated RQ3 to consider the effects of integration and the civil rights experiences of African American leaders in the study in the context of leadership style and generation. Respondents were queried on the survey to indicate "yes" or "no" if they had experienced any aspect of the civil rights movement during the 1960s and/or integration during the 1970s, 1980s, or 1990s. This allowed conducting a deeper review of the interplay between leadership style and generations expressed in this study. I was also able to explore if there was a difference in leadership style depending on integration and civil rights experiences. The MANOVA test results did not reveal statistically significant group differences on the MLQ transformational and transactional leadership styles based on integration and generation, $F(14, 324.000) = .771^{b}$, $p > .05$; Wilk's $\Lambda = 0.937$, partial $\eta^2 = .032$. Notably, of the 185 African American leaders in the study, 105 participants indicated that they had in some way experienced integration and/or the civil rights movement. This is more than half of the study participants. Indeed, it is a reminder that history is quite present for some individuals, considering that these events occurred within the lifetime of specific African American leaders. Accordingly, this study reveals findings that participant leaders across all generations had in some way experienced integration and/or the civil rights movement.

Summary

African American leaders from nine organizations that included four historically Black colleges and universities, a private fully-accredited private university, an agency in

the federal government, and three private companies participated in this study. Data were collected from a final sample size of 185 (*N = 185*). Descriptive statistics revealed that 105 (56.8%) African American leaders had experienced integration and/or some aspect of the civil rights movement. Approximately 125 African American leaders had worked for more than 6 years as a leader. The age spanned across 3 generations: 44 (23.8%) African American leaders from the Millennial Generation, 58 (31.4%) African American leaders from Generation X, and 83 (44.9%) African American leaders from the Baby Boomers Generation and older. The majority of respondents were females (99, 53.5%) in comparison to males (86, 46.5%). A large number of the leaders had received a higher degree of some type: 22.7% a bachelor's degree, 28.1% had received a master's degree, and 11.9% had received a doctorate.

The study included the conduct of multiple linear regression analyses and MANOVA to test the hypotheses. Statistically significant correlations were found between specific ethnic identity subscales and factors in the MLQ transformational and transactional leadership styles. Relationships were found to exist in all three research questions: (a) leadership style and ethnic identity, (b) leadership style and gender, (c) leadership style and age across generations, including Millennials, Generation X, and Baby Boomers Generation and older. Accordingly, results showed that self-hatred has a negative impact on transformational inspirational motivation (β = -.004, $p < .05$). Multiculturist inclusive positively affects transformational inspirational motivation (r = .114, $p < .05$). Multiculturist inclusive positively affects transformational idealized behaviors (β = .167, $p < .05$). Miseducation inclusive negatively affects transformational

intellectual stimulation (β = -.084, p < .05). Self-hatred negatively affects transformational intellectual stimulation (β = -.002, p < .05). Multiculturist inclusive positively affects transformational intellectual stimulation (β = .266, p < .05). Self-hatred negatively affects transactional contingent reward (β = -.003, p < .05).

Multiculturist inclusive positively affects transactional contingent reward (β = .184, p < .05). The p-value is less than .05. Anti-White positively affects transactional management by exception (β = .003, p < .05). Gender positively affects transactional management by exception (β = .003, p < .05). Males are more likely to show transactional management by exception than females. Age significantly affects transactional management by exception (β = .003, p < .05). Baby Boomers Generation and older are more likely to show transactional management by exception than younger people. I provide an interpretation of these findings in Chapter 5. Additionally, I conclude this study in Chapter 5 with commentary regarding study limitations, recommendations for further research, and implications for social change.

Chapter 5: Summary, Conclusion, and Recommendations

Introduction

This research study was conducted to investigate the relationship between ethnic identity and leadership style within a sample of African American leaders from various organizations in the United States. These organizations consisted of an agency in the federal government, academia (four HBCUs and a private university), and three private sector companies. Within that context, the gender and age of African American leaders were further explored to reveal predictive correlations between ethnic identity and leadership style as well as interactions between predictor and criterion variables.

Various nomenclatures exist regarding the nature of leadership and leader behaviors, yet there is still inconsistency in the social science field regarding what makes leaders effective (Yukl, 2012). For the organizational psychologist, careful thought must be given to the appropriate theoretical construct when addressing leadership effectiveness. In the case of ethnic and gender diversity, organizations continue to move toward inclusion in terms of leaders, their followers, and the workplace in general (Eagly & Heilman, 2016). Given the historical, social psychological experiences of African Americans, and need for the Civil Rights Act of 1964 to facilitate access and opportunity in the workplace, African American leaders were the targeted participants (*N = 185*) in this study. The 21st century workplace continues to evolve with leaders from various ethnic groups that bring diverse ways of leading others in organizations. African American leaders are now able to contribute in a variety of ways to organizational performance and success. To build upon that success, a multifaceted approach to

understanding leaders is necessary in today's work environment, particularly considering the diverse behaviors, capabilities, experiences, and cultural backgrounds that leaders bring to the workplace. Accordingly, a study of this magnitude is important. The results of this study suggest that there is a relationship between ethnic identity and leadership style. Furthermore, the study results suggest that a relationship exists between leadership style, gender, and age.

To answer the research questions, RQ1 study results revealed a predictive correlation between ethnic identity and leadership style. The null hypotheses were rejected for $H_0$1, $H_0$2, $H_0$3, $H_0$4, and $H_0$6. RQ2 study results revealed a predictive correlation between gender and leadership style when considering CRIS ethnic identity. The null hypothesis was rejected for $H_0$7. RQ3 study findings revealed a between groups effect between age and leadership style. Moreover, there was a predictive relationship between age and leadership style when considering CRIS ethnic identity. The null hypothesis was rejected for $H_0$8. The overall findings in this study were indeed significant. This final chapter provides a summary of the key findings, interpretation of the results in the context of the research questions, study limitations, recommendations for further study, implications for social change, and the conclusion.

Interpretation of Findings

This study involved the interplay between two empirical constructs, ethnic identity and leadership style. All individuals do not self-identify the same way nor experience their surrounding culture the same way. The nigrescence theory presents the opportunity to understand ethnic identity and how it is experienced and expressed by

African Americans. Nigrescence theory is concerned with "the process of becoming Black" (Cross, 1991, 1995; Vandiver et al., 2002) through a six subscale framework that characterizes and speaks to the stages and attitudes of ethnic identity. With consideration given to African Americans' historical, sociological, and psychological experiences as well as access into the workplace within the past 50 years, leadership can be explored with consideration given to African American ethnic identity and ethnic group experiences.

In the realm of the second theoretical construct, leadership, as discussed in Chapter 2 of the literature review, is widely studied yet continues to be a necessary area of empirical evidentiary study for African Americans (Horsford & Tillman, 2014). A universal approach to understanding leadership has traditionally been the methodology for framing leader behaviors, regardless of ethnicity, gender, or age. Current day research has debunked that approach, compelling researchers to explore leadership from a variety of angles (Eagly & Heilman, 2016). I chose to focus on transformational and transactional leadership styles for this study, because these constructs are the most widely studied frameworks, and the MLQ is one of the most widely tested instruments to explain leader behavior (Avolio & Bass, 2004).

In this study, I made the assumption that an individual's ethnic group or cultural experiences may in some way have a relationship with that individual's expressed leadership style, particularly considering the behavioral aspect of leading others. Accordingly, I used the CRIS and MLQ theoretical constructs to explore the relationship

between ethnic identity and leadership styles of African Americans. With a final sample size of *N = 185*, African American leaders were the target participants in this study.

Accordingly, three generations of African American leaders were represented in this study: Millennials (23.8%), Generation X (31.4%), and the Baby Boomers Generation and older (44.9%). African American study participants worked in the United States in a variety of organizations that encompassed academia, government, and private companies. In terms of years of experience as a leader, 5.9% of the African American leaders had less than 1 year work experience as a leader, 26.5% had 1 to 5 years, 21.6% had 6 to 10 years, and 45.9% had more than 11 years. The study included 99 (53.5%) female leaders and 86 (46.5%) male leaders. The overall age ranged from 26 to 82. The mean age for the African American leaders was 47.3, and the median age was 49. The sample consisted of a large percentage of leaders (75.7%) that had earned a college degree (doctorate, master's, bachelor's, associate). Approximately 105 (56.8%) African American leaders indicated they had experienced integration or some aspect of the civil rights movement.

To answer the research questions and test the hypotheses, I conducted multiple linear regression analyses and MANOVA tests. Statistical analyses were conducted in SPSS with an established confidence level set at 95%. The null hypotheses were rejected for statistical tests resulting in a p-value < .05. The study focused on the five factors from the MLQ transformational leadership style (inspirational motivation, idealized attributes, idealized behaviors, intellectual stimulation, individual consideration) and two factors from the MLQ transactional leadership style (contingent reward, management by

exception—active). Statistical results are provided in Table 2. CRIS factors included six subscales that characterized ethnic identity: assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive (Vandiver et al., 2000). Study interpretations for each research question are provided in the following section.

Research Question 1

The first research question involved the relationship between ethnic identity and leadership style. Study findings revealed a statistically significant relationship between leadership style, as measured by specific style factors in the MLQ (transformational and transactional), and ethnic identity, as measured by specific attitudes in the six subscales of CRIS (assimilation, miseducation, self-hatred, anti-White, Afrocentricity, and multiculturist inclusive). Figure 3 illustrates the relationship links amongst the variables.

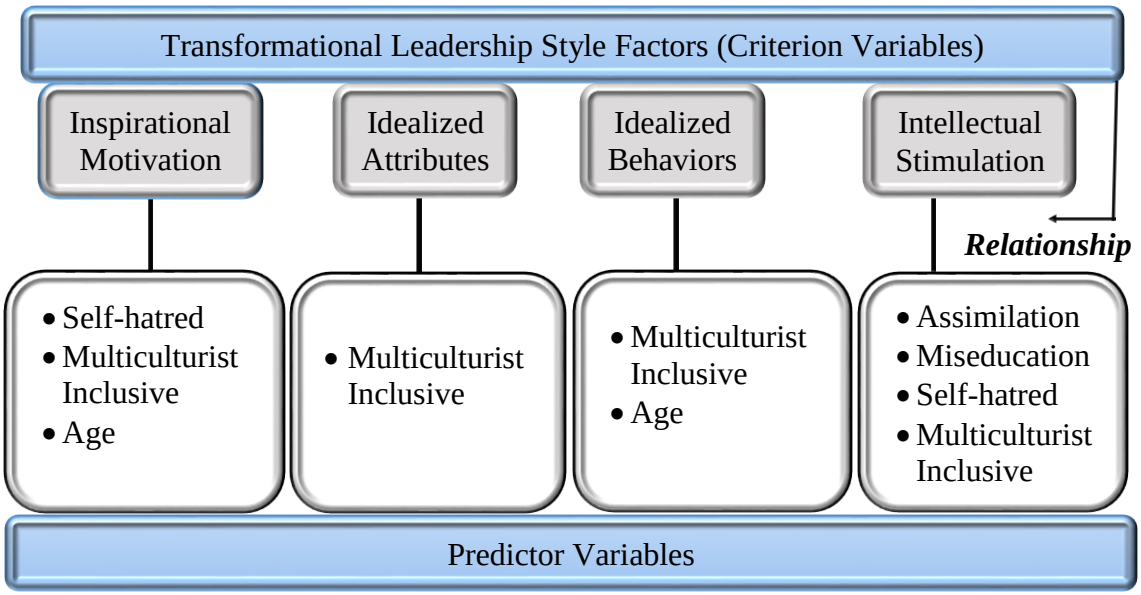


Figure 3. Researcher's relationship matrix and graphical illustration of transformational leadership style factors predicted by CRIS ethnic identity attitudes, age (Millennials, Generation X, Baby Boomers Generation and older). Only variables with significant findings are depicted in the diagram (see Tables 8-18 for multiple regression and MANOVA results).

First, a look at the MLQ transformational leadership style factors and the CRIS ethnic identity attitudes. Here, four of the five transformational leadership style factors resulted in statistically significant relationships with predictor variables: inspirational motivation, idealized attributes, idealized behaviors, and intellectual stimulation. Study findings revealed that all ethnic identity attitudes in the pre-encounter Black identity scale had predictive relationships with the transformational intellectual stimulation leadership factor. The pre-encounter black identity scale refers to attitudes, consisting of assimilation, miseducation, and self-hatred. This scale reflects attitudes in that individuals show low or negative race salience. Assimilation (β = -.106, p < .05),

miseducation (β = -.084, p < .05), and self-hatred (β = -.002, p < .05) had a negative relationship with the transformational intellectual stimulation leadership style factor. In essence, assimilation, miseducation, and self-hatred ethnic identity attitudes negatively affected transformational intellectual stimulation. African American leaders in the assimilation, miseducation, and self-hatred ethnic identity realm were less likely to exhibit transformational intellectual stimulation behaviors. This style factor is concerned with leadership behaviors that challenge the assumptions of followers, including their analysis of problems and solutions.

The self-hatred pre-encounter attitude also had a predictive relationship with the transformational inspirational motivation leadership factor. In essence, the CRIS self-hatred ethnic identity attitude had a negative impact on transformational inspirational motivation (β = -.004, p < .05). Study findings revealed that individuals possessing the self-hatred ethnic identity attitude were less likely to exhibit inspirational motivation leadership behaviors. In this style factor, leaders tend to be visionaries and exhibit positive attitudes toward others and within the work environment. Moreover, their followers are motivated by the leader.

Surprisingly, statistically significant findings did not result for the immersion-emersion attitude of anti-White with any of the transformational leadership style factors. This CRIS scale is concerned with attitudes characterized as anti-White and exhibiting strong African American involvement. Attitudes in this ethnic identity scale may also reflect a state of instability or unpredictability in the presence of pro-African American or

anti-White preoccupations about the racial aspect of African American and White populations, communities, or groups of people.

In terms of the internalization Black identity scale, statistically significant findings were revealed in the research analysis. The internalization ethnic identity scale consists of Afrocentricity and multiculturist inclusive attitudes wherein individuals reflect positive feelings about being African American. In essence, individuals are comfortable being African American in a multicultural environment. The multiculturist inclusive ethnic identity attitude showed significant relationships across most of the MLQ transformational factors: inspirational motivation ($\beta = .114$, $p < .05$), idealized attributes ($\beta = .156$, $p < .05$), idealized behaviors ($\beta = .167$, $p < .05$), and intellectual stimulation ($\beta = .266$, $p < .05$). Statistics are provided in Tables 8-18. The multiculturist inclusive ethnic identity attitude positively affected these transformational leadership style factors, indicating significant predictive relationships. Thus, individuals exhibiting the multiculturist inclusive ethnic identity attitude were likely to exhibit transformational leadership style behaviors: inspirational motivation, idealized attributes, idealized behaviors, and intellectual stimulation.

The Afrocentricity attitude was not found to be a significant predictor on any of the transformational leadership style factors. The Afrocentricity attitude is concerned with individuals exhibiting moderate to high importance as it relates to race and African American cultural issues. Thus, the null hypothesis $H_0 5$ was accepted, because there was not a significant finding (p-value > .05) for Afrocentricity and leadership style.

Overall, research findings regarding the transformational leadership style factors resulted in the null hypothesis being rejected four times ($H_0$1, $H_0$2, $H_0$3, $H_0$6) as it relates to the CRIS ethnic identity attitudes. A predictive relationship with specific transformational leadership style factors was found with the CRIS assimilation attitude, miseducation attitude, self-hatred attitude, and the multiculturist inclusive attitude. A predictive relationship was not found with the anti-White attitude and the Afrocentricity attitude as it relates to the transformational leadership style factors. Transformational leaders are visionaries, inspirational to others, mentors and coaches without expecting something in return; they act with integrity and have the same expectations of others (Bass, 2008; Bass & Riggio, 2006). Transformational leaders demonstrate specific behaviors at various points in the leader-follower exchange to achieve the desired organizational performance outcomes or results through their followers (Bass & Riggio, 2006). Results in this study reflected that leaders exhibited a variety of transformational leadership behaviors.

Second, I explored the MLQ transactional leadership style factors and the CRIS ethnic identity attitudes. Here, both transactional factors resulted in statistically significant predictive correlations. Figure 4 illustrates the relationship links.

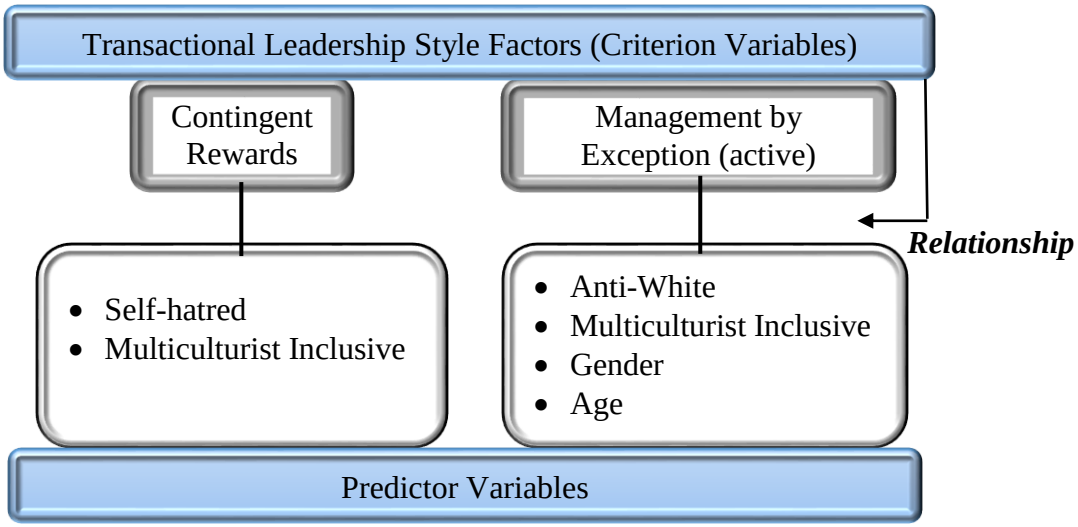


Figure 4. Researcher's relationship matrix graphical illustration of transactional leadership style factors predicted by CRIS ethnic identity attitudes, gender, age (Millennials, Generation X, Baby Boomers Generation and older); refer to Tables 8-18 for test results.

When considering the transactional leadership style factors, I made several observations regarding the CRIS ethnic identity scales and attitudes. Transactional leadership encompasses interactions between leaders and follows that are contingent rewards-based, and in some cases there is an aspect of feedback and coaching conducted to remedy a particular matter at hand (McCleskey, 2014; Avolio & Bass, 2004). Yet, there is an aspect of transactional leadership where quality, production, and reduction in costs can benefit from such a leadership style (Sadeghi & Pihie, 2012). I presuppose transactional leader behaviors must be used at the right time, with the right approach, in the right scenario to be effective. Notably, findings in this study revealed the self-hatred attitude and the multiculturist inclusive attitude showed predictive correlations with the transactional contingent reward leadership factor. Both attitudes are substantively

different. The self-hatred attitude is categorized in the CRIS pre-encounter scale. Individuals possessing the self-hatred attitude reflect low negative race salience. The multiculturist inclusive attitude is categorized in the CRIS internalization scale. Individuals possessing the multiculturist inclusive attitude exhibit high importance and regard to race and African American cultural issues. Interestingly, the MLQ transactional contingent reward leadership factor is concerned with leader behaviors in which the focus is on defining the tasks clearly and rewarding followers for completing such tasks. Behaviors involve a rewards-based exchange in association with task completion. Accordingly, self-hatred negatively affected transactional contingent reward (β = -.003, p < .05). Predictive correlation findings revealed that individuals in this ethnic identity realm were less likely to exhibit transactional contingent reward leadership behaviors. Moreover, the multiculturist inclusive attitude positively affected transactional contingent reward (β = .184, p < .05). Here, predictive correlation findings revealed that individuals in the multiculturist inclusive ethnic identity realm were likely to exhibit transactional contingent reward leadership behaviors.

When considering the MLQ transactional management by exception (active) leadership style factor, study results also revealed significant predictive findings. Accordingly, a predictive relationship was found with the immersion-emersion attitude of anti-White (β = .003, p < .05). Here, the CRIS anti-White ethnic identity attitude had a positive relationship with the transactional leadership style factor management by exception (active). Here, the African American leaders in the anti-White ethnic identity realm were likely to exhibit transactional management by exception leadership behaviors.

The management by exception leadership style factor involves behaviors where leaders seek deviations from rules, regulations, or standards to avoid issues; moreover, such leaders will take corrective actions to address issues. The CRIS anti-White attitude reflects an individual's display of intense African American involvement or anti-White sentiments. I noted the pre-encounter attitudes are reflective of constraints much like the transactional style.

Overall, I observed several patterns in the findings. Notably, the analysis revealed the multiculturist inclusive ethnic identity attitude showed significant relationships across all of the transactional factors in the study: contingent reward (β = .184, $p < .05$), and management by exception (β = .176, $p < .05$). There were positive predictive relationships in the findings. Moreover, African American leaders exhibiting a multiculturist inclusive attitude were more likely to exhibit management by exception (active) leader behaviors. The internalization Black identity scale consists of attitudes that reflect positive feelings about being African American. Essentially, individuals are comfortable being African American in a multicultural environment. Not surprisingly, the multiculturist inclusive attitude was the most relational of all the leadership factors, considering that a correlation was found with six of the transformational and transactional leadership factors: inspirational motivation (β = .114, $p < .05$), idealized attributes (β = .156, $p < .05$), idealized behaviors (β = .167, $p < .05$), intellectual stimulation (β = .266, $p < .05$), contingent reward (β = .184, $p < .05$), and management by exception (β = .003, $p < .05$). Multiculturist inclusive positively affected both transformational and transactional leadership style factors. Multiculturist inclusive is characterized as

acceptance of self and others (Cross et al., 2012). Given the workplace, it is important to have such a disposition when leading others from diverse backgrounds and possessing the ability to transition to and from different leadership behaviors depending on the situation. Being a flexible and adaptable leader is important for today's workplace, particularly when leading and managing complex organizations (Norton, 2010; Yukl & Mahsud, 2010).

Notably, the transformational individual consideration factor was the only MLQ leadership factor where there was not a significant relationship with any of the CRIS ethnic identity attitudes. Afrocentricity was the only CRIS ethnic identity attitude where there was not a relationship with any of the MLQ leadership factors.

In summary regarding RQ1, the overall study results revealed statistically significant findings. The implications of these study findings reveal that different attitudes of ethnic identity relate to different styles of leadership and different attitudes of ethnic identity predict styles of leadership. CRIS is a strong psychometric measure of the ethnic identity subscales in the nigrescence theory (Vandiver, Cross, Worrell, & Fhagen-Smith, 2002). Notably, this study does not test for cause and effect; therefore, I cannot deduce that ethnic identity causes leaders to have a particular leadership style. Moreover, I cannot make generalizable statements about the findings due to the small sample size in this study. I can submit with a significant level of confidence (95%) that there is a predictive correlation between ethnic identity and leadership style for the sample African American leaders in this study. This finding suggest that for African Americans in the study, ethnic identity attitudes and experiences to some degree may predict to a specific

degree the types of leadership behaviors that are likely to be exhibited by such leaders. For the ethnic identity multiculturist inclusive attitude, leaders demonstrate multi-faceted behaviors when it comes to study findings, revealing that all MLQ transformational and transactional leadership factors were found to relate in some way to this ethnic identity attitude. For the multiculturist inclusive, there is a level of acceptance of others and differences when comparing some of the other ethnic identity attitudes where acceptance of others are circumstantial, such as self-hatred, assimilation, anti-White.

Research Question 2 and Research Question 3

When answering the gender and age research questions, study findings revealed a statistically significant relationship between leadership style, as measured by the leadership style factors of the MLQ (transformational and transactional), and gender (males and females). Figure 5 illustrates the relationship links.

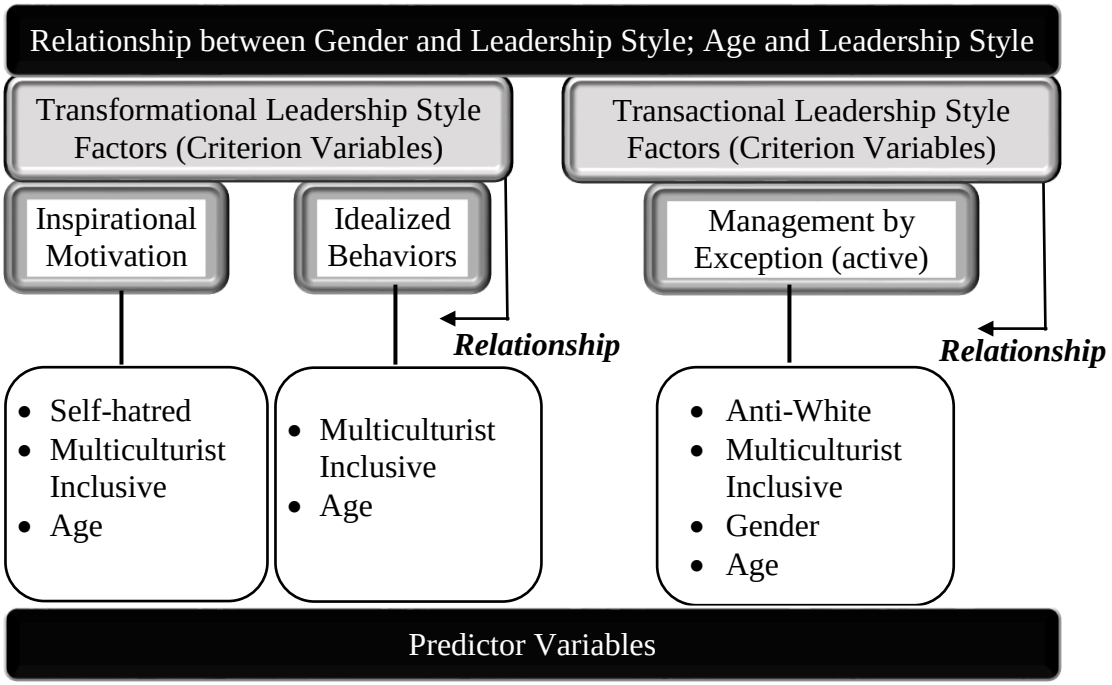


Figure 5. Researcher's relationship matrix graphical illustration of transformational and transactional leadership style factors predicted by CRIS ethnic identity attitudes, gender, and age (Millennials, Generation X, Baby Boomers Generation and older). Only variables with significant findings are depicted in the diagram (see Tables 8-18 for multiple regression and MANOVA test results).

The most fascinating regression results revealed a statistically significant model in that anti-White ethnic identity attitude (immersion-emersion), multiculturist inclusive ethnic identity attitude (internalization), gender, and age were predictors of the transactional management by exception (active) factor. In essence, the CRIS multiculturist inclusive attitude, CRIS anti-White attitude, gender, and age resulted in a predictive correlation with the MLQ transactional management by exception (active) leadership style factor. Behaviors associated with management by exception involve leaders who seek deviations

from rules, regulations, or standards to avoid issues. Moreover, such leaders may take corrective actions to address issues.

Interestingly, this regression model revealed a dynamic interplay across age and gender groups in this study. Gender (β = .272, p < .05) positively affected the management by exception leadership style factor, and age (β = -.223, p < .05) had a negative impact. In this study, males were more likely to have transactional management by exception leadership style behaviors than females. Remarkably, females in the Baby Boomers Generation and older group were less likely to have management by exception leadership style behaviors in comparison to other generations in this study, particularly as it relates to predicting the management by exception leadership style behaviors. In other words, females in the Baby Boomers Generation and older were less likely to exhibit management by exception leadership style behaviors than males and other African American leaders in the Millennial Generation and Generation X age groups. Notably, males in the Millennial Generation age group were more likely to exhibit management by exception leadership style behaviors when compared to females, and the Generation X and Baby Boomers Generation and older age groups.

As a result of the MANOVA test, between group results revealed the Generation X African American leaders exhibited a higher likelihood of exhibiting transformational idealized behaviors and transformational inspirational motivation leadership styles in comparison to Millennials and the Baby Boomers Generation and older African American leaders.

In summary regarding RQ2 and RQ3, the overall study results revealed statistically significant findings. The implications of these study findings are that different attitudes of ethnic identity may relate to different styles of leadership in the context of gender and age. Gentry, Griggs, Deal, Mondore, and Cox (2011) explored generational differences amongst Millennials, Generation X, Baby Boomers Generation and older. They found that leaders possessed specific skill capabilities that facilitated organizational success. Such a study revealed the importance of understanding the dynamics of how generational differences and performance play out in terms of leadership success and competency development.

In terms of the findings for this study, I surmise that as more African Americans move into leadership positions and executive roles, knowing which skills facilitate organizational success will be essential to facilitating leadership success. Such knowledge, skills, and behaviors will set leaders up for success. Moreover, leaders will have an advantage on where to develop leadership competencies early on as they progress in their careers.

In other areas of this study, I conducted a MANOVA, and findings did not reveal a statistically significant difference between the MLQ transformational and transactional leadership style factors and gender (males and females). Yet, there is much to consider in terms of the interplay of dynamics that exists in the leadership realm as it relates to gender, particularly considering there is a relationship between leadership style and gender as revealed in the multiple regression tests. Interestingly, females were shown to have lower mean scores in the MLQ transactional management by exception (active)

leadership style factor. Why is this so, particularly considering this leadership style factor in comparison to others? Indeed, more research can be conducted to explore the underlying issues. Areas of study could possibly focus on the different leadership styles that African American males may have and the tendency to use such styles in comparison to the preferred leadership styles that females may use in a given situation.

Hernandez Bark, Escartin, Schuh, and van Dick (2016) found a relationship between gender and leadership. Essentially, men were less likely to use the transformational leadership style in comparison to women. Yet, there is still a need for more women in leadership positions in organizations (Hernandez Bark et al., 2016). Cohen and Huffman (2007) revealed that simply because more women are in leadership positions does not mean the gap in pay and other areas have been remedied. Men still exceed the number of women in the workplace. In addition, men are more likely to use power motivation in their leadership capacity as transformational and transactional leaders (Hernandez Bark et al., 2016). Transformational leaders tend to exhibit leadership behaviors that are visionary in nature, and they inspire others to follow. Moreover, they strive to create an environment that motivates individuals.

Limitations of Study

A study of this magnitude provided several significant findings upon which to draw conclusions that a relationship exists between ethnic identity through use of the CRIS ethnic identity attitudes and MLQ transformational and transactional leadership style factors. Notably, there were several limitations in the study that serve to impact interpretation of the research results. The first limitation is the final sample size (N =

185) was not large enough to arrive at generalizable conclusions that could apply to all African American leaders and certainly not leaders in general. The study participants only consisted of African American leaders recruited from nine organizations who worked in academia, the federal government, and in various private organizations. Although the study concluded with seven of the eight null hypotheses being rejected, I cannot make representative statements that the findings apply to all African American leaders in the workplace and all leaders. Small samples can result in sampling bias or high variability in the findings that do not represent the general population (Garson, 2016).

The second limitation of the study involved the quantitative nature of the study and the non-experimental, cross-sectional, correlational design. There were some areas in this research where qualitative data would have yielded more explanatory information regarding the study findings. For example, it would have been enlightening to obtain interview information regarding specific leadership behaviors that the African American leaders considered helpful or that presented obstacles or derailers in their careers, particularly as it relates to leadership effectiveness. It would also have been informative to dialogue with African American leaders in the study regarding specific behaviors they have experienced from other leaders that facilitated a feeling of inclusiveness amongst leaders of different ethnicities in the organizational setting. This study was limited to the transformational and transactional leadership behaviors of the MLQ. A mixed method approach that involved a combination of quantitative and qualitative inquiry may have yielded more robust information regarding how African American leaders demonstrate

leadership in the organizational setting. For example, a mixed method design would have permitted the use of a particular type of data set to inform another data type, utilizing a combination of qualitative and quantitative approaches (Creswell & Plano-Clark, 2011). A mixed method approach would have permitted obtaining information regarding diversity of leadership experiences and perceptions of what makes leaders effective.

The third limitation of the study was the use of a leader MLQ self-reporting questionnaire without obtaining input from individuals that reported directly to the leaders. Data collected through self-reporting approaches could possibly be influenced by common method variance (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). Here, there is the possibility of the effects of common method variance in this study, given that leaders were asked to self-report on the data collection survey. The perceptions of the leaders in comparison to the perceptions of the leaders' followers regarding the actual behaviors of the leaders may yield different responses, depending on a given situation, experience, or question on the survey. In this study, data were collected from African American leaders through a self-reporting process and not from their direct reports or followers. This could potentially pose a threat to the construct validity of this research study.

Recommendations for Further Research

A one-dimensional approach to understanding leadership styles in the context of an individual's ethnic identity experiences may not necessarily be appropriate for understanding the depths of leadership and all that it brings. For the study, I considered several areas of exploration: ethnic identity, leadership styles, gender, and age. Yet, this

area can be further explored to ground the research literature. Overall, this study contributes to the literature by surfacing statistically significant information about a sample of African American leaders regarding relationships between predictor and criterion variables. Because fewer empirical studies have been conducted regarding African American leaders in the workplace in comparison to White American leaders and given the small sample size of this study (*N = 185*), it is not appropriate to make recommendations regarding a universal approach to leadership that may work for all leaders regardless of ethnicity. There simply is not enough research to make such conjectures. It is reasonable to state that African American leaders bring a unique background and sociological experience to the workplace in comparison to White Americans. I recommend conducting a similar study with a larger sample size so that findings can yield generalizable results that are representative of the African American leader population and/or multicultural leader populations. A larger study of the appropriate sample size would possibly limit the influence of outliers or possibly extreme observations (Garson, 2016).

While this study was not designed to explore causation, further research could be conducted with the same predictor and criterion variables to explore the influence element as it relates to ethnic identity and leadership style. The leadership dynamics between female leaders and their followers as well as the leadership dynamics between male leaders and their followers can be further explored with a focus on causation. Given the interplay between male and female leaders revealed in this study, a future study can explore if there are power dynamics that play out that lead to conflict, collaboration, or

inclusive behaviors. The findings in this study revealed that males were more likely to show MLQ transformational idealized attributes, transformational intellectual stimulation, and transactional management by exception than females. This study also revealed that females were more likely to show transformational inspirational motivation, transformational idealized behaviors, transformational individual consideration, and transactional contingent reward than males. Influence is at the core of leadership and involves an aspect of personal power. A future study can explore how male and female leaders use their personal power to influence their direct reports, team members, peers, and/or supervisors on work-related matters.

The findings in this study showed a relationship exists between leadership and gender. The literature review in Chapter 2 of this study describes the depth and breath of the theory upon which leadership style and gender can have a synergetic relationship. Hernandez Bark, Escartín, Schuh, and Dick (2016) found a relationship between transformational leadership and power motivation in the context of leadership and gender. They reported that women who tended to exhibit transformational leadership were likely to move toward leadership roles that allowed for transformational leader behaviors. Additionally, men tended to exhibit power behaviors associated with authority and influence. In essence, males were more likely to demonstrate leader behaviors in the realm of power motivation (Hernandez Bark et al.). I recommend conducting further research that encompasses a larger sample size that presents generalizable findings and further research that explores if there are power dynamics that play out that lead to conflict, collaboration, or inclusive behaviors. Such research can be

conducted in manageable phases and not all at once, depending on the time and available resources.

Upon reflection, I noted a particular question on the CRIS instrument in which the respondents were asked the following question: “My relationship with God plays an important role in my life.” The mean response by the African American leaders was *M* = 6.74 *(Strongly Agree)* on a scale of 1 to 7. This response speaks to the nature of the relationship that African American leaders have with “God” on an individual personal basis. The findings here reveal that this could possibly be another area of research on the topic of leadership in the African American population. Notably, this was a filler question on the CRIS and not part of the ethnic identity subscales. Throughout the historical, sociological, psychological, and spiritual evolution of African Americans in the United States, religion has been at the cornerstone. Sosik, Chun, Blair, and Fitzgerald (2013) found a relationship between transformational leadership style and faith community leaders. Religion is very much present in the workplace (Benefiel, Fry, & Geigle, 2014). I experienced a sense of spirituality in many of the African American leaders in this study in which I came into direct contact. There is a dynamic that plays out with female leaders and male leaders as well as generationally when it comes to ethnic group experiences that are unique to African Americans. While this study is a baseline for further research that can be conducted to explore the interplay between the predictor and criterion variables in this study, it was fascinating to reflect on the responses to the filler question in the context of leadership and what could have happened

with the data results had religion been added as an area of focus in this study. This is a potential area of further research in the future.

Implications for Social Change

This study may have implications for positive social change and may contribute to the literature that addresses ethnic identity experiences in the workplace, leadership styles of African Americans, and considerations for leadership style in the context of age across generations. The United States continues to evolve in the 21st century to more of a multicultural workplace. When leaders enter the workplace, they exhibit the very essence and nature of their being by how they lead people. While this research cannot be generalized across all leaders, African Americans can use this study as an opportunity to reflect upon their own leadership style and explore leadership programs, coaching, or mentoring opportunities that align with their personal thoughts toward becoming a better leader. The achievement of organizational goals can be accomplished through effective leadership, particularly from a relational standpoint and understanding the social networks through which the work can be accomplished (Carter, DeChurch, Braun, & Contractor, 2015).

Another social implication of this study pertains to the potential of adding another area of study to the literature regarding African American leadership in the workplace. A one-size-fits-all approach to leadership does not exist, considering the diversity of leaders. Issues pertaining to diversity and inclusive leadership practices may be an area of research to expand further in the literature (Chin, Desormeaux, & Sawyer, 2016). This study broadens the understanding of the dynamic interplay of ethnic identity, gender, and

leadership styles. The notion that women are less effective leaders than men undermines diversity (Eagly & Heilman, 2016). When one considers the Civil Rights Act of 1964 and the need for affirmative action during the 1970s and 1980s to facilitate minority access to leadership roles, it is important to try to determine how different ethnic groups are fairing along in the workplace.

From a proactive social standpoint, I pose the following: What can be done to create inclusive workplaces for all leaders? As part of this study, approximately 105 African Americans from the 185 sample indicated that they had experienced some aspect of integration or the civil rights movement. As the American workplace continues to evolve multiculturally in terms of diversity and inclusion, this study may have implications for positive social change, because it creates awareness that having a universal approach to understanding leadership behaviors may not be appropriate and may undermine leadership effectiveness and diversity. Leaders are different in terms of their ethnic identity and ethnic group experiences, which may also be impacted by their age, generation, and style of leadership.

Conclusion

Leadership exists at all levels and serve a critical role in aspects of the workplace, religious institutions, education, industry, and government. For this reason, it is important for leaders and followers to embrace the diverse leadership behaviors that individuals bring to the workplace. Following the 2016 presidential election outcome in the United States, the world witnessed how different behavioral actions and styles of leaders can change the course of everyday life or have major impacts on the stability of

the surrounding environment and social setting. Today's anticipated new world order in terms of education, federal government reform, immigration reform, healthcare, justice, globalization, fairness in the workplace, and inclusive practices call for strong leadership that is diverse and multicultural, regardless of generation or gender. There is much that human beings can learn from each other. Thus, it is essential for leaders of all backgrounds, particularly aspiring leaders in underrepresented groups in the workforce, to continue to seek leadership roles that allow such leaders to express their true nature of leadership rather than a presupposed way of being.

One of the aims of this research was to add empirical research to the literature gap regarding African American leadership experiences in the organizational setting, particularly from a gender and age perspective as it relates to ethnic identity experiences. I purport that this study adds an empirical source regarding the relationship between leadership style and ethnic identity as it relates to African Americans. DeLany and Rogers (2004) indicated the experiences of African Americans is not as expansive as it could be when considering leadership research studies in comparisons to other ethnic groups. There are numerous studies in the area of leadership; however, most sample study populations largely consist of non-African American participants upon which generalized study findings are based. The research findings reveal a predictive relationship between aspects of Black ethnic identity as measured by CRIS and leadership style behaviors as measured by the MLQ. Study findings add to the literature and serve as a basis for future research on the topic of how ethnic group experiences relate to leadership behavior. Given the rich outcomes of this study, causation is another

area of exploration in future studies. All ethnic groups do not experience traditions or practices the same. This study reveals findings regarding the existence of diverse leadership behaviors in the workplace and adds an expressive way of understanding how different transformational and transactional leadership styles play out in the organizational setting. Notably, certain dynamics are revealed when considering the findings related to the MLQ transactional management by exception (active) factor in that gender and age generation revealed relationships when it comes to the ethnic identity multiculturist inclusive attitude and self-hatred attitude. Unfortunately, this study did not reveal enough statistically significant findings to make generalizable statements about the results that can be applied across the full population of African American leaders in the United States. I can, however, make conjecture.

When reflecting on the transactional leadership style factors of contingent reward and management by exception (active), there is room to study whether there is the presence of contingent rewards and leader based task exchange in terms of leader/employee power sharing. A future study on this topic could add to the literature regarding the influence of ethnic identity, gender, and age, on leadership style in the organizational setting. Here, I suggest more research can be conducted to explore the "crabs in the barrel syndrome" as it relates to transactional leadership and Black ethnic identity. Crabs in the barrel syndrome (Miller, 2015; Miller, Richard, & Ford, 2016) has surfaced in current African American literature pertaining to behaviors amongst African Americans that impede the progress, growth, or upward mobility of others. This can be particularly powerful in the organizational setting in terms of leader and follower

behavioral dynamics. In the work of Miller, Richard, and Ford (2016), they found that leaders and employees of similar races tend to experience higher levels of behavioral conflict within the work relationship. Several factors were considered by Miller et al.: the interaction between leaders and their followers in the context of organizational culture, racial status, social identity, and social comparison. In essence, low-trust attitudes were evident between leaders and employees. I surmise there is a transactional component in this relationship that future research can explore.

The overall research findings in this study are noteworthy, because results indicate that statistically significant relationships between (RQ1) Black ethnic identity and leadership style, (RQ2) gender and leadership style, as well as (RQ3) age generation and leadership style were found in the participant sample. The significant findings in this study provide a foundation for conducting further research regarding leaders in the organizational setting, specifically with respect to understanding how leadership behaviors in different ethnic groups manifest in the workplace. Leaders who know how to use the right blend of leadership behaviors in a given situation, regardless of ethnic group influences, can be very effective leaders when it comes to driving organizational performance success (Mahsud, Yukl, & Prussia, 2011; Norton, 2010; Yukl, & Mahsud, 2010). Here, organizations such as the federal government, professional membership associations, diversity consultants, organizational psychology practitioners, and academia can develop diverse leadership programs and leadership assessments to help individuals learn more about their leadership style with consideration given to ethnic group experiences, gender, and age generation.

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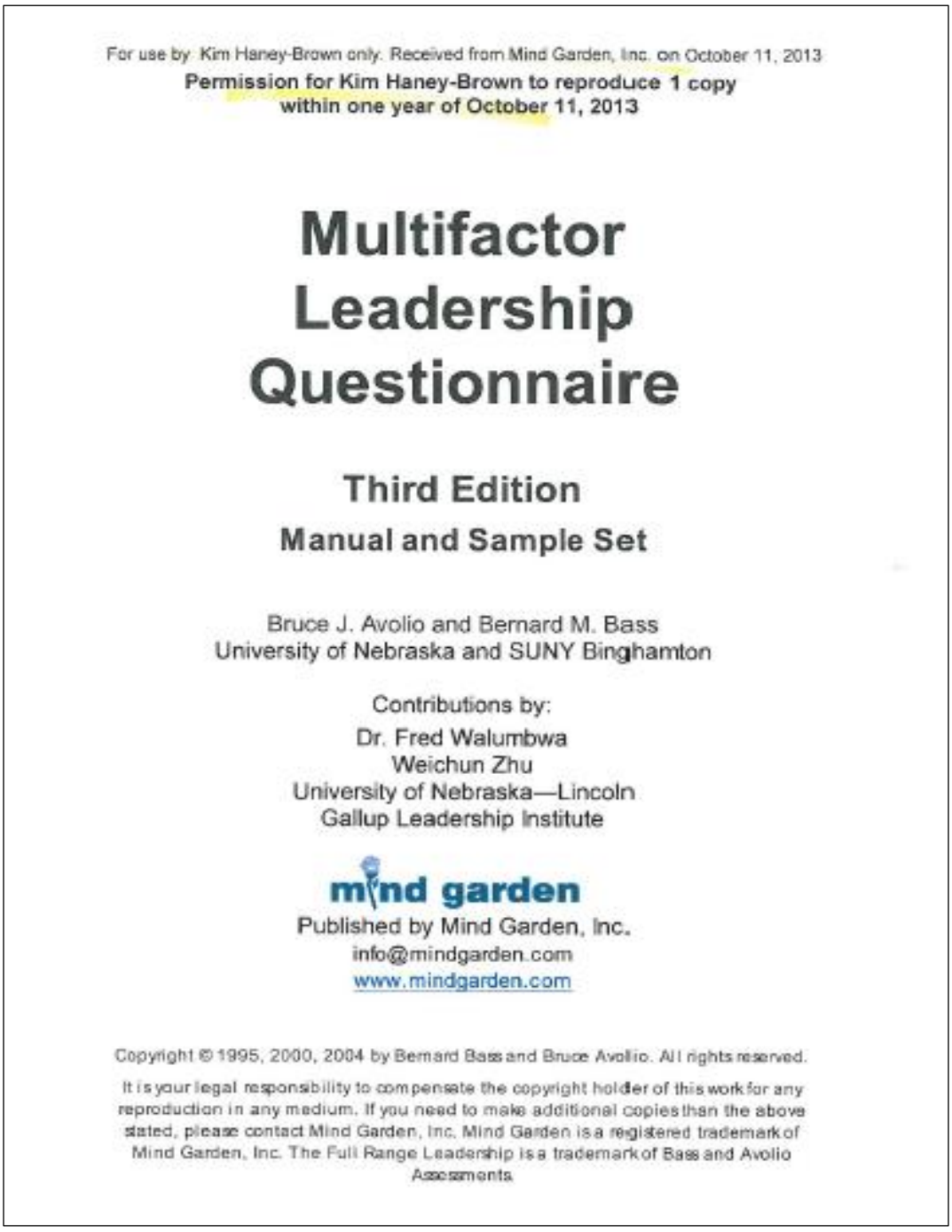
APPENDICES

Appendix A: Multifactor Leadership Questionnaire 5X and Permission to Use

Figure A1. Permission Granted by MindGarden to use MLQ in Study



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Published by Mind Garden, Inc., www.mindgarden.com

For use by Kim Haney-Brown only. Received from Mind Garden, Inc. on October 11, 2013

Appendix C:
Leader Form, Rater Form, and Scoring Key

MLQ

Multifactor Leadership Questionnaire

Leader Form, Rater Form, and Scoring
Key for MLQ (Form 5x-Short)

by Bernard Bass and Bruce Avolio

Note to Masters and Doctoral Students:
You may insert the following SAMPLE copy of the instrument in your IRB proposal if necessary.
You may NOT insert a complete copy of the instrument in your Thesis or Dissertation!!!
See Mind Garden Sample Item letter for details.

Published by **Mind Garden**
www.mindgarden.com

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It is your legal responsibility to compensate the copyright holder of this work for any reproduction in any medium. If you need to reproduce the MLQ, please contact Mind Garden www.mindgarden.com. Mind Garden is a registered trademark of Mind Garden, Inc.

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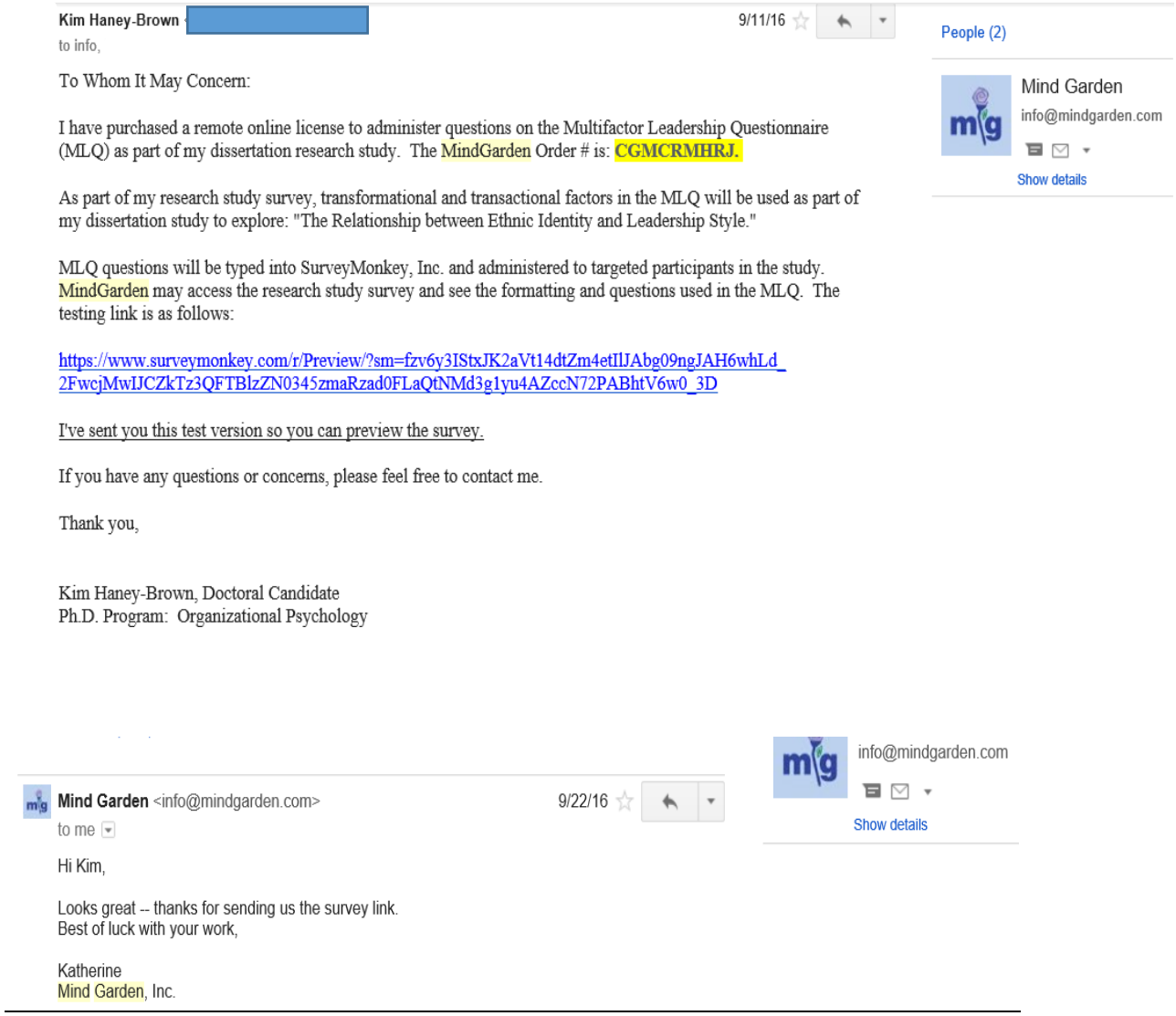
Figure A2. Confirmation from MindGarden regarding Permission to use MLQ in Study



Kim Haney-Brown [redacted] 9/11/16

to info,

To Whom It May Concern:

I have purchased a remote online license to administer questions on the Multifactor Leadership Questionnaire (MLQ) as part of my dissertation research study. The MindGarden Order # is: CGMCRMHRJ.

As part of my research study survey, transformational and transactional factors in the MLQ will be used as part of my dissertation study to explore: "The Relationship between Ethnic Identity and Leadership Style."

MLQ questions will be typed into SurveyMonkey, Inc. and administered to targeted participants in the study. MindGarden may access the research study survey and see the formatting and questions used in the MLQ. The testing link is as follows:

https://www.surveymonkey.com/r/Preview/?sm=fzv6y3IStxJK2aVt14dtZm4etIlJAbg09ngJAH6whLd_2FwcjMwIJCZkTz3QFTBlzZN0345zmaRzad0FLaQtNMd3g1yu4AZccN72PABhtV6w0_3D

I've sent you this test version so you can preview the survey.

If you have any questions or concerns, please feel free to contact me.

Thank you,

Kim Haney-Brown, Doctoral Candidate
Ph.D. Program: Organizational Psychology

People (2)

Mind Garden
info@mindgarden.com

Show details

Mind Garden <info@mindgarden.com> 9/22/16

to me

Hi Kim,

Looks great -- thanks for sending us the survey link.
Best of luck with your work,

Katherine
Mind Garden, Inc.

info@mindgarden.com

Show details

Appendix B: Cross Racial Identity Scale and Permission to Use

CROSS SOCIAL ATTITUDE SCALE

INSTRUCTIONS: Read each item and indicate to what degree it reflects your own thoughts and feelings, using the 7-point scale below. There are no right or wrong answers. Base your responses on your opinion at the present time. To ensure that your answers can be used, please respond to the statements as written**.**

SCALE:

1	2	3	4	5	6	7
Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree

QUESTIONS:

1. As an African American, life in America is good for me.
2. I think of myself primarily as an American, and seldom as a member of a racial group.
3. Too many Blacks "glamorize" the drug trade and fail to see opportunities that don't involve crime.
4. I go through periods when I am down on myself because I am Black.
5. As a multiculturalist, I am connected to many groups (Hispanics, Asian-Americans, Whites, Jews, gays & lesbians, etc.).
6. I have a strong feeling of hatred and disdain for all White people.
7. I see and think about things from an Afrocentric perspective.
8. When I walk into a room, I always take note of the racial make-up of the people around me.
9. I am not so much a member of a racial group, as I am an American.
10. I sometimes struggle with negative feelings about being Black.
11. My relationship with God plays an important role in my life.
12. Blacks place more emphasis on having a good time than on hard work.
13. I believe that only those Black people who accept an Afrocentric perspective can truly solve the race problem in America.
14. I hate the White community and all that it represents.
15. When I have a chance to make a new friend, issues of race and ethnicity seldom play a role in who that person might be.
16. I believe it is important to have both a Black identity and a multicultural perspective, which is inclusive of everyone (e.g., Asians, Latinos, gays & lesbians, Jews, Whites, etc.).
17. When I look in the mirror at my Black image, sometimes I do not feel good about what I see.

18. If I had to put a label on my identity, it would be “American,” and not African American.
19. When I read the newspaper or a magazine, I always look for articles and stories that deal with race and ethnic issues.
20. Many African Americans are too lazy to see opportunities that are right in front of them.
21. As far as I am concerned, affirmative action will be needed for a long time.
22. Black people cannot truly be free until our daily lives are guided by Afrocentric values and principles.
23. White people should be destroyed.
24. I embrace my own Black identity, but I also respect and celebrate the cultural identities of other groups (e.g., Native Americans, Whites, Latinos, Jews, Asian Americans, gays & lesbians, etc.).
25. Privately, I sometimes have negative feelings about being Black.
26. If I had to put myself into categories, first I would say I am an American, and second I am a member of a racial group.
27. My feelings and thoughts about God are very important to me.
28. African Americans are too quick to turn to crime to solve their problems.
29. When I have a chance to decorate a room, I tend to select pictures, posters, or works of art that express my strong racial-cultural themes.
30. I hate White people.
31. I respect the ideas that other Black people hold, but I believe that the best way to solve our problems is to think Afrocentrically.
32. When I vote in an election, the first thing I think about is the candidate’s record on racial and cultural issues.
33. I believe it is important to have both a Black identity and a multicultural perspective, because this connects me to other groups (Hispanics, Asian-Americans, Whites, Jews, gays & lesbians, etc.)
34. I have developed an identity that stresses my experiences as an American more than my experiences as a member of a racial group.
35. During a typical week in my life, I think about racial and cultural issues many, many times.
36. Blacks place too much importance on racial protest and not enough on hard work and education.
37. Black people will never be free until we embrace an Afrocentric perspective.
38. My negative feelings toward White people are very intense.
39. I sometimes have negative feelings about being Black.
40. As a multiculturalist, it is important for me to be connected with individuals from all cultural backgrounds (Latinos, gays & lesbians, Jews, Native Americans, Asian-Americans, etc.).

Figure B1. Permission to Use Cross Racial Identity Scale in Study

PsycTESTS

Cross Racial Identity Scale

PsycTESTS Citation:
Vandiver, B. J., Cross, W. E., Jr., Fhagen-Smith, P. E., Worrell, F. C., Caldwell, L., Swim, J., & Cokley, K. (2000). Cross Racial Identity Scale [Database record]. Retrieved from PsycTESTS. doi: 10.1037/t01825-000

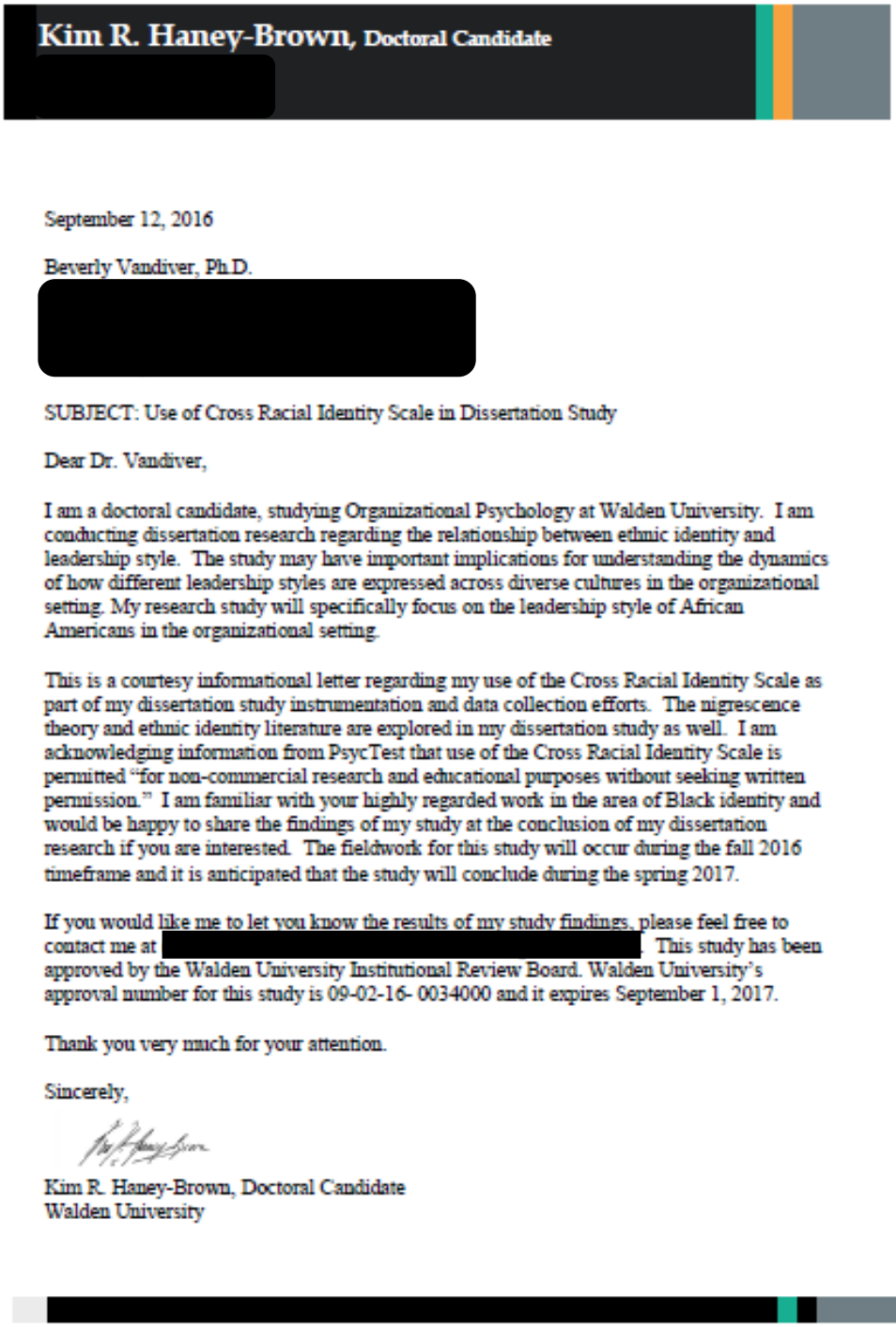
Test Shown: Full

Test Format:
Each subscale has 5 items and all items are rated on a 7-point rating scale (1 for strongly disagree to 7 for strongly agree).

Source:
Supplied by author.

Permissions:
Test content may be reproduced and used for non-commercial research and educational purposes without seeking written permission. Distribution must be controlled, meaning only to the participants engaged in the research or enrolled in the educational activity. Any other type of reproduction or distribution of test content is not authorized without written permission from the author and publisher.

Figure B2. Courtesy Letter to Racial Identity Theorist Dr. Beverly Vandiver



Kim R. Haney-Brown, Doctoral Candidate

[redacted]

September 12, 2016

Beverly Vandiver, Ph.D.

[redacted]

SUBJECT: Use of Cross Racial Identity Scale in Dissertation Study

Dear Dr. Vandiver,

I am a doctoral candidate, studying Organizational Psychology at Walden University. I am conducting dissertation research regarding the relationship between ethnic identity and leadership style. The study may have important implications for understanding the dynamics of how different leadership styles are expressed across diverse cultures in the organizational setting. My research study will specifically focus on the leadership style of African Americans in the organizational setting.

This is a courtesy informational letter regarding my use of the Cross Racial Identity Scale as part of my dissertation study instrumentation and data collection efforts. The nigrescence theory and ethnic identity literature are explored in my dissertation study as well. I am acknowledging information from PsycTest that use of the Cross Racial Identity Scale is permitted "for non-commercial research and educational purposes without seeking written permission." I am familiar with your highly regarded work in the area of Black identity and would be happy to share the findings of my study at the conclusion of my dissertation research if you are interested. The fieldwork for this study will occur during the fall 2016 timeframe and it is anticipated that the study will conclude during the spring 2017.

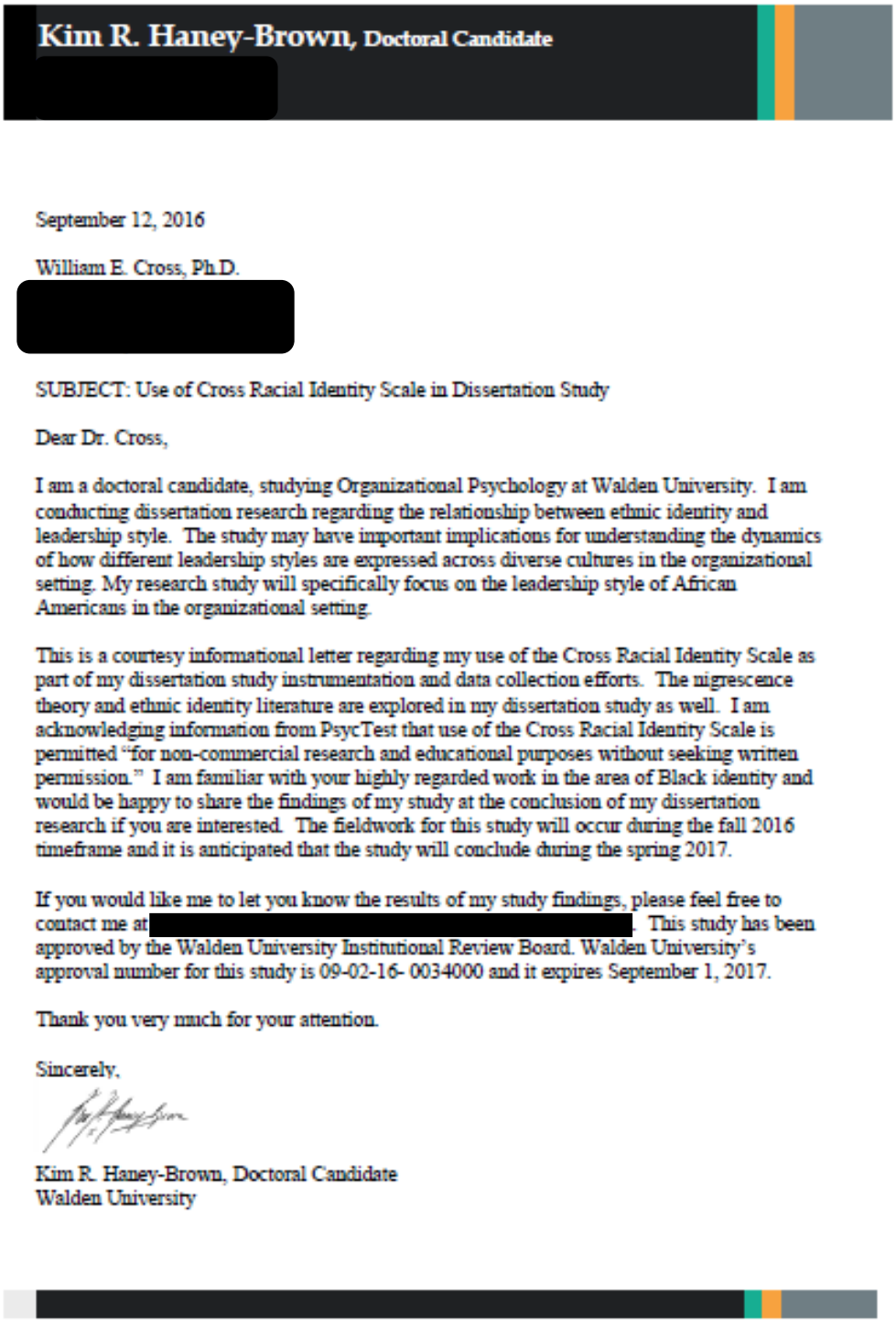
If you would like me to let you know the results of my study findings, please feel free to contact me at [redacted]. This study has been approved by the Walden University Institutional Review Board. Walden University's approval number for this study is 09-02-16- 0034000 and it expires September 1, 2017.

Thank you very much for your attention.

Sincerely,

Kim R. Haney-Brown, Doctoral Candidate
Walden University

Figure B2. Courtesy Letter to Nigrescence Theorist Dr. William Cross



Kim R. Haney-Brown, Doctoral Candidate

[redacted]

September 12, 2016

William E. Cross, Ph.D.

[redacted]

SUBJECT: Use of Cross Racial Identity Scale in Dissertation Study

Dear Dr. Cross,

I am a doctoral candidate, studying Organizational Psychology at Walden University. I am conducting dissertation research regarding the relationship between ethnic identity and leadership style. The study may have important implications for understanding the dynamics of how different leadership styles are expressed across diverse cultures in the organizational setting. My research study will specifically focus on the leadership style of African Americans in the organizational setting.

This is a courtesy informational letter regarding my use of the Cross Racial Identity Scale as part of my dissertation study instrumentation and data collection efforts. The nigrescence theory and ethnic identity literature are explored in my dissertation study as well. I am acknowledging information from PsycTest that use of the Cross Racial Identity Scale is permitted "for non-commercial research and educational purposes without seeking written permission." I am familiar with your highly regarded work in the area of Black identity and would be happy to share the findings of my study at the conclusion of my dissertation research if you are interested. The fieldwork for this study will occur during the fall 2016 timeframe and it is anticipated that the study will conclude during the spring 2017.

If you would like me to let you know the results of my study findings, please feel free to contact me at [redacted]. This study has been approved by the Walden University Institutional Review Board. Walden University's approval number for this study is 09-02-16- 0034000 and it expires September 1, 2017.

Thank you very much for your attention.

Sincerely,

Kim R. Haney-Brown, Doctoral Candidate
Walden University

Appendix C: Demographic Questions on Survey

DEMOGRAPHIC:

1. What is your ethnicity?
   - ○ African American or Black
   - ○ White, Caucasian, or European
   - ○ Hispanic or Latino
   - ○ Native American, American Indian, or American Indian
   - ○ Asian American or Asian
   - ○ Other (please specify): _____

2. What is your gender?
   - ○ Female
   - ○ Male
   - ○ Other (please specify): _____

3. What is your age? _____

4. What is the highest level of education you have completed?
   - ○ High school diploma or equivalent (e.g., GED)
   - ○ Some college but no degree
   - ○ Associate degree
   - ○ Bachelor's degree
   - ○ Master's degree
   - ○ Doctorate degree
   - ○ Post Doctorate

EMPLOYMENT:

5. Reflecting on your overall career, please indicate years of experience as a leader?
   - ○ Less than 1 year
   - ○ 1-5 years
   - ○ 6-10 years
   - ○ More than 11 years

6. What industry do you work?
   - ○ Education – College, University, Primary/Secondary (K-12), Other
   - ○ Government
   - ○ Not for Profit
   - ○ Private Industry
   - ○ Other (please specify): _____

EXPERIENCES

7. Did you experience the Civil Rights Movement in the 1960s, or take part in any aspect of integration during the 1960s, 1970s, or 1980s (such as, school integration, workplace integration, affirmative action, integration of public facilities/communities i.e., restaurant, hotel, other)?

   ○Yes
   ○No
   ○ Other (briefly explain): _____

Appendix D: Permission to Recruit Participants from Targeted Organizations

SAMPLE PERMISSION REQUEST CUSTOMIZED
FOR EACH TARGETED ORGANIZATION

Date: _____

Addressee: _____

Subject: Request to Participate in Dissertation Research Study

Dear _____,

I am a doctoral candidate, studying Organizational Psychology at Walden University. I am conducting dissertation research regarding the relationship between ethnic identity and leadership style. The study may have important implications for understanding the dynamics of how different leadership styles are expressed across diverse cultures in the organizational setting. My research study will specifically focus on the leadership style of African Americans in the organizational setting. A primary consideration involves an exploration of leadership styles following the Civil Rights Movement and integration that facilitated the entry of multi-ethnic groups into the workforce following the Civil Rights Act of 1964. This research has been approved by the Walden University Institutional Review Board (IRB) under study # 09-02-16-0034000.

I am requesting your help with this important research study entitled: *"The Relationship between Ethnic Identity and Leadership Style."* I would like to invite you and leaders in the _____ at _____ to participate in the study by completing a 20-minute online survey. The purpose of this letter is to request permission to release the online survey to the respective leaders in your organization. The survey includes questions related to African American ethnic group experiences and leadership styles in the workplace. The aggregated survey responses will be used to assess the relationship between ethnic identity and leadership styles. The targeted survey participants for this survey are African Americans in leadership or executive positions. The survey is currently open until _____ and can be accessed at the following website: https://www.surveymonkey.com/r/Ethnic_Identity_and_Leadership.

Voluntary Nature of Study

Taking part in this study is voluntary. Participants are free to accept, turn down the invitation, or withdraw at any time. The study publication results will not contain any personally identifiable information. The participant's identification will be completely confidential; the researcher will aggregate all of the data collected for this study. Communication solicitation will not be linked to your organization. The sponsor of this research is independent of your university and participants will be informed of such. Being in this study will not pose any risk of safety or wellbeing.

Obtaining Permission

Please let me know if you agree to permit me to invite the organization's leaders to participate in this important research study. Your approval can be acknowledged by completing and returning the attached Letter of Cooperation in the enclosed envelope by _____. If you have internal procedures that require the completion of a different process or approval documents, please send that documentation instead. Upon receipt, I will contact you to schedule a meeting to work a mutually agreeable way to release the online survey that meets with your approval and Walden University's IRB.

Procedures to Release the Study Survey

If you agree to permit this request, you are asked to select either of the following options for inviting leaders to complete the survey:

- I can release the survey directly to leaders via email addresses provided to the researcher (Kim Haney-Brown) by a designee of your organization; or
- I can provide the study survey invitation language to a designee in your organization to email, post, or provide the information directly to the leaders. All release information would include copyright verbiage provided by the researcher, indicating this is an independent research study.

The researcher will be responsible for administering the online survey based upon your selected approach as provided in either of the two aforementioned options.

Privacy

Reports resulting from this study will not share the identities of individual participants. Details that might identify participants, such as the location of the study, also will not be shared. The researcher will not use personal information for any purpose outside of this research project. Data will be kept secure by the researcher, password protected, encrypted, and locked in a secure area. Data will be kept for a period of at least five (5) years, as required by Walden University.

Thank you in advance for your consideration. I look forward to hearing from you at your earliest convenience or by _____. If you require additional information or decision-making time, please feel free to contact me at _____ or via email at kim.haney@waldenu.edu. If you would like to talk privately about the participants' rights in this study, you may call the Research Participant Advocate at my university at the following number: (612) 312-1210. Walden University's approval for this study is #09-02-16-0034000, and it expires on September 1, 2017.

Sincerely,

Kim R. Haney-Brown, Doctoral Candidate
Attachment: Letter of Cooperation

ATTACHMENT TO PERMISSION LETTER
SENT TO POTENTIAL RESEARCH PARTNER

LETTER OF COOPERATION

Researcher: *Kim Haney-Brown*

Dissertation Title*:* *"The Relationship between Ethnic Identity and Leadership Style"*
Walden University research study approval #09-02-16-0034000

Permission Sought from: _____

PERMISSION TO RELEASE THE RESEARCH STUDY SURVEY:
_____ permits Kim Haney-Brown (the Researcher) to invite its leaders/executives to complete an online survey as part of a formal research study that explores: *"The Relationship between Ethnic Identity and Leadership Style."* Individuals electing to complete the online survey will be informed that participation is voluntary and at the individual's own discretion. Moreover, the data collected for this research will be confidential and aggregated into the overall study results.

INVITATION TO COMPLETE THE RESEARCH STUDY SURVEY:
The organization's leaders will be notified about the opportunity to participate in the research survey through one of the following options:

Place a check mark (√) near the selected option:

- ☐ **Option 1**: _____ will provide its leaders with the Researcher's survey information and website link through internal communication. No email addresses or names of leaders will be provided to the Researcher.
- ☐ **Option 2**: _____ will provide the Researcher with the email addresses of its leaders, so the Researcher can release the study and survey information directly to the participants.

AUTHORIZED PERMISSION:

Authorizing Official: _____

Contact Information: _____

_____

Phone: _____

Email: _____

Appendix E: Invitation to Participate in Study and Voluntary Consent

The Relationship between Ethnic Identity and Leadership Style

Your Participation in this Research Study is Important!

Dear Participant,

I invite you to participate in a research study entitled, "The Relationship between Ethnic Identity and Leadership Style." My name is Kim Haney-Brown, and I am a doctoral candidate at Walden University. I am conducting a dissertation research study that may have important implications for understanding the dynamics of how different leadership styles are expressed across diverse cultures in the organizational setting.

A primary consideration involves an exploration of leadership styles following the Civil Rights Movement and integration that facilitated the entry of multi-ethnic groups into the workforce following the Civil Rights Act of 1964. The information gathered from this study will be used as part of the written findings in my dissertation research.

Your participation in this research project is completely voluntary. The target participant population for this study is African American leaders in the organizational setting. As an African American leader, your input through the completion of a survey would be greatly appreciated.

The survey takes approximately 20 minutes to complete and includes questions related to ethnic group experiences and leadership. Your responses will be kept confidential, and no personally identifiable data will be published in the dissertation. The researcher will aggregate all of the data collected for this study. There is no compensation for completing this survey and no known risk.

If you choose to participate in this study, please answer the "CONSENT" question below to go to the survey. Your completed survey indicates your consent to participate in this research. You are encouraged to print a copy of this page for your records.

Please accept my appreciation for taking a few minutes to help with this research. If you want to discuss your rights as a participant, you can call the Research Participant Advocate at Walden University at (612) 312-1210. This study has been approved by the Walden University Institutional Review Board (IRB). Walden University's approval number for this study is 09-02-16-0034000, and it expires on September 1, 2017.

Thank you!

Researcher: Kim Haney-Brown, Doctoral Candidate
Walden University

1

PLESE COMPLETE THE CONSENT BELOW TO ACCESS THE SURVEY:

*** 1. CONSENT: Do you consent to being a part of this study by completing the survey? You must click "Yes" in order to take the survey.**

○ **YES**