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The Link Between Culture and Minority Leadership: Implicit Followership Theory and
the Social Identity Model of Organizational Followership

A Dissertation submitted in partial satisfaction
of the requirements for the degree of

Doctor of Philosophy

in

Psychology

by

Lilian Jeeyae Shin

September 2019

Dissertation Committee:
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The Dissertation of Lilian Jeeyae Shin is approved:

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University of California, Riverside

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Throughout my PhD program, I have always sought to study the topics that I have had a natural curiosity for through my life experiences. In this acknowledgements section, I will recognize the people who have impacted not only my dissertation, but my life, which has always been the inspiration behind my work.

I seldom talk about my faith in the workplace, but first and foremost, my Creator, my Savior, and my Life's great love is Jesus Christ. The ultimate direction and purpose of my research is to love others as well as Christ has perfectly modeled for us.

As far as people go, I first credit my grandparents and other ancestors in Korea who have provided the foundation for my studies on collectivist cultures. In ways that I may never fully be able to consciously grasp, my mindset and pride in my Confucian-based culture has been indubitably shaped by their traditions and values.

However, my parents, Dong Moon Shin and Hyung Ju Choi Shin, have been my greatest human inspirations and most unwavering sources of support for my doctoral studies. As a child, they passed on to me the Korean values they were raised with, they showed by example what it meant to have a natural curiosity about life as scientists themselves, and they made countless financial, physical, emotional, and cultural sacrifices (with grace and love) so that I could have the best life possible. I have looked at the photo on my desk of their English class in Korea that they took more than 40 years ago in preparation for immigrating to the U.S. often, and I only hope my career will be able to do justice to continuing their legacy of academic excellence throughout the rest of my life.

ABSTRACT OF THE DISSERTATION

The Link Between Culture and Minority Leadership: Implicit Followership Theory and
the Social Identity Model of Organizational Followership

by

Lilian Jeeyae Shin

Doctor of Philosophy, Graduate Program in Psychology
University of California, Riverside, September 2019
Dr. Thomas Sy, Chairperson

The current study explores the potential psychological explanations for the
underrepresentation of Asian Americans (AAs) in management positions. Making AAs
aware of their collectivist identities was expected to be related to lower leadership
aspirations and intrapersonal leadership perceptions as compared to a no prime control
group. Moreover, making AA leaders aware of their collectivist backgrounds was
expected to be related to evaluating their followers positively according to Implicit
Followership Theory. A new Social Identity Model of Organizational Followership
(SIMOF) is proposed in this paper, in which AA individuals' positive implicit
followership theories are expected to be related to higher leadership aspirations and
intrapersonal leadership perceptions. Two hundred ninety-nine AA undergraduates were
primed with their collectivist vs. individualist cultural backgrounds and told that they
would be developing a business plan with the colleagues in the room (other AAs or
European Americans) based on their answers to leadership aspiration questions,
intrapersonal leadership perception questions, and indirect measures of implicit

followership theories. No actual business plan was created. Participants primed with their collectivist identity were more likely to have lower leadership aspirations and be more self-conscious about being a good leader than those primed with their individualist identity. Moreover, participants primed with their collectivist identities were more likely to view European American followers as worse citizens and as less industrious than AA followers. Finally, although the SIMOF was largely unsupported in this study, a relationship was found between viewing followers as enthusiastic and both leadership perception and leadership aspiration.

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From its earliest days, the United States has been a nation of immigrants, starting

with its original inhabitants who crossed the land bridge connecting Asia and North

America tens of thousands of years ago ("U.S. Immigration Before 1965," 2009). The

first European immigrants came to flee religious persecution and in search of religious

freedom ("U.S. Immigration Before 1965," 2009), founding the United States of America

as we know it today on the principle that "all men are created equal," that "they are

endowed by their Creator with certain unalienable Rights," and that among these rights

are "Life, Liberty, and the Pursuit of Happiness" (Declaration of Independence; U.S.,

1776).

The vast majority of U.S. immigrants throughout its history, however, has come

seeking not religious freedom but greater economic opportunity. Due to racism and

competition, however, such groups have not always experienced the equal treatment

conceived by the Founding Fathers. In the mid 1800's, a famine in Ireland brought

millions of Irish, Germans came and bought farmland, and approximately 25,000 Chinese

migrated during the California Gold Rush (Harvard University Library Open Collections

Program, 2018). The Chinese, who were willing to work for less, were blamed for a

decline in wages, and subsequently, they were the target of the Chinese Exclusion Act of

1882, one of the first U.S. laws restricting immigration (Harvard University Library Open

Collections Program, 2018). After World War I, the Immigration Act of 1924 established

quotas based on nationality that favored immigrants from Western Europe, while the

1

"Oriental Exclusion Act" (1924) prohibited immigrants from Asia (Harvard University Library Open Collections Program, 2018).

As a nation, the United States has come a long way to carry out these principles of equality, from the emancipation of African American slaves in 1863 to giving women the right to vote in 1920. Additionally, Congress passed the Immigration and Nationality Act in 1965, which did away with quotas and allowed Americans to sponsor relatives from their countries of origin, shifting immigration patterns again towards Asians and Latin Americans (Harvard University Library Open Collections Program, 2018). One area of inequality still present today in 2019, however, includes the representation of minorities, including Asian Americans (AAs), in leadership and management positions in American corporations.

"The Bamboo Ceiling": Asian American Leadership Statistics

The "Model Minority" myth is a well-known portrayal of AAs as exemplar immigrants who are highly educated and successful individuals. Many Americans believe that AAs enter the corporate workforce, thrive under pressure, and excel in their careers (Cheng & Thatchenkery, 1997). As the ethnic minority with the largest percentage of college graduates, many AAs do enter the professional workforce, but most of them seem to stall in their careers and never make it to senior executive leadership positions (Tang, Fouad, & Smith, 1999). Jane Hyun described this phenomenon by popularizing the term, the "bamboo ceiling," and she details the reasons for these challenges that AAs face in her book, *Breaking the Bamboo Ceiling: Career Strategies for Asians* (Hyun, 2005).

Statistics of leadership by members of diverse cultural and ethnic backgrounds show that White men have historically and still presently dominate as CEOs of U.S. organizations. For instance, in 2005, only eight (i.e., 1.6%) CEOs of Fortune 500 companies were AA, and only four of them were from East Asian (e.g., Chinese, Japanese, Korean) backgrounds. In 2011 and 2012, the number of AA leaders peaked to 14, but by 2015, there were only 11 (i.e., 2.2%) and only three of them were from East Asian countries. Moreover, none of the eight who were CEOs in 2005 were still serving as leaders in 2015 (Zweigenhaft, 2016).

These statistics are striking when one considers that the AA population grew faster than any other major race group in the United States between 2000 and 2010: The percent of AAs in the total U.S. population was 3.6% in 2000 and 4.8% in 2010, a 43.3% increase (U.S. Census Bureau, 2011). AAs also had the second-largest numerical change (4.4 million) out of any of the race groups, growing from 10.2 million in 2000 to 14.7 million in 2010 (U.S. Census Bureau, 2011). To put the underrepresentation of AA leaders in context, based on the AA population numbers, one would have expected 18 AA CEOs in 2005 and 24 in 2010 (rather than 8 and 11, respectively).

The current study explores potential explanations for this underrepresentation of AAs in management positions. The hope is that by more clearly identifying the underlying reasons for the underrepresentation, that companies and leaders can recognize and address these factors in the future.

One major reason for the underrepresentation of AAs in leadership positions may be differences in their implicit schemas about leadership as compared to those of

European Americans (EAs). Social cognitive theories of leadership maintain that leader

behaviors are a function of their implicit knowledge structures (Lord, Day, Zaccaro,

Avolio, & Eagly, 2017). The basic framework is that AAs are underrepresented in

leadership because of the implicit knowledge structures related to: 1) collectivist vs.

individualist cultural values that are alternately or predominately activated in AAs, which

interact with the ethnic background of their followers and 2) the resulting AA Leaders'

Implicit Followership Theories (IFTs). 3) These IFTs then operate under the Social

Identity Model of Followership (SIMOF), a theory developed in this dissertation, to

influence their leadership aspirations and intrapersonal leadership perceptions. One of the

major contributions of the current research is the development of the SIMOF that will be

explicated later in this paper. See Figure 1 for a conceptual diagram of how leaders'

cultural background, followers' cultural background, IFTs, and SIMOF are related.

Collectivistic Orientation

Culture shapes many aspects of the implicit knowledge structures mentioned

above, including one's self-views, attitudes, values, and norms (Sy et al., 2010). One of

the oldest and leading theories accounting for fundamental differences between Western

and Eastern cultures are the theories of individualistic versus collectivistic orientations of

the members of these cultures (Hofstede, 1980; Triandis, 1994). Collectivists are

conceptualized as more group-oriented and as emphasizing stronger conformity to group

norms as compared to individualists, whereas individualists are conceptualized as

emphasizing personal accomplishments and celebrating creativity and individual

differences more in comparison to collectivists. More specifically, Hofstede (1980),

Triandis (1994), and other cultural psychologists report that collectivism, hierarchical (high) power distance, Confucian dynamism, and group-based reward represent the four core cultural values that influence the perception and practice of leadership in Asians (and AAs, depending on their acculturation level to mainstream American society).

Yammarino and Jung (1998) have provided a theoretical framework for conceptions of leadership among AAs (collectivists) and EAs (individualists). They argue that Asian leadership is a group phenomenon and the employer-employee relationship has a moral component, similar to a parent-child relationship in which there are mutual obligations (Pellegrini, Scandura, & Jayaraman, 2010), and AAs may expect organizations (rather than the individual) to determine one's career path (Sy, Tram-Quon, & Leung, 2017). High power distance accepts status differences among people, and thus, a power hierarchy and authoritarian leadership are expected. Confucian dynamism is characterized by four key principles: basic relationships (e.g., ruler/subject, father/son, husband/wife), family as the basic social unit of society, respect for others, and conscientiousness, which are linked to group-oriented leadership. Asian cultures also tend to emphasize group performance as a basis for rewards, leading to an equal distribution of rewards among group members (Yammarino & Jung, 1998).

In contrast, American (individualistic) leadership is based on exchange and transactions that benefit individual parties. Due to its valuing of lower power distance or equality between people, it is also participative. Finally, in individualistic leadership, there is a tolerance for unequal distribution of rewards because individualists may believe

that rewards should be commensurate with individual contributions (Yammarino & Jung, 1998).

Operating with a collectivistic orientation may impact AAs negatively in mainstream American workplace settings where individualistic values may predominate. Consistent with Confucian philosophy, collectivistic norms of humility and modesty are inconsistent with self-aggrandizement or touting one's accomplishments, which are often required to climb the executive ladder in Western cultures such as the United States (Cheng & Thatchenkery, 1997). AAs may be seen as lacking creativity because of collectivistic values of conforming to group norms rather than touting individual differences, childlike and conforming instead of participative due to high power distance norms, and reluctant to speak up to obtain greater rewards compared to other co-workers in groups. Furthermore, for AAs, awareness of the rules for advancement and networking, may feel like "cheating" as compared to hard work (Sy et al., 2017). Finally, for first-generation AAs, communication obstacles, social anxiety, and saving face may be other reasons for their under-representation in management positions (Sy et al., 2017). Indeed, studies have shown that even AAs themselves perceive AA managers with a more antisocial stereotype than their EA counterparts (Burris, Ayman, Che, & Min, 2013).

Priming and Frame Switching

AAs, however, may not subscribe entirely to Asian cultures alone; they may identify with the mainstream American culture as well as their ethnic cultures and may switch back and forth, depending on their acculturation statuses and extents of cultural

identity integration. Prior studies have shown that bicultural individuals switch frames when primed to each cultural identity (dynamic constructivist approach; Hong, Morris, Chiu, & Benet-Martinez, 2000). Frame switching involves attention to and operations based upon the cultural identities, values, and meanings associated with the activated cultural framework. In other words, with frame switching, the individual shifts between interpretive frames rooted in different cultures in response to cues in the social environment (Hong et al., 2000). In the context of an experiment, these cues are known as "primes," and they can range from words representative of the culture (e.g., liberty for the United States) to images related to a construct (e.g., an American flag).

For example, a series of studies presented Westernized Chinese students in Hong Kong a picture of a school of fish with one fish slightly ahead of the others. When participants were primed to their collectivist, Chinese identity (by showing a picture of a Chinese dragon), they attributed the fish's position in front of the group to external factors (e.g., because the one fish is being chased by the other fish) rather than internal dispositions (e.g., because the one fish is leading the other fish); priming these students to their individualist, Western identity (by showing a picture of an American flag), had the exact opposite effect (Hong et al., 2000). The authors proposed that the construction of meaning from a stimulus (the attributional weight of personal dispositions vs. social context) depends on the extent to which implicit theories of cultural knowledge that guide the construct (e.g., collectivist vs. individualist cultural meaning systems) are highly accessible.

A study on leader position perception demonstrates the power of priming to activate cultural values that are not necessarily chronic in leaders' mindsets (Menon, Sim, Fu, Chiu, & Hong, 2010). An initial study on leader position perception asked Asian and American participants to look at fish diagrams with a single fish in both the front and back of a group of fish and then to circle the fish that was more likely to be guiding the other fish. Asians chose the back fish as the leader, whereas Americans chose the front fish as the leader (Menon et al., 2010). The same results were found when participants were asked to freehand draw leaders and followers within a group--Asians were more likely than Americans to draw leaders as facing away from the group and leading a greater proportion of followers (Menon et al., 2010). These differing perceptions of leader position were proposed to stem from different implicit theories of leader action—group-focused action (i.e., someone who watches over the group and defends it from threats) for Asian cultures and individual assertion (i.e., someone who is assertive and scouts out opportunities) for American cultures.

Feeling threatened has been found to be associated with a vigilant, protection-oriented state that is chronic within Asian contexts, whereas seeking opportunity, present when environmental conditions are rich in reward, have been found to be associated with more assertive leadership styles, typical of Americans (Keltner, Gruenfeld, & Anderson, 2003). In a study on priming leader position perception, American managers were primed with threat- vs. opportunity-mindsets and were asked to look at a cartoon that depicted a human team and to circle the figure who was more likely to be in charge of the team (Menon et al., 2010). As compared to threat-primed participants, opportunity-primed

participants were more likely to select leaders in the front and middle than leaders in the back. Thus, even within a Western sample, activating threatening conditions via priming led to more protective, vigilant leadership styles chronic within Asian contexts. Indeed, this study adds to the body of knowledge demonstrating that priming affects leadership perceptions.

Consequently, when studying leadership motivation in ethnic minorities such as AAs, who may identify with both collectivist as well as individualist cultures, it may be important to mimic frame switching as it occurs naturally in their actual workforce contexts in order to gain access to both of their cultural identities. Thus, the current study activated AAs' collectivist and individualist implicit theories of cultural knowledge and leadership via a priming writing prompt that asked them to describe aspects of these cultural backgrounds. Writing about their family ethnic background should have activated participants' schemas associated with collectivist, Asian culture, whereas writing about the mainstream American culture should have activated participants' schemas associated with individualist, Western culture.

Leadership Aspiration and Intrapersonal Leadership Perceptions

This section discusses the ways in which leadership outcomes were measured in this study. Leadership aspiration was operationalized simply as one's self-selection as leader (e.g., using a rank-order item). Intrapersonal leadership perceptions reflect impressions of oneself as a leader, for example, the extent to which one believes one would enjoy being a leader, and they have been found to be influenced by race (Festekjian, Tram, Murray, Sy, & Huynh, 2014). Research has found that AAs have

lower intrapersonal leadership perceptions and aspirations than EAs (Festekjian et al., 2014). Furthermore, prior research has found that the relationship between race and leadership aspiration is mediated by intrapersonal leadership perceptions (Festekjian et al., 2014).

As mentioned above, it was expected that AAs primed to their Asian identities would access their collectivist orientations to the group. As collectivist culture encourages restraint in taking assertive action so as not to disrupt social harmony and conform to the norms of being modest (Cheng & Thatchenkery, 1997), it was expected that such restraint would be related to AAs' lower intrapersonal perceptions of themselves as leaders and lower aspirations to lead. On the other hand, AAs primed to their American identities may have accessed their individualist orientations. As individualist culture encourages the promotion of personal self-esteem and touting of individualized contributions (Yammarino & Jung, 1998), it was expected that this assertion would be related to AAs' higher intrapersonal perceptions of themselves as leaders and higher aspirations to lead.

Hypothesis 1a: Priming AAs' collectivist identities is expected to be related to lower leadership aspirations and intrapersonal leadership perceptions as compared to a no prime control group.

Hypothesis 1b: Priming AAs' individualist identities is expected to be related to higher leadership aspirations and intrapersonal leadership perceptions as compared to a no prime control group.

Although AAs may be reluctant to lead in mainstream American society, there is evidence that many AAs take leadership positions within their ethnic enclaves, such as ethnic business owners (e.g., restaurant), ethnic church leaders, or ethnic community organizations (e.g., language schools; Liu & Geron, 2008). The difference in AA leadership presence in ethnic enclaves might lead us to conclude that not only may cultural values directly influence leadership motivation in AAs, but they may also indirectly influence it through the implicit theories AAs hold about their followers of different or similar races (Whiteley, Sy, & Johnson, 2012). Indeed, although followers have been ignored in much of leadership theory, leaders cannot, by definition, exist without followers (Hollander, 1992). Followership research has maintained that: 1) followers and leaders are roles, not people with inherent characteristics; 2) followers are active, not passive; 3) followers and leaders share a common purpose; and 4) that followers and leaders must be studied in the context of their relationship (Baker, 2007; Barnard, 1987; Follet, 1996; Hansen, 1987; Hollander & Offerman, 1990). For these reasons, followership is an essential part of the study of leadership, especially in Eastern collectivistic cultures that emphasize the group.

Leader's Implicit Followership Theories

Implicit Followership Theories (IFTs) are defined as individuals' personal assumptions about the traits and behaviors that characterize followers (Sy, 2010). Particularly relevant to the research on leadership are *leaders'* implicit followership theories, which are leaders' perceptions of followers (Whiteley, Sy, & Johnson, 2012). Leaders' IFTs have been shown to be linked to a variety of outcomes, including leader-follower relationship quality, leaders' interpretation and understanding of followers' actions, leaders' actions towards followers, followers' job attitudes, and followers' job performance (Epitropaki, Sy, Martin, Tram-Quon, & Topakas, 2013; Whiteley, Sy & Johnson, 2012).

The taxonomic follower prototype is composed of 6 dimensions: Industry, Enthusiasm, Good Citizen, Conformity, Insubordination, and Incompetence (Sy, 2010). Moreover, there appears to be second-order factors of a Followership Prototype (comprised by Industry, Enthusiasm, and Good Citizen) and a Followership Antiprototype (comprised by Conformity, Insubordination, and Incompetence). Leaders' Followership Prototype was found to be positively related to all leader outcomes in that study (e.g., liking for followers and relationship quality with followers), whereas Leaders' Followership Antiprototype was found to be negatively related to leaders' relationship quality with followers (but not with leaders' liking for followers) (Sy, 2010). Furthermore, to the extent that leaders hold positive IFTs, they hold higher expectations of followers' performance, which is linked with increased liking and relationship quality

with followers and subsequent increased performance from followers (Whiteley, Sy & Johnson, 2012).

Prior research has found that AAs see the typical follower as more Industrious, more Enthusiastic, better Citizens, and more Competent (i.e., more positively) than do EAs (Horton & Leung, 2018). However, when AAs are asked to describe themselves as followers, they describe themselves as less Industrious, worse Citizens, and more Conforming (i.e., more negatively) than do EAs (Horton & Leung, 2018). They also see the ideal follower as a better Citizen and more Conforming (both more positively and negatively) than do EAs (Horton & Leung, 2018). In short, these results indicate conflict between AAs' views of followers as compared to those of EAs, AAs' perception of themselves as followers, and AAs' concepts of the ideal follower.

The present study adds to the prior body of knowledge by investigating how leaders' cultural backgrounds intersect with followers' cultural backgrounds to influence their perceptions of followers (AA leaders may hold different IFTs about AAs and EAs depending on whether their own collectivist vs. individualist identity is activated). Importantly, the present study was also the first to investigate the relationship between AA leaders' positive and negative IFTs and their leadership aspirations and intrapersonal leadership perceptions. (This idea is explicated further in the SIMOF theory later on in this manuscript.) See Figure 1 for a conceptual diagram of how leaders' cultural values, followers' ethnic background, IFTs, and SIMOF are related. Leaders' cultural values and followers' ethnic background are predicted to jointly predict the positive and negative

IFTs leaders hold about their followers, which, in turn, are explained by SIMOF to predict leadership aspirations and intrapersonal leadership perceptions.

In this study, AAs' cultural backgrounds (i.e., collectivist, individualist) were activated via one of three writing prompts, asking them to write about ether their "culture at home," "mainstream American culture," or "the animal kingdom" (control). Participants were then told they would be engaging in a group task in which there would be one leader and two followers, and they were asked to note personal characteristics of group members, including their race. Participants then completed measures that would ostensibly help determine who would be assigned as the position of group leader, but, in reality, were the dependent measures of leadership motivation, or willingness to lead, and intrapersonal leadership perceptions, or one's internal perceptions of oneself as a leader.

Especially when their collectivist identity is activated, I hypothesized that AAs would hold positive ideas about AA followers because their expectations of followers would match the AA followers' characteristics. Specifically, Confucian ideals discussed earlier (see Introduction "Collectivistic Orientation" section and Yammarino & Jung, 1998; Pellegrini, Scandura, & Jayaraman, 2010) about citizenship (helping society in general) and conscientiousness (that hard work is the key to success) were expected to influence their view of AA followers as Good Citizens and Industrious, and collectivist norms about power hierarchies and authoritarian leadership was expected to be related to their view of AAs as low in Insubordination.

Hypothesis 2a: When AA leaders are primed to their collectivist backgrounds and asked to evaluate their IFTs associated with AA followers, they will evaluate their followers positively (better Citizens, more Industrious, less Insubordinate).

When their collectivist identity is activated, and AAs are asked to evaluate EA followers, I expected, however, that they would hold negative ideas about them because their expectations of followers would not match the EA followers' characteristics. Collectivist ideals about citizenship (helping society in general) were expected to clash with individualist acceptance of self-aggrandizement (helping oneself) and a subsequent view of EA followers as worse Citizens, and Confucian ideals about conscientiousness (that hard work is the key to success) were expected to clash with individualist norms of exchange or transaction-based relationship, resulting in a view of EA followers as less Industrious. Moreover, the high power distance valued in collectivist cultures (employee submission to authority figures) was expected to clash with the low power distance (equality between superiors and employees) valued in individualist cultures and result in a view of EA followers as Insubordinate.

Hypothesis 2b: When AA leaders are primed to their collectivist backgrounds and asked to evaluate their IFTs associated with EA followers, they will evaluate their followers negatively (worse Citizens, less Industrious, more Insubordinate).

When their individualist identity is activated, I hypothesized that AAs may view AA followers negatively because their expectations of followers would not match the AA followers' characteristics. Specifically, individualist ideas about self-aggrandizement or touting one's accomplishments was expected to influence the leader viewing AA followers as overly Conforming, and individualist culture's valuing of high arousal emotions (Tsai, Knutson, & Fung, 2006) may clash with AA followers' Taoist philosophy-supported emotional balance, and subsequently result in a view of AA followers as less Enthusiastic.

Hypothesis 2c: When AA leaders are primed to their individualist backgrounds and asked to evaluate their IFTs associated with AA followers, they will evaluate their followers negatively (more Conforming, less Enthusiastic).

When their individualist identity is activated, I expected AAs to view EA followers positively, on the other hand, because their expectations of followers would match the EA followers' characteristics. Specifically, the values of celebrating creativity, individual differences, and self-aggrandizement or touting one's accomplishments were expected to influence the AA leaders' view of their EAs as less Conforming, and the individualist valuing of high arousal emotions (Tsai et al., 2006) was expected to be linked to viewing EAs as more Enthusiastic.

Hypothesis 2d: When AAs are primed to individualist backgrounds and asked to evaluate their IFTs associated with EA followers, they will evaluate their followers positively (less Conforming, more Enthusiastic).

In summary, I predicted that AA leaders' own ethnic identities may interact with the ethnic/racial background of their followers to explain their IFTs. Why, though, do these IFTs matter? That is, what impact might IFTs have upon AAs' leadership aspiration and intrapersonal leadership perceptions? As discussed earlier, without followers, a leader cannot exist, and, accordingly, the Social Identity Model of Organizational Leadership (SIMOL) addresses the position of the leader within the context of a social group. These social/group factors may be particularly important to examine in leaders who hold collectivistic values, such as AAs. As such, the following SIMOL theory proposes that how leaders view their followers impacts how motivated followers are to follow their leaders. The SIMOL theory was chosen as a basis for the SIMOF theory proposed in this dissertation as it addresses the interaction between a leaders' (ethnic) identity and followers' race, and its impact upon one's leadership aspiration and intrapersonal perceptions as a leader.

Social Identity Model of Organizational Leadership

The Social Identity Model of Organizational Leadership (SIMOL) is a special case of the implicit leadership theory. SIMOL emphasizes that leaders not only lead groups of people but are also themselves *members* of the groups they lead. SIMOL

proposes that characteristics of the leader as a group member (i.e., group prototypicality) and the leader's ability to speak to followers as group members (i.e., group-oriented behaviors) play a key role in leadership perceptions, evaluations, and effectiveness (van Knippenberg & Hogg, 2003). Moreover, the more strongly group members identify with their group, the more leaders' group prototypicality and group-oriented behaviors influence leadership perceptions, evaluations, and effectiveness (van Knippenberg & Hogg, 2003). The four processes that contribute to prototypical group members emerging as leaders and their effectiveness include influence over the group (sense-maker), consensual social attraction (liking or popularity as a group member), attribution (standing out), and trust (in decision making on behalf of the group). Examples of group-oriented attitudes and behaviors leaders might show include commitment to the group or sacrificing personal interests on behalf of the group (Hogg, van Knippenberg, & Rast, 2012; van Knippenberg & Hogg, 2003).

The SIMOL theory was specifically chosen as a framework for this dissertation due to its conception that when social identity is salient and members identify with their groups, leaders with ingroup origins are more strongly endorsed (van Knippenberg & Hogg, 2003). Because this project focused on the relationship between cultural priming (to make social identity salient) and follower race (that leaders would or would not identify with), it was appropriate to choose this theory. Similarly, the Social Identity Model of Organizational Followership (SIMOF) theory, proposed in this dissertation, states that one's positive or negative IFTs about followers are related to one's belief about how prototypical their followers are of themselves (by considering both cultural

priming and follower race). The more prototypical one's followers are of the AAs, the more they will be likely to want to lead.

Social Identity Model of Organizational Followership

The current study extends tenets of SIMOL (van Knippenberg & Hogg, 2003) by proposing and testing the Social Identity Model of Organizational Followership (SIMOF). While SIMOL emphasizes that *followers* identify leaders to the degree that *leaders* are prototypical of themselves and group-oriented, I extend this model with SIMOF by proposing that the *leaders themselves* aspire to be leaders to the degree that they perceive their *followers* (i.e., group members) as prototypical of themselves. That is—individuals who define themselves by a certain group (in this case, collectivist vs. individualist cultures) and view their followers as ideal representations of that group will aspire to be leaders of the group. I propose that in SIMOF, when AAs' social identity (e.g., cultural background) is made salient via priming in bicultural individuals and this identity aligns with their followers' race and culture, AAs will have more positive views (IFTs) of their followers, which will consequently result in higher aspirations to lead and stronger intrapersonal views of themselves as leaders. This match between the AAs' culture that is made salient for the them and the culture that may be assumed of followers of certain races (i.e., AA vs. EA) is the basis for the SIMOF model that proposes that AAs will aspire to be leaders when followers are viewed as prototypical of themselves.

SIMOF is supported by the Leadership Identity Construction process proposed by DeRue and Ashford (2010), in which leadership identities are socially constructed when "claims" and "grants" of leader and follower identities are endorsed with reciprocal

"grants" and "claims." In the Leadership Identity Construction process, "claiming" refers to the actions people take to assert their identity as either a leader or follower, whereas "granting" refers to the actions that a person takes to bestow a leader or follower identity onto another person (DeRue & Ashford, 2010). Such claims and grants comprise what is termed "identity work," which refers to people being engaged in forming, repairing, maintaining, strengthening, or revising their identities. Thus, in SIMOF, the identity work that individuals engage in consists of claiming leadership status to the degree that they view their followers as prototypical of the group (e.g., EA vs. AA race) with which they identify (their primed individualist vs. collectivist culture), as well as granting group members followership status to the degree that they are prototypical of themselves (leaders) and the group with which they identify.

For the current study, I predicted that more positive IFTs of followers (AA: Better Citizens, more Industrious, less Insubordinate; EA: less Conforming, more Enthusiastic), for reasons delineated above in Hypothesis 2, would be associated with higher leadership aspirations and intrapersonal leadership perceptions. More negative IFTs of followers (EA: Worse Citizens, less Industrious, more Insubordinate; AA: more Conforming, less Enthusiastic) would be associated with lower leadership aspirations and intrapersonal leadership perceptions.

Hypothesis 3a: AA individuals' positive IFTs will lead to higher leadership aspirations and intrapersonal leadership perceptions.

Hypothesis 3b: AA individuals' negative IFTs will lead to lower leadership aspirations and intrapersonal leadership perceptions.

Method

Participants

Two hundred-ninety-nine undergraduate student participants were recruited from introductory psychology courses at the University of California, Riverside and were awarded partial course credit in exchange for their participation in the study. The participants were mostly Freshmen and Sophomores: 36% were Freshmen, 42% were Sophomores, 14% were Juniors, and 6% were Seniors, and 2% were in their 5th or more year. Participants ranged from ages 18 to 26 (M_{age} = 19.34, SD = 1.38), with 54.7% female. To participate in the study, participants must have self-identified as AAs (i.e., identify with both Eastern and Western cultures). The participants' modal annual household income was "less than $20,000," ranging between less than $20,000 to over $200,000. (Thirty-six percent preferred to skip the question.) Ninety-nine percent of the participants were single, and 1% were married.

Design

A 3 (collectivist prime vs. individualist prime vs. control) × 2 (AA vs. EA followers) factorial design was used. The first factor that was manipulated was the participants' cultural background that was primed. Participants were either asked to write

about their collectivist, Asian cultural background, their individualist, "mainstream" American background, or the animal kingdom (for the control group).

The second factor that was manipulated was the group composition. In all study time slots, a total of 4 persons were present in the room (including the experimenter, 1 participant, and 2 other "participants" who may either be confederates or other actual participants) to maintain a consistent group size across participants. All experimenters and confederates were female to control for gender effects. In the EA followers condition, due to the relatively small proportion of EAs in this student demographic (and the irrelevance of collecting data from Eas for the purposes of this study's hypotheses), AA participants signed-in and completed the writing prompt and answered surveys along with 2 EA "participants" who were actually confederates of the experiment. The experimenter was also EA in this condition. In the AA followers condition, the experimenter and confederates were instead AA. For the AA followers condition, since there were ample AAs in this student demographic and to be most efficient in running subjects, if one AA participant was signed-up, there was an AA experimenter and two AA confederates of the experiment. If two AA participants were signed-up, there was an AA experimenter and one AA confederate. If three AA participants were signed-up, there was an AA experimenter and no confederates.

Procedure

"Writing Study." Participants who signed-up for the study were told that they were signing up for two different studies ("Writing study" and "Career study") within their hour timeslot in order to mask our cultural priming manipulation and protect it from

suspicion that it was related to the dependent measure leadership surveys they completed. Before the experiment began, research assistants taped letters ("A," "B," and "C") to the backs of the chairs where participants and confederates would sit to complete the online surveys and receive instructions from the experimenter.

Confederates arrived approximately 10 minutes before the actual participant(s) were scheduled to arrive. Upon arrival to the laboratory, the participant(s) were asked to sign-in, received participant identification numbers, and received an assigned letter for the study (e.g., "A," "B," and "C") (Confederates also signed-in to give the illusion that they were participants and were assigned letters).

The experimenter asked participants to begin the "Writing Study." Upon logging into the survey website, participants saw a consent form and complete demographic information such as age and sex. Participants then saw their randomly assigned writing prompt (collectivist prime, individualist prime, control) and were asked to write for 5 minutes.

"Career Study." When participants were finished with the writing prompt, they were asked to raise their hand to indicate to the experimenter that they were ready to move on to the next study, "Career." The experimenter loaded then the next study website onto the participant(s)' computers and participants again saw a consent form and were asked to fill out demographic information to give the illusion that the study was separate from the prior study.

Participants were then asked to indicate to the experimenter that they were ready to proceed by turning their chairs around to face the experimenter (and to create an

environment where participants noticed the ethnic backgrounds of the other confederates and/or participants). The experimenter then read a script indicating that participants would be asked to develop a business plan with their colleagues in the room and that the following surveys would be used to assign the roles of supervisor and employees (See Appendix B1 for the full business group task script). No actual business plan task took place; rather, the surveys that participants answered were the dependent measures of the study.

Participants then completed a short group composition survey that underscored the cultural background of the other participants (and confederates) as well as checked for understanding of the business context of the task. Participants then completed dependent measures of demographics, leadership aspiration, intrapersonal leadership perceptions, intrapersonal followership perceptions, and implicit followership theory measures. Finally, participants completed a suspicion check and a stereotype and minority awareness check and were debriefed.

Materials

Cultural priming manipulation.

Consent and demographic information. Upon logging into the survey website, participants viewed a consent form indicating the study timeline, their rights as a participant, and potential benefits and risks of participating in the study. Participants who indicated their consent to participate were asked to complete demographic information, including their e-mail address (for purposes of compensation), age, sex, ethnicity (by specific Asian ethnicities, e,g., Chinese American), marital status, education level, class

standing, undergraduate major, and annual household income. (See Appendix A1 and A2.)

Cultural priming manipulation. Participants who were assigned to the collectivist priming condition were told we were conducting a study on reflective writing. They were to write for 5 to 8 minutes about the culture they grew up with at home and to discuss, for example, their opinions and emotions regarding family expectations, communication patterns, values, and needs.

Participants who were assigned to the individualist priming condition were asked to write about "mainstream" or "typical" American culture and to discuss, for example, their opinions and emotions regarding societal expectations, recognition in American society, communication patters, values, and needs.

Participants who were assigned to the control condition were asked to write about the animal kingdom and to discuss, for example, the variety and diversity of animals in nature, characteristics of animals, natural environments of animals, functions of animal body parts, and feeding habits of animals. They were asked to leave out any emotions or opinions related to the topic. (See Appendix A3 for the full writing prompts for all three priming conditions.)

Group composition manipulation and salience.

Business group task. In order to simulate realistic business setting conditions, when participants respond to the dependent measures, all participants received instructions from the experimenter regarding a "business group task." No actual business plan was created but the instructions included information that led participants to believe

that the answers to the questions following the instructions (in fact, the dependent

measures) would be used to assign the roles of supervisor and employees. (See Appendix

B1.)

Group composition survey. To make salient participants' solo or majority status

as well as the business context of the task, participants were asked to note the

characteristics of the people around them after the "business group task script" was read

by the experimenter. They were asked to note (via multiple choice questions) what kind

of task they had been assigned to perform (group, individual, or not sure), the type of

plan they would be working on (educational, business, or not sure), how many people

were in the group (1, 2, 3, or 4), the age range of their group members (0-15, 16-30, 31-

45, over 45), and the ethnicities of the group members (American Indian/Alaskan Native,

Asian/Pacific Islander, Black/African American, Hispanic/Latino(a), Middle

Eastern/Arab, White/Caucasian). Age was asked as a filler question. (See Appendix B2.)

Dependent measures.

Forced-choice leadership aspiration. Leadership aspiration was measured by two

questions. The first was a forced-choice item that read, "Which of these two roles would

you prefer?" Participants chose between "Manager" and "Employee." Next, a rank-

ordering item was utilized that read, "Using the letters you have each been assigned (i.e.,

A, B, C), please rank order yourself and your two colleagues on the ability to be a

manager (#1 being most able)." (See Appendix C1.)

Intrapersonal leadership perceptions. To assess the degree to which participants

preferred to be the manager, a 9-item scale was used. Nine items assessed intrapersonal

leadership (e.g., "I feel confident about ability to be a good manager"). This scale uses a 6-point Likert-type scale for each item (1 = *strongly disagree*, 6 = *strongly agree*). (See Appendix C2.) Reliability of the scale in this sample was very good (Cronbach's alpha = .85).

Indirect measures of IFTs (James). To assess participants implicit followership theories, an indirect measure using a projective approach was used. Indirect measures of assessing implicit followership theories have been shown to be better predictors of racial behaviors than direct measures (Epitropaki, Sy, Martin, Tram-Quon, & Topakas, 2013). Participants were asked to read an ambiguous vignette about a co-worker named "James" and to briefly describe their feelings, opinions, and attitudes about James. (See Appendix C3.) After writing about James, participants used a 7-point Likert-type scale (1 = *very inaccurate,* 7 = *very accurate*) to rate the extent to which they believed each of 18 items accurately described James. The scale was composed of 6 dimensions: Industry (hardworking, productive, goes above and beyond; α = .88), Enthusiasm (excited, outgoing, happy; α = .73), Good Citizen (loyal, reliable, team player; α = .85), Conformity (easily influenced, follows trends, soft-spoken; α = .70), Insubordination (arrogant, rude, bad-tempered; α = .86), and Incompetence (uneducated, slow, inexperienced; α = .83) (Sy, 2010).

Suspicion and stereotype awareness checks.

Suspicion check. At the end of the experiment, after participants had responded to all of the dependent measures, four open-ended suspicion check questions consisting of their responses to the questions, "Do you have any remaining questions about this

experiment (Career)? (Or the Writing experiment?),” “Before you came to complete the study today, what did you hear about the purpose of this (Career) study (or the Writing study) from any friends/classmates?,” “Did you suspect there was something more to these experiment(s) than meets the eye?,” and “Did you think the tasks you completed (from either the Writing study, Career study, or both) today were related in any way? If yes, in what way were they related?” were administered. (See Appendix D1.)

Stereotype and minority awareness check. Participants completed a series of minority leadership stereotype awareness check questions (e.g., “I am aware of the stereotype that Asian Americans are not viewed as leaders.”) in the form of a 6-point Likert-type rating scale (1 = *strongly disagree*, 6 = *strongly agree*) or “Not sure/I do not know.” (See Appendix D2.)

Debriefing. Participants were debriefed about the purpose of the study and the reasons for the deception (confederates) that were necessary to conduct the experiment. (See Appendix D3.)

Results

Manipulation Check

The manipulation was found to be successful, with 94% of participants selecting that the task was a group task, 92% of participants selecting that task was a business task, and 97% of participants selecting that there was a total of 3 people in the group. One hundred percent of participants in the AA Followers condition ($N = 147$) indicated Asian/Pacific Islander as at least one of the ethnicities of their group members/followers.

The final sample sizes in the AA Followers conditions were as follows: collectivist prime ($n = 55$), individualist prime ($n = 52$), and control prime ($n = 40$).

In the EA Followers condition, 89% percent of the 152 participants, indicated White/Caucasian as at least one of the ethnicities of their group members. The final samples sizes in the EA Followers condition were: collectivist prime ($n = 56$), individualist prime ($n = 51$), and control prime ($n = 45$).

Stereotype Awareness Check

The mean score for "Most people in the general public do not perceive Asian Americans as leaders" was 4.36 out of 6, for "I am aware of the stereotype that Asian Americans are not viewed as leaders" was 4.37 out of 6, for "Asian Americans are less likely to lead when they are in the minority (e.g., the only Asian amongst Caucasian Americans) was 4.38 out of 6, for "Most people in the general public will not choose an Asian American to lead a group of Caucasians" was 4.67 out of 6, for "Asian Americans are more likely to lead when among other Asian Americans" was 5.09 out of 6, and for "Being in the minority (the only Asian American) or in the majority (amongst other Asian Americans) has no effect on Asian Americans' motivation to lead" was 4.00 out of 6. Overall, these results indicate an awareness of the stereotypes about Asian Americans as poor leaders.

Forced-Choice and Rank Order Leadership Aspiration Items

To analyze the forced-choice leadership item as function of cultural priming and follower ethnicity, I used a logistic regression with dummy codes, collectivist priming (0) vs. individualist priming (1) vs. control priming (3) and EA followers (1) vs. AA

followers (0). The forced-choice item that read, "Which of these two roles would you prefer?" was already dichotomized into "Manager" and "Employee" outcomes. The rank-ordering item that read, "Using the letters you have each been assigned (i.e., A, B, C), please rank order yourself and your two colleagues on the ability to be a manager (#1 being most able)" was dichotomized into Leader (participants listing self as 1) and Follower (listing self as 2 or 3).

The forced-choice leadership models were built in a hierarchical fashion with (Model 1) Followers entered first, then (Model 2) Followers and Priming, and finally, (Model 3) Followers, Priming, and the Followers $\times$ Priming interaction. The chi-squares for each of the models were as follows, $\chi^2(1) = 2.43$, $p = .12$, $\chi^2(2) = 3.70$, $p = .16$, and $\chi^2(2) = 1.91$, $p = .39$, respectively. None of the models significantly predicted forced-choice leadership.

The rank-order models were built in a hierarchical fashion with (Model 1) Followers entered first, then (Model 2) Followers and Priming, and finally, (Model 3) Followers, Priming, and the Followers $\times$ Priming interaction. The chi-squares for each of the models were as follows, $\chi^2(1) = 4.43$, $p = .04$, $\chi^2(2) = 1.25$, $p = .54$, and $\chi^2(2) = 5.28$, $p = .07$, respectively. Because including Priming did not add significantly to the model, the final models used were Followers only and then Followers and Followers $\times$ Priming, which explained 1% and 3% of the variances, respectively.

As seen in Table 1, Model 1 showed that the effect of EA follower ethnicity was a significant predictor of the rank-order choice of Leader vs. Follower, $b = 0.52$, Wald = 4.38, $p = .04$. The odds ratio is an indicator of the change in odds (probability of an event

occurring divided by the probability of the event not occurring) resulting from a unit change in the predictor. The odds ratio of a participant self-selecting as leader was 1.69 times greater when AAs considered leading EA followers than when they considered leading AA followers.

Model 3 showed that the effect of follower ethnicity and the Follower × Priming interaction were significant predictors of the rank-order choice of Leader vs. Follower. EA follower ethnicity was a significant predictor, $b = 1.05$, Wald $= 8.90$, $p = .003$. For the EA Follower × individualist Priming interaction, $b = -0.59$, Wald $= 1.96$, $p = .16$, whereas for the EA Follower × collectivist Priming interaction, $b = -0.95$, Wald $= 4.94$, $p = .03$. The odds ratio of a participant self-selecting as leader was 61.57 times greater when AAs were individualist primed and considered leading Eas than when collectivist primed and considered leading Eas.

Intrapersonal Leadership Perception

To analyze each intrapersonal leadership perception item as function of cultural priming, I used dummy codes within a regression framework. X_1 tested leadership perception items among EA followers (1) vs. AA followers (0). X_2 tested intrapersonal leadership perception items with the individualist prime (1) vs. the collectivist prime (0) and the control prime (0). X_3 tested intrapersonal leadership perception items with the collectivist prime (1) vs. the individualist prime (0) and control prime (0). To analyze intrapersonal leadership perception items as a function of cultural priming interacting with follower ethnicity, I used interaction terms within a regression framework. X_1X_2 tested whether participants receiving the individualist prime had differing intrapersonal

leadership perceptions among EA (vs. AA) followers than the control group. X_1X_3 tested whether participants receiving the collectivist prime had differing intrapersonal leadership perceptions among EA (vs. AA) followers than the control group.

See Table 2 for mean intrapersonal leadership perceptions for each predictor entered into the model. The results of the regression indicated the model for five predictors was a significant predictor of item 3 (reverse-coded) "I feel self-conscious about playing the role of a good manager," $F(5, 293) = 2.43$, $p = .04$, which explained 3.6% of the variance ($R^2 = .036$), and item 8 (reverse-coded), "I believe my colleagues would be better qualified to be a good manager than me," $F(5, 293) = 3.25$, $p = .01$, which explained 5.3% of the variance ($R^2 = .053$). The model was not a significant predictor of item 1 ("would like to be the manager"), 2 ("feel confident about ability to be a good manager"), 4 ("enjoy being the manager"), 5 (reverse-coded) ("be anxious about playing the role of the manager"), 6 ("better qualified to be a good manager than my colleagues"), 7 ("colleagues would think I am competent if I were the manager"), or 9 ("believe my colleagues will pick me to be the manager").

For reverse-coded item 3, X_4 was significant, $b = .57$, $t = 2.19$, $p = .03$, indicating that for individualist priming (as compared to control priming), "I feel self-conscious about playing the role of a good manager" was less endorsed, providing support for the idea that Western, individualist cultural values align more closely with leadership roles and that a higher premium is placed on such roles than in the absence of considering cultural values (control group).

For reverse-coded item 8, X_3 was significant, $b = 0.71$, $t = 3.33$, $p = .001$, indicating that for EA followers (as opposed to AA followers), "I believe my colleagues would be better qualified to be a good manager than me" was less endorsed. The interaction with collectivist cultural priming, X_3X_5, significantly reversed the trend to the model, $b = -0.65$, $t = -1.74$, $p = .03$. For collectivist priming (as opposed to control priming), "I believe my colleagues would be better qualified to be a good manager than me" was more highly endorsed.

Implicit Followership Theory

To analyze the kinds of implicit theories participants had about followers, I used dummy codes within a regression framework. X_1 tested implicit followership theory items among EA followers (1) vs. AA followers (0). X_2 tested implicit followership theory items with the individualist prime (1) vs. the collectivist prime (0) and the control prime (0). X_3 tested implicit leadership theory items with the collectivist prime (1) vs. the individualist prime (0) and control prime (0). To analyze implicit followership theory items as a function of cultural priming interacting with follower ethnicity, I used interaction terms within a regression framework. X_1X_2 tested whether participants receiving the individualist prime had differing implicit followership theories among EA (vs. AA) followers than the control group. X_1X_3 tested whether participants receiving the collectivist prime had differing implicit followership theories among EA (vs. AA) followers than the control group.

See Table 3 for mean implicit followership theory facets for each predictor entered into the model. The results of the regression indicated the model for five

predictors was a significant predictor of the "good citizen" facet, $F(5, 293) = 2.90$, p = .01, which explained 5% of the variance ($R^2 =.05$), and the "industry" facet, $F(5, 293) =$ 2.53, $p = .03$, which explained 4% of the variance ($R^2 =.04$).

For the good citizen facet, X_3 was significant, $b = -0.71$, $t = -2.64$, $p = .01$, indicating that for collectivist priming (as opposed to control priming), "good citizen" was less endorsed, providing support for the idea that AAs saw followers as worse citizens when primed to their collectivist Asian culture than when control primed. X_1 was marginally significant, $b = -0.50$, $t = -1.78$, $p = .08$, indicating that for EA followers (as opposed to AA followers), "good citizen" was less endorsed, providing support for the idea that AAs saw followers as worse citizens when leading Eas than when leading AAs. X_1X_3 was also significant, $b = 1.24$, $t = 3.32$, $p = .001$, indicating that participants receiving the collectivist prime and among EA followers believed followers were worse citizens above and beyond than when either collectivist primed or among EA followers alone.

For the industry facet, X_3 was significant, $b = -0.64$, $t = -2.56$, $p = .01$, indicating that for collectivist priming (as compared to control priming), "industry" was less endorsed, providing support for the idea that AAs saw followers as less industrious when primed to their Asian collectivist culture than when control primed. X_1X_3 was also significant, $b = 0.91$, $t = 2.64$, $p = .01$, indicating that participants receiving the collectivist prime and among EA followers believed followers were less industrious above and beyond than when either collectivist primed or among EA followers alone.

Social Identity Model of Organizational Followership

To test the Social Identity Model of Organizational Followership, positive and negative facets of the IFTs were correlated with leadership aspiration and intrapersonal leadership perception.

There was a positive relationship between endorsement of followers as Enthusiastic and "I would like to be the manager," $r(299) = .14$, $p = .02$, and "I would enjoy being the manager," $r(299) = .15$, $p = .01$. There was also a positive relationship between endorsement of Industry in followers and "I believe my colleagues would be better qualified to be a good manager than me," $r(299) = .16$, $p = .01$. None of the other bivariate correlations between the positive and negative IFTs and the intrapersonal leadership perception items were significant. There was a positive relationship between endorsement of followers as Enthusiastic and rank order leadership aspiration, $r(299) = .17$, $p = .004$.

Discussion

This study tested whether priming AAs to their collectivist vs. individualist cultures would affect their leadership aspirations and intrapersonal leadership perceptions, whether a match in priming and leading in AAs (vs. Eas) would be associated with positive and negative IFTs, and whether those who had positive IFTs of their followers were more likely to have higher leadership aspirations and intrapersonal leadership perceptions.

Summary of Results

Partially supporting Hypothesis 1b, participants who were primed to their individualist backgrounds and interacted with EA confederates were more likely to aspire to be leaders and were less self-conscious about being a good leader than those who were control primed and interacted with EA confederates. These results are consistent with the research that priming bicultural AAs to their American cultural identities activates individualist values about leadership, including assertiveness and the touting of accomplishments, that interact with the ethnic background of their followers (Hong, Morris, Chiu, & Benet-Martinez, 2000). It is notable that the model, however, was not a significant predictor of participants' desire, enjoyment, or confidence in their abilities and qualifications to be the manager. It may be that AA culture as a whole discourages leadership, with its collectivist values of blending in with others and yielding to others. Therefore, only when AAs were primed to their individualist values and interacted with EA followers who similarly ascribed to such values were they interested in leading. Moreover, it appeared that priming individualist culture reduced the self-consciousness that is characteristic of Asian values about modesty (Cheng & Thatchenkery, 1997) by making salient the assertiveness and independence that individualist cultures values.

Participants who interacted with EA confederates were less likely to believe their colleagues were better qualified to be a good manager than those who interacted with AA confederates. In support of Hypothesis 1a, the interaction with Asian cultural priming, X_3X_5, significantly reversed the trend to the model, in that those who were also primed with collectivist culture were more likely to believe their EA colleagues would be better

qualified to be a good manager than them. These results, in combination with what is known about Confucian ideals about modesty, provide support for the idea that AAs primed to collectivist cultures value deference to others (Cheng & Thatchenkery, 1997). They also provide support for the notion that the cultures of Eas place a premium on self-assertion.

In partial support of Hypothesis 2a and 2b, participants who were primed to their collectivist identity and interacted with EA confederates demonstrated lower endorsement of followers as good citizens and as industrious than those who interacted with AA confederates. This provided support for the idea that when expectations of followers (i.e., collectivist identity) do not match the followers' ethnicity (i.e., Eas), participants are less likely to endorse positive IFTs due to a mismatch between follower ethnicity and Confucian ideals about citizenship (being a group-oriented team player) and conscientiousness (that diligence is the key to success; Horton & Leung, 2018). No differences were found for insubordination, failing to support the hypotheses regarding collectivist norms about power hierarchies and authoritarian leadership.

Failing to support Hypothesis 2c and 2d, participants who were primed to their individualist identity and interacted with EA confederates did not believe followers were less conforming or more enthusiastic than those who interacted with AA confederates. Although participants were AA and appeared to identify evenly with collectivist vs. individualist cultures (mean acculturation level from the SL-ASIA [Appendix C5] was 2.99 on a 5 point scale), most participants were first (35.8%) or second-generation (59.2%) AAs, as opposed to third-generation or earlier (4.7%), and thus it was likely that

they were more influenced by Asian culture than American culture. Although participants may have consciously believed they identified equally with collectivist and individualist cultures, their immigrant status may have unconsciously resulted in a stronger identification with collectivist culture, which likely overshadowed any individualist priming.

Hypotheses 3a and 3b were partially supported in that participants were more likely to want to lead and anticipate enjoying being manager when their followers were viewed as enthusiastic. Participants were also more likely to believe their group members would be better qualified to be the leader than they would be when the group members were viewed as industrious. Although counterintuitive, it may be that having a positive view of the group members' work ethic was a humbling experience for AAs and may have caused them to want to yield their leadership position to those others.

Theoretical Contributions

The results of this study show a clear relationship between priming AAs to their collectivist identity and subsequent modesty in taking leadership roles. AA may face a "bamboo ceiling" in the corporate workforce because their Confucian-based cultural values of modesty and humility supersede their Western, individualist values of self-aggrandizement and touting accomplishments (Cheng & Thatchenkery, 1997; Yammarino & Jung, 1998). While prior research has only speculated how these values may influence AA leaders, the results of the current study provide empirical evidence using self-reported intrapersonal leadership perceptions.

Another major finding of this study was that a mismatch between AAs' cultural identity and the culture of the people they interact with in the workplace has implications for AAs' views of their followers. Priming AAs to their collectivist identities resulted in a negative view of EA followers as worse citizens and less industrious than AA followers. As such, AAs may be hesitant to step up as leaders when they do not feel comfortable with the cultural norms of their followers and view their followers as lazy. As most U.S. workplaces have Eas as the majority of workers, AAs who access their collectivist identities (as is natural for most first- and second-generation AAs) may experience a clashing of their values about what good workers look like and who they are expected to lead.

Although the SIMOF theory was largely unsupported in this study (for most positive and negative IFTs), findings did show a relationship between viewing followers as enthusiastic and viewing oneself as a leader and aspiring to lead. It may be that enthusiastic followers seem easier to and therefore more desirable to lead.

Limitations and Future Directions

A major limitation of the study was that the sample consisted of undergraduate students, with a median age of 19.35, making it difficult to generalize the results to the broader AA U.S. workforce. The AA U.S. population between the ages of 18 to 24 years is only 10.8%, while 62.5% of the AA U.S. population is 25 years or older (U.S. Census Bureau, 2011). As most AA immigrants have a more recent immigration history, most AAs 25 years or older are first generation. Thus, the results of the study may not generalize to first-generation AAs but only to second-generation AAs. Because of their

less acculturated, more monocultural status, first-generation AAs may chronically access collectivist identities, even when in American settings or when interacting with EA co-workers. Future studies should draw the AA sample from a more diverse age range and a greater range of socioeconomic statuses (e.g., community sample) in order for the study to more accurately represent the U.S. AA workforce at large.

Another limitation of the study was that the confederates and experimenter in the study were all females. This arrangement was intended to control for the effect of gender, but it also means that I can only generalize the study results to female coworkers. That is—I can only draw conclusions about how AA men and women desire to lead in the presence of female coworkers (not male or mixed-gendered coworkers). Future studies might utilize both male and female confederates and control for the effect of gender to examine the effect of race alone as well as of the combined effect of race and gender on leadership aspirations and IFTs.

Concluding Words

The clearest finding of this study was that there is indeed a relationship between priming AAs to their collective identity and modesty in taking leadership roles. This study found that the AAs are hesitant to lead when they access their collectivist identities and especially when they view their EA followers negatively. As such, if the United States desires to fulfill the principle that "all men are created equal," companies and people who are currently in positions of power should move towards embracing the cultural diversity (the collectivist values) that AAs bring to the office.

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Table 1. Logistic regression models for forced-choice and rank order leadership aspiration

Final Model 1

	b	SE	Wald	p		Odds Ratio
Constant	-1	0.19		<.001		
Followers (EA)	0.52	0.25	4.38	0.04	*	1.688

R^2=.01 (Hosmer & Lemeshow) .02 (Cox & Snell) .02 (Nagelkerke).

Model chi-square(1)=4.43, p<.05

Final Model 2

	b	SE	Wald	p		Odds Ratio
Constant	-1	0.19		<.001	*	
Followers (EA)	1.05	0.35	8.9	0.003	*	
Followers (EA) X Priming (Asian)	-0.94	0.42	4.94	0.03		61.566
Followers (EA) X Priming (Western)	-0.59	0.42	1.96	0.16		

R^2=.03 (Hosmer & Lemeshow) .03 (Cox & Snell) .04 (Nagelkerke).

Model chi-square(3)=9.569, p<.05

Table 2. *Regression results for cultural priming and follower ethnicity on intrapersonal leadership perception*

Item	b0	SE	t	p	b1X1_EA	SE	t	p	b2X2_IND	SE	t	p
1. I would like to be the manager	3.43	0.19	18.18	<.001	0.73	0.26	2.82	0.005	0.23	0.25	0.91	0.36
2. I feel confident about my ability to be a good manager	3.8	0.18	20.88	<.001	0.29	0.25	1.16	0.46	0.18	0.24	0.75	0.46
3. I feel self-conscious about playing the role of a good manager	3.05	0.19	15.74	<.001	-0.01	0.27	0.02	0.98	0.57	0.25	2.19	0.03
4. I would enjoy being the manager	3.58	0.18	19.83	<.001	0.38	0.25	1.54	0.13	0.12	0.24	0.49	0.63
5. I would be anxious about playing the role of the manager	3	0.2	14.8	<.001	0.33	0.28	1.2	0.23	0.52	0.27	1.93	0.06
6. I would be better qualified to be a good manager than my colleagues	3.2	0.16	19.55	<.001	0.29	0.23	1.28	0.2	0.07	0.22	0.32	0.75
7. I believe my colleagues would think I am competent if I were the manager	3.58	0.16	21.97	<.001	0.34	0.22	1.5	0.13	0.27	0.22	1.25	0.21
8. I believe my colleagues would be better qualified to be a good manager than me	2.95	0.16	18.85	<.001	0.71	0.22	3.33	0.001	0.204	0.21	0.98	0.33
9. I believe that my colleagues will pick me to be the manager	3.05	0.15	19.87	<.001	0.15	0.21	0.71	0.48	0.2	0.2	0.98	0.33

Note: Items 3, 5, and 8 were reverse-coded before entering into the regression model. EA = European American, IND = individualist priming, COL = collectivist priming

b3X3_COL	SE	t	p	b4X1X2	SE	t	p	b5X1X3	SE	t	p	R²	p
0.16	0.25	0.63	0.36	-0.56	0.35	1.61	0.11	-0.74	0.34	2.16	0.03	0.035	0.065
-0.13	0.24	0.53	0.6	-0.19	0.34	0.57	0.57	-0.07	0.33	0.21	0.84	0.017	0.408
-0.21	0.26	0.84	0.4	-0.49	0.36	1.37	0.17	0.187	0.35	0.53	0.6	0.04	0.036
0.04	0.24	0.18	0.86	-0.15	0.33	0.45	0.65	-0.28	0.33	0.87	0.39	0.015	0.484
0.04	0.27	0.14	0.89	-0.5	0.38	1.33	0.19	-0.23	0.37	0.61	0.54	0.021	0.29
-2.96E-16	0.22	0	1	-0.3	0.3	-1	0.32	-0.33	0.3	-1.1	0.27	0.01	0.694
-0.08	0.21	0.39	0.7	-0.38	0.3	1.25	0.21	-0.08	0.3	0.26	0.8	0.021	0.289
0.05	0.21	0.24	0.81	-0.58	0.29	1.99	0.05	-0.65	0.29	2.26	0.03	0.053	0.007
-0.14	0.2	-0.7	0.49	-0.26	0.29	0.92	0.36	-0.01	0.28	0.02	0.98	0.014	0.529

Table 3. *Regression results for cultural priming and follower ethnicity on LIFTs*

Item	b0	SE	t	p	b1X1 EA	SE	t	p	b2X2 INDIVIDUALIST	SE	t	p	b3X3 COLLECTIVIST	SE	t	p	b4X1X2	SE	t	p	b5X1X3	SE	t	p	R2	p
INSUBORDINATION	2.617	0.19	13.88	0	0.672	0.26	2.6	0.01	0.223	0.25	0.89	0.374	0.383	0.25	1.55	0.123	-0.63	0.35	-1.8	0.073	-0.619	0.34	-1.8	0.073	0.026	0.166
INCOMPETENCE	2.925	0.19	15.14	0	0.127	0.27	0.48	0.633	0.19	0.26	0.74	0.459	0.081	0.25	0.32	0.75	-0.602	0.36	-1.68	0.094	-0.306	0.35	-0.87	0.387	0.017	0.404
CONFORMITY	3.95	0.15	25.77	0	0.287	0.21	1.36	0.174	0.377	0.2	1.85	0.066	0.165	0.2	0.82	0.413	-0.379	0.28	-1.33	0.184	-0.343	0.28	-1.23	0.222	0.016	0.452
ENTHUSIASM	4.433	0.14	31.95	0	-0.204	0.19	-1.07	0.286	-0.414	0.19	-2.24	0.026	-0.173	0.18	-0.95	0.344	0.361	0.26	1.4	0.162	0.437	0.25	1.73	0.085	0.033	0.08
GOOD CITIZEN	5.25	0.21	25.63	0	-0.502	0.28	-1.78	0.076	-0.417	0.27	-1.53	0.127	**-0.711**	0.27	-2.64	**0.009**	0.858	0.38	2.26	0.025	**1.242**	0.37	3.32	**0.001**	0.047	0.014
INDUSTRY	5.417	0.19	28.75	0	-0.409	0.26	-1.58	0.115	-0.615	0.25	-2.46	0.015	**-0.635**	0.25	-2.56	**0.011**	0.896	0.35	2.56	0.011	**0.907**	0.34	2.64	**0.009**	0.042	0.028

Figure 1. Conceptual Model Diagram
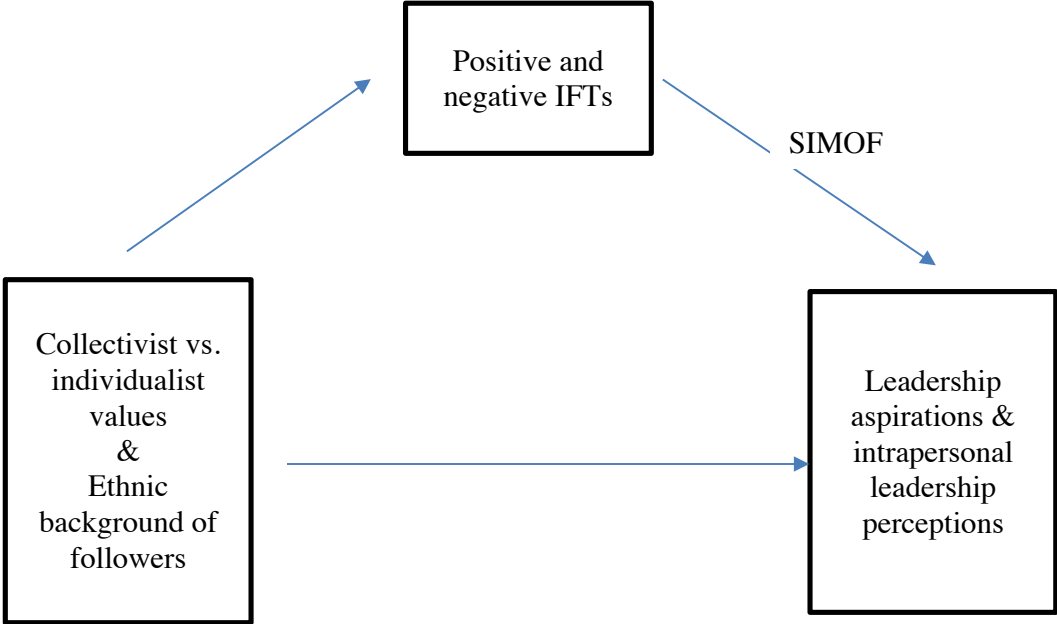
Appendix A1

Participant Informed Consent

This study, "Career," is being conducted by Professor Thomas Sy and Lilian Shin at the University of California, Riverside (UCR). You must identify as an Asian American and be at least 18 years old to participate. At the completion of the study, you will receive 1 course unit for your time.

Today you will be asked to engage in a group task related to business and to complete several surveys associated with the task. The study will take about 30 minutes. Please feel free to print this page for your records.

The study will be completed on the computer in this lab.

You may decide to end your participation in this experiment at any time. You may skip any question on the surveys that you do not wish to answer. Your responses, of course, will be completely confidential; all materials will be identified by an assigned participant number, not by your name. Your individual privacy will be maintained in all published and written data resulting from this study.

The risks in this study are none to minimal, such as those typically associated with completing computer tasks (e.g., boredom, eye strain) and those you might experience in everyday life. Although we do not anticipate any risks beyond these, there may be other risks that are unforeseeable. You may benefit from this study by gaining greater insight into yourself and learning about how psychological research is conducted. This research may benefit society by providing information about working in business groups.

At the end of the experiment, you will have the opportunity to ask questions about the surveys and interventions.

If you have any comments or questions regarding the conduct of this research, please contact the Human Subjects Research Board at the University of California, Riverside by phone at 951-827-4810 or by email at IRB@UCR.EDU. If you have any questions specific to the study or research area, feel free to contact the researchers directly at UCRleadershiplab@gmail.com.

If you have read this form and have decided to participate in this study, please understand that your participation is voluntary and that you have the right to withdraw your consent or to leave the study at any time. By clicking the "Next" button below, you have indicated your consent to participate in this study and will begin the study.

Demographic survey

Please complete the following information.

E-mail address _____

Age _____

Sex (circle one)

    Male   Female

Ethnicity (circle one)

Chinese American	Vietnamese American	Korean American	Filipino/ Philippino
Japanese American	Pacific Islander	Other Asian Please identify: _____ _	More than one Please list all: _____ ___

Marital Status (circle one)

    Married   Separated/Divorced   Widowed   Single

Your Level of Education
Please choose your current class standing (circle one)
    Freshman
    Sophomore
    Junior
    Senior
    5th or more years
    I attended post-baccalaureate or graduate education

What is/are your college major(s)? _____

What is your annual household income? (circle one)
    Less than $20,000

$20,000 to $29,999
$30,000 to $39,999
$40,000 to $49,999
$50,000 to $59,999
$60,000 to $79,999
$80,000 to $99,999
$100,000 to $149,999
$150,000 to $199,999
$200,000 or more
I prefer to skip this question

Collectivist Culture Priming Writing Prompt
We are conducting a study about reflective writing. Please take a moment to think about the **culture you grew up with at home.** For the next **5 minutes**, please write a brief paragraph reflecting on major aspects of your family's culture. The more you can comment on the uniqueness and diversity of your home culture, the better. Some examples of topics you might include are:
- **family expectations and/or unspoken "rules"**
- **what made your family proud of you**
- **how emotions were communicated in your family**
- **how your family balanced your needs vs. the needs of the family as a whole**
- **what some of your family values were**
- **how you relate to your parents**

We ask that you touch on as many of these topics as possible and to give us as much information regarding your **opinions and emotions as you can (within your comfort level) about your culture and family**.

Finally, as you write, don't worry about perfect grammar and spelling, and remember that anything you write will remain strictly confidential. Should an experimenter read this entry in the future, it will be identifiable only by a participant number and not by a name.

(Note: this page will automatically advance to the next page in 8 minutes)

Individualist Culture Priming Writing Prompt
We are conducting a study about reflective writing. Please take a moment to think about what **"mainstream" or "typical" American culture** is like today. For the next **5 minutes,** please write a brief paragraph reflecting on major aspects of American culture today, including your thoughts and opinions about it. Some examples of topics you might include are:

-societal expectations/unspoken "rules"
-how one is recognized in American society
-how emotions are communicated between Americans
-how Americans balance personal needs vs. the needs of others
-American values (such as independence, freedom, courage)
-how you relate to your American friends

We ask that you touch on as many of these topics as possible and to give us as much information regarding your **opinions and emotions as you can (within your comfort level) about your experience of mainstream American culture.**

Finally, as you write, don't worry about perfect grammar and spelling, and remember that anything you write will remain strictly confidential. Should an

experimenter read this entry in the future, it will be identifiable only by a participant number and not by a name.
(Note: this page will automatically advance to the next page in 9 minutes)

Control Group Writing Prompt

We are conducting a study about reflective writing. Please take a moment to think about **animals in nature**. For the next **5 minutes**, please write a brief paragraph about the animal world and things you find interesting about the animal kingdom. Some examples of topics you might include are:

· **the variety and diversity of animals in nature (amphibians, mammals, reptiles, etc.)**
· **characteristics of different animals—form, color, shape**
· **natural environments that animals reside (forest, desert, rainforest, grasslands)**
· **functions of animal body parts (beak, tail, abdomen, eyes, etc.)**
· **feeding, mating, social habits of animals**

Be as detail-oriented as possible, but try to **leave out emotions and opinions related to this topic.** In other words, focus on only **facts about animals** and not their meaning.

Finally, as you write, don't worry about perfect grammar and spelling, and remember that anything you write will remain strictly confidential. Should an experimenter read this entry in the future, it will be identifiable only by a participant number and not by a name.
(Note: this page will automatically advance to the next page in 9 minutes)

<u>Business Group Task Script</u>
We will now begin a study regarding career and business. The purpose of this study is to understand how people work together in business settings. To simulate as realistic conditions as possible, you will be developing a business plan for carrying out a task, service, or product with your colleagues here in this room. It can be in any field and be as simple as or as complex as you want; no prior business knowledge is needed for this task.
As you may know, many companies require employees to work in groups led by a supervisor. To this end, one of you will be selected as the supervisor and other two will be employees. The roles of supervisor and employees will be assigned based upon your answers to the following surveys. Please take a few minutes to complete these surveys.

Appendix B2

Group Composition Survey

What type of task is this?
- ❏ Group
- ❏ Individual

What type of plan will you be working on?
- ❏ Educational
- ❏ Business
- ❏ Not sure

How many people are in your group (including you)?
- ❏ 1
- ❏ 2
- ❏ 3
- ❏ 4

What is the age range of your group members (approximately)?
- ❏ 0-15
- ❏ 16-30
- ❏ 31-45
- ❏ Over 45

What are the ethnicities of your group members? (Check all that apply)
- ❏ American Indian/Alaskan Native
- ❏ Asian/Pacific Islander
- ❏ Black/African American
- ❏ Hispanic/Latino(a)
- ❏ Middle Eastern/Arab
- ❏ White/Caucasian

Appendix C1

Forced-choice Leadership Aspiration
Which of these two roles would you *prefer*? (Please circle one)

Manager   Employee

Rank-ordering Leadership Aspiration
Using the letters you have each been assigned (i.e., A, B, C), please rank order yourself
and your two colleagues on the ability to be a manager (#1 being most able):

1._____

2._____

3._____

Appendix C2

Intrapersonal Leadership Perceptions

Please circle the degree to which you agree or disagree with each of these statements.

Manager

	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
1. I would like to be the manager	1	2	3	4	5	6
2. I feel confident about my ability to be a good manager	1	2	3	4	5	6
3. I feel self-conscious about playing the role of a good manager	1	2	3	4	5	6
4. I would enjoy being the manager	1	2	3	4	5	6
5. I would be anxious about playing the role of the manager	1	2	3	4	5	6
6. I would be better qualified to be a good manager than my colleagues	1	2	3	4	5	6
7. I believe my colleagues would think I am competent if I were the manager	1	2	3	4	5	6
8. I believe my colleagues would be better qualified to be a good manager than me	1	2	3	4	5	6
9. I believe that my colleagues will pick me to be the manager	1	2	3	4	5	6

Appendix C3

Indirect measures of IFTs (James)

Please read the short description and answer the questions below.

Description
I recently met a new co-worker James and we made plans to get together for dinner. Although we work for the same company, we work in different departments. James asked me to meet him at his location, which is 2 miles away. Soon after I arrived, his supervisor stopped by and told James that someone from their workgroup would need to stay late and work because they had an emergency with one of their suppliers. His supervisor also updated James on the progress of his current project. His supervisor also scheduled a time for James to attend some training and workshops. As we were leaving, we walked past several of James' co-workers. They briefly greeted each other. We talked for a while as we drove to dinner. As we were talking, James got a phone call from his supervisor. I listened as James and his supervisor discussed a situation about another co-worker. We then drove to the restaurant for dinner.

In the space below, please give your first impression of James. Spend 2-3 minutes describing all of your initial feelings, opinions, and attitudes you may have about James.

Please use the 7 point rating scale to indicate the extent to which YOU BELIEVE each trait accurately describes James.

Very Inaccurate	Inaccurate	Somewhat Inaccurate	Neutral	Somewhat Accurate	Accurate	Very Accurate
-------1------	-------2------	-------3------	-------4------	-------5------	-------6------	-------7------

_____ 1. Hardworking

_____ 2. Productive

_____ 3. Goes above and beyond

_____ 4. Uneducated

_____ 5. Slow

_____ 6. Inexperienced

_____ 7. Loyal

_____ 8. Reliable

_____ 9. Team player

_____ 10. Easily influenced

_____ 11. Follows trends

_____ 12. Soft spoken

_____ 13. Excited

_____ 14. Outgoing

_____ 15. Happy

_____ 16. Arrogant

_____ 17. Rude

_____ 18. Bad tempered

SUINN-LEW ASIAN SELF-IDENTITY ACCULTURATION SCALE (SL-ASIA)

INSTRUCTIONS: The questions which follow are for the purpose of collecting information about your historical background as well as more recent behaviors which may be related to your cultural identity. Choose the one answer which best describes you.

1. What language can you speak?
1. Asian only (for example, Chinese, Japanese, Korean, Vietnamese, etc.)
2. Mostly Asian, some English
3. Asian and English about equally well (bilingual)
4. Mostly English, some Asian
5. Only English

2. What language do you prefer?
1. Asian only (for example, Chinese, Japanese, Korean, Vietnamese, etc.)
2. Mostly Asian, some English
3. Asian and English about equally well (bilingual)
4. Mostly English, some Asian
5. Only English

3. How do you identify yourself?
1. Oriental
2. Asian
3. Asian-American
4. Chinese-American, Japanese-American, Korean-American, etc.
5. American

4. Which identification does (did) your mother use?
1. Oriental
2. Asian
3. Asian-American
4. Chinese-American, Japanese-American, Korean-American, etc.
5. American

5. Which identification does (did) your father use?
1. Oriental
2. Asian
3. Asian-American
4. Chinese-American, Japanese-American, Korean-American, etc.
5. American

6. What was the ethnic origin of the friends and peers you had, as a child up to age 6?

1. Almost exclusively Asians, Asian-Americans, Orientals
2. Mostly Asians, Asian-Americans, Orientals
3. About equally Asian groups and Anglo groups
4. Mostly Anglos, Blacks, Hispanics, or other non-Asian ethnic groups
5. Almost exclusively Anglos, Blacks, Hispanics, or other non-Asian
 ethnic groups

7. What was the ethnic origin of the friends and peers you had, as a child from 6 to 18?
1. Almost exclusively Asians, Asian-Americans, Orientals
2. Mostly Asians, Asian-Americans, Orientals
3. About equally Asian groups and Anglo groups
4. Mostly Anglos, Blacks, Hispanics, or other non-Asian ethnic groups
5. Almost exclusively Anglos, Blacks, Hispanics, or other non-Asian ethnic groups

8. Whom do you now associate with in the community?
1. Almost exclusively Asians, Asian-Americans, Orientals
2. Mostly Asians, Asian-Americans, Orientals
3. About equally Asian groups and Anglo groups
4. Mostly Anglos, Blacks, Hispanics, or other non-Asian ethnic groups
5. Almost exclusively Anglos, Blacks, Hispanics, or other non-Asian ethnic groups

9. If you could pick, whom would you prefer to associate with in the community?
1. Almost exclusively Asians, Asian-Americans, Orientals
2. Mostly Asians, Asian-Americans, Orientals
3. About equally Asian groups and Anglo groups
4. Mostly Anglos, Blacks, Hispanics, or other non-Asian ethnic groups
5. Almost exclusively Anglos, Blacks, Hispanics, or other non-Asian ethnic groups

10. What is your music preference?
1. Only Asian music (for example, Chinese, Japanese, Korean, Vietnamese, etc.)
2. Mostly Asian
3. Equally Asian and English
4. Mostly English
5. English only

11. What is your movie preference?
1. Asian-language movies only
2. Asian-language movies mostly
3. Equally Asian/English English-language movies
4. Mostly English-language movies only
5. English-language movies only

12. What generation are you? (circle the generation that best applies to you:)
1 1st Generation = I was born in Asia or country other than U.S.

2 2nd Generation = I was born in U.S., either parent was born in Asia or country other than U.S.

 3 3rd Generation = I was born in U.S., both parents were born in U.S, and all grandparents born in Asia or country other than U.S.

4 4th Generation = I was born in U.S., both parents were born in U.S, and at least one grandparent born in Asia or country other than U.S. and one grandparent born in U.S.

5 5th Generation = I was born in U.S., both parents were born in U.S., and all grandparents also born in U.S.

6 Don't know what generation best fits since I lack some information.

13. Where were you raised?
1. In Asia only
2. Mostly in Asia, some in U.S.
3. Equally in Asia and U.S.
4. Mostly in U.S., some in Asia
5. In U.S. only

14. What contact have you had with Asia?
1. Raised one year or more in Asia
2. Lived for less than one year in Asia
3. Occasional visits to Asia
4. Occasional communications (letters, phone calls, etc.) with people in Asia
5. No exposure or communications with people in Asia

15. What is your food preference at home?
1. Exclusively Asian food
2. Mostly Asian food, some American
3. About equally Asian and American
4. Mostly American food
5. Exclusively American food

16. What is your food preference in restaurants?
1. Exclusively Asian food
2. Mostly Asian food, some American
3. About equally Asian and American
4. Mostly American food
5. Exclusively American food

17. Do you
1. Read only an Asian language?
2. Read an Asian language better than English?
3. Read both Asian and English equally well?
4. Read English better than an Asian language?
5. Read only English?

18. Do you
1. Write only an Asian language?
2. Write an Asian language better than English?
3. Write both Asian and English equally well?
4. Write English better than an Asian language?
5. Write only English?

19. If you consider yourself a member of the Asian group (Oriental, Asian, Asian-American, Chinese-American, etc., whatever term you prefer), how much pride do you have in this group?
1. Extremely proud
2. Moderately proud
3. Little pride
4. No pride but do not feel negative toward group
5. No pride but do feel negative toward group

20. How would you rate yourself?
1. Very Asian
2. Mostly Asian
3. Bicultural
4. Mostly Westernized
5. Very Westernized

21. Do you participate in Asian occasions, holidays, traditions, etc.?
1. Nearly all
2. Most of them
3. Some of them
4. A few of them
5. None at all

(Q 22-26: Unvalidated questions)
22. Rate yourself on how much you believe in Asian values (e.g., about marriage, families, education, work):
1 2 3 4 5
(do not believe) (strongly believe in Asian values)

23. Rate your self on how much you believe in American (Western) values:
1 2 3 4 5
(do not believe) (strongly believe in Asian values)

24. Rate yourself on how well you fit when with other Asians of the same ethnicity:
1 2 3 4 5
(do not fit) (fit very well)

25. Rate yourself on how well you fit when with other Americans who are non-Asian (Westerners):

1 2 3 4 5

(do not fit) (fit very well)

26. There are many different ways in which people think of themselves. Which ONE of the following most closely describes how you view yourself?

1. I consider myself basically an Asian person (e.g., Chinese, Japanese, Korean, Vietnamese, etc.). Even though I live and work in America, I still view myself basically as an Asian person.

2. I consider myself basically as an American. Even though I have an Asian background and characteristics, I still view myself basically as an American.

3. I consider myself as an Asian-American, although deep down I always know I am an Asian.

4. I consider myself as an Asian-American, although deep down, I view myself as an American first.

5. I consider myself as an Asian-American. I have both Asian and American characteristics, and I view myself as a blend of both.

Appendix D1

Suspicion Check

Next, please answer the survey questions about this experiment.

Do you have any remaining questions about this experiment?
Did you think the tasks were related in any way? If yes, in what was were they related?
Did you suspect there was something more to this experiment than meets the eye?
Before you came to complete the study today, what did you hear about the purpose of study from any friends/classmates?

Appendix D2

Stereotype and Minority Awareness Check

Please respond to the following questions honestly and to the best of your knowledge. All responses are anonymous and confidential.

Strongly Disagree/Disagree/Somewhat Disagree/Somewhat Agree/Agree/Strongly Agree/Not Sure or I do not know

Most people in the general public do not perceive Asian Americans as leaders

I am aware of the stereotype that Asian Americans are not viewed as leaders

Asian Americans are less likely to lead when they are in the minority (e.g., the only Asian amongst Caucasian Americans)

Most people in the general public will not choose an Asian American to lead a group of Caucasians

Asian Americans are more likely to lead when among other Asian Americans

Being in the minority (the only Asian American) or in the majority (amongst other Asian Americans) has no effect on Asian American's motivation to lead

Appendix D3

Debriefing Form

We will now conclude the study. Thank you for your participation. The purpose of this study was to explore whether activating cultural constructs in Asian Americans via priming (with their Asian versus American identity) and being in situations where they are in the minority (solo Asian American) vs. situations where they are in the majority (among other Asian Americans) affects their intrapersonal motivations to lead.

Accordingly, you were assigned to 1) write about your Asian cultural background, 2) write about your Western cultural background, or 3) write about the animal world in a factual way (the neutral control group). The second study was actually part of the first study and you were told you would be assigned to create a business plan in either 1) a situation where you were the solo Asian American (minority condition) or 2) a situation where you were amongst other Asian Americans (majority condition). **Some combinations of these exercises should be very familiar to you.**
Instead of creating the business plan, you filled out a series of surveys to measure your intrapersonal attitudes about leadership and motivations to lead, as well as measures of your cultural identity and other personal characteristics.

As you may know, stereotypes are strong predictors of our behaviors. In this study, we have attempted to activate stereotypes to see whether they influence one's aspirations, preferences, and/or feelings. We would now like to measure your awareness of stereotypes related to leadership. Could you please take a moment to answer the questions related to leadership stereotypes in Asian Americans? [see Stereotype Awareness Check below]

Thank you for your response.

Although the results of this experiment will not be known for several months, there is reason to believe that activating Asian cultural schemas in a minority situation reduces Asian Americans' internal motivations to lead (Sy, et al., 2010; Festekjian, et al., 2014). Furthermore, we expect that the more an Asian American knows about the stereotype that Asian Americans are not viewed as leaders, the greater an effect it will have upon internal motivations to lead. If you are interested in learning more about the relationship between minority status and leadership, and practical implications for leadership advancement, please see Sy, et al., 2010 and Festekjian, et al., 2014.

If you would like to receive an emailed copy of the results of this study once they are completed, you can also email us at UCRleadershiplab@gmail.com.

Again, we would like to extend a BIG thanks to those of you who made it this far in the

study. Your participation has provided important information about ways to combat prejudice in the workplace.