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LEADERSHIP FROM THE PERSPECTIVES OF FILIPINO-AMERICANS:

A DELPHI STUDY

by

PABLO J. MENDOZA

**A dissertation submitted in partial fulfillment
of the requirements for the degree of**

Doctor of Education

University of San Diego

1997

Dissertation Committee

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ABSTRACT

LEADERSHIP FROM THE PERSPECTIVES OF FILIPINO-AMERICANS: A DELPHI STUDY

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Director: Susan M. Zgliczynski, Ph. D.

The majority of the texts and other materials on leadership have been written from the perspective of people from Western culture. A number of scholars have called attention to this lack of a more diverse literature, inquiring as to the reasons why academicians primarily offer leadership literature that has a predominantly Western culture perspective. Since social and political contexts represent diverse cultural views, leadership literature should also reflect that diversity. This issue is particularly important in the San Diego area for Filipino-Americans because of their increasing numbers and active participation in social and political endeavors.

The absence of culturally and ethically diverse literature on leadership provides scholars with a limited view of the leadership theories and principles of non-Western societies. Further, this lack of non-Western literature reinforces the notion that persons in other cultures have not developed leadership perspectives, and a continued absence of leadership literature authored by people from other cultures will only prolong this cultural bias in the academic environment.

This research study of leadership was conducted to determine the perspectives of Filipino-Americans. A qualitative research approach, the Delphi technique, was

employed. An attempt was made to examine how the panelists view leadership and integrate these leadership perspectives in social and political settings. The subjects were selected from Americans of Filipino descent from various fields of endeavor who are currently holding or have previously held leadership roles. Three Delphi rounds were used to obtain consensuses on the most dominant Filipino-American leadership perspectives and leadership characteristic styles or traits.

The study revealed a culturally specific Filipino-American leadership philosophy known as “bayanihan.” Bayanihan is a leadership concept that may be defined as a process among people who have a shared vision to achieve their intended purposes of improving their community or society. Further, the study revealed characteristic leadership styles or traits unique to Filipino-American leaders. These traits are “bahala na,” “hiya or hiya hiya,” “kanya kanya,” “kumpadre,” “ningas cogon,” “pakikisama,” and “utang na loob.”

At the end, this researcher made specific recommendations for Leadership Educators and Leadership Practitioners to consider undertaking as well as recommendations for further research.

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DEDICATION

**To my wife, Maria Benilda Bueno Mendoza,
my son, Pablo Bueno Mendoza, Jr., and
my daughter, Maria Corazon Bueno Mendoza,
for their love, encouragement, friendship, support,
and understanding.**

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Finally, I wish to express my deep appreciation and respect for the panelists who participated in this Delphi research study. Their cooperation and contribution of time and efforts have been very fundamental to the successful completion of this research study.

TABLE OF CONTENTS

Dedication	ii
Acknowledgements	iii
Table of Contents	iv
List of Tables	viii
List of Appendices	ix
CHAPTER ONE INTRODUCTION	1
Introduction	1
The Problem	6
Problem Statement	6
Background of the Problem	8
Purpose of the Study	11
Research Questions	12
Specific Terminology	13
Limitations of the Study	16
CHAPTER TWO REVIEW OF THE LITERATURE	18
Introduction	18
Organization and Culture	19
Leadership and Culture	26
Key Filipino Cultural Constructs	36
Education	38

Business	39
Family and Social Networks	41
Political Activity	42
Religion	44
Roles of Men and Women	45
Filipinos in the U. S. Navy	48
Summary	49
CHAPTER THREE THE DELPHI TECHNIQUE	51
Introduction	51
Methodological Overview	52
Advantages	54
Disadvantages	55
Research Design	56
Entry to the Population	57
Panel Selection	58
Instrument Design	59
Data Collection	63
Data Analysis	65
Summary	67
CHAPTER FOUR FINDINGS OF THE STUDY	69
Introduction	69
Demographic Analyses	70

Delphi Analysis	73
Round One Results	74
Round Two Results	83
Round Three Results	98
CHAPTER FIVE SUMMARY AND RECOMMENDATIONS	111
Background	111
Summary of the Study	112
Leadership Philosophies of Filipino-American Leaders	113
Theories of Leadership Followed by Filipino-American Leaders	114
Reasons Why Filipino-American Leaders Take Leadership Roles	117
How Filipino-American Leaders Determine the Leadership Goals	118
Ways Filipino-American Leaders Elicit Followers' Support for Their Goals	118
Ways Filipino-American Leaders Decrease Opposition toward Their Leadership Goals	119
Who Has Most Influenced the Leadership Styles of Filipino-American Leaders and How?	119
Examples of How Filipino-American Leaders Have Modified Their Leadership Preferences to Achieve Success in Their Organization or Community	120
How the Leadership Style of Filipino-American Leaders Differs from other Leaders	122
Commonalities between the Leadership Style of Filipino-American Leaders and Other Leaders	122

Leadership Style Characteristics of Filipino-American Leaders	123
Leadership Traits of Filipino-American Leaders	123
Differences of How Filipino Men and Women Exercise Their Leadership Roles	124
Leadership Perspectives and Characteristic Styles or Traits Unique to Filipino-American Leaders	126
Leadership Characteristic Styles Unique to Filipino-American Leaders	126
Characteristic Leadership Traits Unique to Filipino-American Leaders	129
Ways the Filipino-American Perspective on Leadership Could Contribute to the Study of Leadership in the Wider Community	132
Ways the Filipino-American Perspective Could Add to the Practice of Leadership	133
Recommendations for Leadership Educators	135
Recommendations for Leadership Practitioners	135
Recommendation for Further Research	137
REFERENCES	140
APPENDICES	149

LIST OF TABLES

<u>Table</u>	<u>Page</u>
1. Total Asian-American population in the United States	9
2. Total Asian-American population in California, Hawaii, Illinois New Jersey, New York, and Texas.....	10
3. Inventory of Filipino-American owned business in San Diego County, California	40
4. Gender breakdown of the panelists selected to participate in Round One of this Delphi research study	59
5. Occupational Specialty of Panelists.....	71
6. Number of years the respondents have held leadership positions	72
7. Degrees the panelists respondents have earned or pursued while in the United States	72

LIST OF APPENDICES

<u>Appendix</u>	<u>Page</u>
A. Panelist Consent Agreement	149
B. Round One Letter of Transmittal to Panelists	151
C. Round One Delphi Instrument	153
D. Round One Follow-up Letter	157
E. Round Two Letter of Transmittal to Panelists.....	158
F. Round Two Delphi Instrument	159
G. Round Two Follow-up Letter	170
H. Round Three Letter of Transmittal to Panelists	171
I. Round Three Delphi Instrument	172
J. Round Three Follow-up Letter	181

**LEADERSHIP FROM THE PERSPECTIVES OF FILIPINO-AMERICANS:
A DELPHI STUDY**

Chapter One

Introduction

The majority of the texts and other materials on leadership have been written from the perspective of people from Western culture. A number of scholars have called attention to this lack of diverse literature and have raised questions about the reasons why academicians primarily offer leadership literature that has a predominantly Western culture perspective. Since most social and political contexts represent diverse cultural views, leadership literature should also reflect that diversity. This issue is particularly important in the San Diego County area for Americans of Filipino descent because of their increasing numbers and active participation in social and political endeavors.

The absence of culturally diverse literature on leadership provides scholars and practitioners with a limited view of the leadership theories and principles of non-Western societies. Furthermore, this lack of non-Western literature reinforces the belief that other cultures have not developed their own distinctive leadership perspectives. A continued absence of leadership literature authored by people from other cultures will only prolong this cultural bias in both the academic and workplace environments.

This research study of leadership is being conducted to determine the perspectives of Filipino-Americans. The steady population growth of this ethnic group has already and will continue to be a factor in determining the types of programs that are developed to promote equity among this country's diverse population. Filipino-Americans are

members of an ethnic group that tends to be actively involved in various activities, so as this group increases in numbers, the more its presence will be felt. As of this writing, many members of this fledgling ethnic group have become active participants in both private and public institutions as employees, in academia as students, and in the political arena as candidates for elective office. Their presence in these areas not only reveals the importance of studying leadership from the perspective of Filipino-Americans but more importantly, the need to learn about and gain a better understanding of the leadership views and practices of other cultures as the U.S. population becomes more diverse. This researcher considers that at this time, it is appropriate to study the leadership perspectives and practices of Filipino-Americans because of the projection that this ethnic group will soon become the most populous of all Asian-American groups in the United States. More specific reasons for studying the leadership perspectives of Filipino-Americans are discussed in the scenarios that follow.

In the academic arena, educators are consciously aware of the need to have diverse literature included in their curriculum. In some instances, however, their efforts to acquire and to use more diverse literature in the classroom do not always materialize, primarily because of the absence of such literature, as in leadership. During the period that this researcher pursued leadership studies, he found that most of the leadership literature assigned as required reading was written from the perspective of Western culture. This dearth of diverse literature deprived the students of learning the leadership orientation of non-Western cultures to make comparisons between the practices of those cultures and Western cultures.

Another argument for studying leadership from the perspective of Filipino-Americans has been the pervasiveness of the lack of non-Western leadership literature found in the workplace. During a number of years when this researcher worked as a leadership practitioner, he discovered that, until total quality leadership became in vogue, the majority of leadership literature available to managers and supervisors for reference was written from the Western culture perspective. Even then the appearance of leadership books authored by non-Western writers was sporadic. As has been related, Filipino-Americans can be found in various organizational settings. The early Filipino immigrants were mostly agricultural workers or were employed in service occupations as helpers and cleaners. However, the insurgence of Filipino professionals immigrating to the United States during the period from 1965 until the present brought significant changes to the workplace environment. This group of new immigrants consisted of accountants, engineers, lawyers, medical doctors and technologists, nurses, teachers, and white-collar workers. Consistent with their educational background and experience, some of these immigrants who sought employment in private or public institutions acquired prestigious types of work, sometimes with managerial or supervisory responsibilities. Attendant to those responsibilities, exercising and exhibiting characteristic styles or traits of leadership that are conducive to their environment and to their followers have become paramount.

In the military industrial complex and especially in the U.S. Navy, where Filipino-Americans are employed in great numbers both as active members of the military and as civil service employees, one can profit from studying the leadership practices and views.

This researcher completed over twenty-four years of naval service and seventeen years in the federal civil service. Through that exposure, this researcher encountered many Filipino-Americans who held or are currently holding leadership positions. While the military industrial complex service has been structured hierarchically and its governance depends to a large extent upon rules and regulations generated from the top military echelon, the people serving in managerial or supervisory capacities exercise leadership over their followers. The military industrial complex, not surprisingly, has adopted the authoritarian philosophy of leadership in dealing with its personnel. The authoritarian leadership philosophy have not been favorably received because of its negative connotation, thereby causing countless conflicts and other problems between the followers and the leaders. In the opinion of this researcher, the difficulty of resolving these conflicts and problems caused by the negativity of that theoretical leadership philosophy is being mitigated because of the leadership abilities of the managers and supervisors. On the one hand, these leaders know that their authority to exercise leadership comes from their position which subscribes to the authoritarian style of leadership; on the other hand, they are very caring and understanding leaders. These characteristics are true of many leaders, including those from the Filipino culture.

In the area of politics, this researcher believes that at present Filipino-Americans have not yet attained the prominence achieved by other Asian-Americans of comparable numbers like the Chinese and Japanese. Nevertheless, already some Filipino-Americans have made a dent in politics, since some of those who have run for political offices have been elected. There is no doubt that the political base of this ethnic group has a long way

to go before their political machinery solidifies. Notwithstanding this obvious shortcoming and the lack of role models in the political landscape, this ethnic group has a passion for politics (Harper and Peplow, 1991; Wurfel, 1988) and finding more information about their leadership approaches may be useful for the future.

Filipino-Americans can also be found demonstrating leadership principles in organizations that they themselves have structured. Within the Filipino culture, there are several subcultures from which the organizations that now exist in the Filipino-American community have been formed. These organizations vary in size, structure, and purpose, but each of them has a common link with the regions and villages or barrios of their origin in the Philippines. Some of these Filipino-American organizations were formed because of the peoples' common interest, such as being graduates of a particular school or affiliated to the same employing agency. These organizations usually serve as the primary vehicle outside the family for members to socialize and be represented in the wider Filipino-American community. They are also used as forums for the planning and execution of events that their members believe are worth undertaking. The officials of these organizations are elected. In the opinion of this researcher, under the leadership of their officials most of these organizations have shown the resiliency to successfully pursue their intended purposes. There are numerous Filipino-American organizations in San Diego County. It is probable that similar organizations also exist in other metropolitan areas that have a visible Filipino-American community. This is a further testament to the leadership capabilities of Filipino-Americans.

Certainly, the leaders of this ethnic group have some unique leadership characteristics. In the above scenarios, the importance of a greater awareness of this ethnic group's representation in various organizational settings in leadership capacities has been made clear. Through the active involvement of some Filipino-Americans as leaders in the mainstream of society, it is possible that their effect on society will become more profound as their numbers increase. For these reasons, coupled with the purpose of this study to provide useful cultural knowledge for people teaching leadership and for leadership practitioners, this researcher decided to conduct a study of leadership from the perspective of Filipino-Americans.

A qualitative research approach, the Delphi technique, was used in this study. An attempt shall be made to examine how the panelists, who may also be referred to as panel experts or subjects or participants, view leadership and integrate these leadership perspectives in social and political settings. The subjects were selected from Americans of Filipino descent from various fields of endeavor who are currently holding or have previously held leadership roles. The panelists included business entrepreneurs, managers or supervisors of private and public enterprises, active or retired military personnel, and elected officials.

The Problem

Problem Statement

People are an organization's most important resource. Since the demographics of the United States and the workplace are rapidly changing, we can no longer afford to

exclude those who are members of under-represented groups as we consider how the practice of leadership is understood by various groups in the work environment.

People play an important role in organizations, fulfilling their contractual obligations and performing the activities that they are charged to accomplish in support of the organization. The new multi-cultural workforce necessitates cultural reevaluation of the leadership perspectives among its members. Many scholars are concerned that the existing leadership literature does not address the views of this emerging culturally diverse workforce. Some scholars contend that since social and political contexts are formed from cultural views, correspondingly leadership literature should also reflect that diversity.

In the past the lack of diverse leadership literature received only cursory scrutiny from scholars because the representation of the workforce in America at all levels was not as diverse as it is today. As a consequence, leaders were not as mindful that cultural influences affect all members of the organization.

Over the past few decades, there has been an increasing number of minorities, women, people with disabilities, and older people in leadership positions performing functions that were once almost exclusively performed by male members of the majority who operated from a Western culture perspective. Because of these changes, organizations must move beyond just acknowledging that they value such diversity. Used in this context, “managing diversity” refers instead to making changes in organizational systems, structures, and management practices so that barriers to employment are eliminated and equal opportunity is provided to members of the under-represented

groups. Leaders must now take positive steps to ensure the full integration of members of the under-represented groups into the mainstream of society and the workplace.

Regardless of each member's function in the organization, he or she has a role in sustaining a professional image. In my opinion, the success of the entity with which the members are affiliated depends to a large extent on their workplace relationships, their interaction and communication skills, and the collaborative effort they extend toward each other.

Background of the Problem

In the workplace, changes need to be made in organizational systems, structures, and management practices to address demographic changes in society. For instance, it must be recognized that people from other cultures have differing beliefs, needs, and values and will therefore require different kinds of help and support. Within the same context, they should be treated with respect for their culture and be provided with equal opportunities. A look at the representation of minorities and others, according to the latest census, will provide a much clearer picture about why such research is necessary.

According to the 1990 census (Bryant, 1992), the United States is a growing nation. The population grew 9.8 percent between 1980 and 1990 to a total of one-quarter of a billion people. Approximately one-third of this growth came from immigration, which increased the racial and ethnic diversity of American society. One-quarter of the U. S. population is now comprised of Blacks, Native Americans, or persons of Asian or Hispanic origin. The Asian/Pacific Islander population more than doubled between 1980 and 1990, becoming 3 percent of the population, and the Hispanic population grew by 53

percent to become 9 percent of the total population. The U.S. society also became older, not only because people are living longer but also because the largest age group, those born between 1946 and 1964, naturally aged 10 years between 1980 and 1990.

The statistical information shown in Tables 1 and 2 was taken from the 1990 census of population (Bryant, 1992). Table 1 provides data on the total Asian American population in the United States and table 2 provides data on the total Asian American population in California, Hawaii, Illinois, New Jersey, New York, and Texas. These states each have a total Asian American population of over 200,000.

Table 1

Total Asian American population in the United States.

Chinese	Filipino	Japanese	Asian Indian	Korean	Vietnamese
1,645,472	1,406,770	847,562	815,447	798,849	614,547

Cambodian	Hmong	Laotian	Thai
147,411	90,082	149,014	91,275

Table 2

States that have over 200,000 total Asian American population in the United States.

	Chinese	Filipino	Japanese	Asian Indian	Korean
California	704,850	731,685	312,989	159,973	259,941
Hawaii	68,804	168,682	247,486	1,015	24,454
Illinois	49,936	64,224	21,831	64,200	41,506
New Jersey	59,084	53,146	17,253	79,440	38,540
New York	284,144	62,259	35,281	140,985	95,648
Texas	63,232	34,350	14,795	55,795	31,775

	Vietnamese	Cambodian	Hmong	Laotian	Thai
California	280,223	68,190	46,892	58,058	32,064
Hawaii	5,468	119	6	1,677	1,220
Illinois	10,309	3,026	433	4,985	5,180
New Jersey	7,330	475	25	478	1,758
New York	15,555	3,646	165	3,253	6,230
Texas	69,634	5,887	176	9,332	5,816

The Hudson Institute reports on Workforce 2000 (1987) and Opportunity 2000 (1988) estimate that between 1985 and 2000, approximately 61 percent of all new entrants into the workplace will be women. In 2000, the institute estimates minorities will make up as much as 29 percent of the workforce. All together, minorities, women, and immigrants will make up more than five-sixths of the net additions to the workforce by the year 2000.

These changes compel us to explore how to create a work setting where a heterogeneous group of people can work together collaboratively and harmoniously. To

begin the journey, it is necessary to be aware of each other's cultural beliefs, mores, and values and to be cognizant of the issues being raised. The practice of leadership appears to be the glue that will allow organizations to take advantage of the contributions, talents, and values of all members of the workforce, to respect their ethnicity and gender, and to prepare them to face the problems of surviving in a fiercely competitive world.

Attaining this ideal situation poses great difficulty. Among other things, we must have appropriate and current information in order to understand how persons in other cultures view leadership so that we can become familiar with how their cultural values may be expressed in organizations and society.

Purpose of the Study

This study is being conducted to begin the process of learning how leadership is viewed from the perspectives of Asian Americans, specifically Americans of Filipino descent. The particular purpose is to provide useful cultural knowledge for people teaching leadership as well as for leadership practitioners. It is also designed to broaden leadership understanding for the larger community. Undoubtedly, broader understanding can enhance the ability of educators and practitioners to address the issues of leadership from the perspectives of Filipino-Americans.

For these reasons, a qualitative approach -- the Delphi technique -- will be used to study the leadership perspectives of Filipino-Americans in order to begin curbing some of the cultural bias in Western literature that currently exists in the academic environment. A concerted effort will be made to select second and third-wave Filipino-American immigrants for this study because of their perceived total immersion in the workplace and

active participation in social and political activities. As an American of Filipino descent myself, it is possible that my experience will lend greater cultural sensitivity to the study and that my bias will provide the impetus for a more thorough examination of the problem.

In my view, using the Delphi technique is appropriate for this study. Although the method was developed to predict the timing of future events, through its emergent process, the Delphi technique has been applied in studying trends in social science phenomenon (Helmer, 1983).

Research Questions

The research questions are open-ended. They have been carefully constructed with the intent of eliciting maximum input from the panelists as well as avoiding leading the panelists to provide responses that will only confirm or deny the researcher's opinion.

The following research questions will be answered by this study:

1. What are the perspectives of Filipino-Americans concerning leadership?
 - a. Give your philosophy of leadership.
 - b. Do you follow a particular theory of leadership? How did you choose this theory?
 - c. Why do you take a leadership role?
 - d. How are your goals of leadership determined?
 - e. How do you elicit followers' support for your leadership goals?
 - f. What do you do to decrease opposition to your leadership goals?

- g. Who has most influenced your leadership style? How were you influenced?
 - h. Give an example of how you have modified your leadership preferences to achieve success in your organization or community.
 - i. Does your leadership style differ from that of other leaders in your organization? How?
 - j. Do you believe that there are some typical characteristics of the leadership style of Filipino-Americans? Why or why not?
 - k. List what you believe to be the traits of this Filipino-American leadership style.
2. How can Filipino-American perspectives on leadership contribute to the study of leadership in the wider community?
 3. How can the perspectives of Filipino-Americans add to the study of leadership?

Specific Terminology

The following specific terminologies are referred to and used in this research study:

Bahala na - a term in the Filipino language which means “come what may” or putting it another way, “what will happen, will happen.”

Bayanihan - a term in the Filipino language which means that a group of people will voluntarily work together in cooperation with each other under the leadership of

an emergent leader without pay or strings attached in order to accomplish their shared vision to achieve their goals and objectives.

Culture - a culture represents a set of values that is held in common, such as customary beliefs, social forms, and material traits of a racial, religious, or social group.

Delphi Study - the following definitions of Delphi are given by Linstone (1978).

- (1) This frequently employed forecasting procedure is used to obtain consensus of opinion from a panel of experts through a series of questionnaires. Between question rounds, the panel members are informed of the group's previous distribution of opinions.
- (2) "Delphi may be characterized as a method for structuring a group communication process so that the process is effective in allowing a group of individuals, as a whole, to deal with a complex process" (p. 274).

Filipino-Americans - are Americans of Filipino descent who have varying regional, linguistic, educational, social class, and generational backgrounds. Filipino immigrants into the United States are classified in three waves. The first wave, who immigrated to the United States between 1903 and 1940 (Aquino, 1952; Espiritu, 1995; and Pido, 1986), are mostly agricultural workers and laborers. The second wave are those who enlisted in the U.S. Armed Forces, particularly the Navy and Army, beginning in 1945 (Espiritu, 1995 and Pido (1986). The third wave are the highly skilled workers and professionals that began immigrating to the United States from 1965 until the present (Espiritu, 1995; Pido, 1986; and R. Oades, Ph.D., personal communication, February 13, 1996).

Hiya or Hiya-hiya - a term in the Filipino language that is used as a motivator by making people feel guilty as a result of shameful behavior.

Kumpadre - a term in the Filipino language which means a gentleman sponsoring someone in a baptism, confirmation, or wedding.

Managing diversity - making changes in organizational systems, structures, and management practices to eliminate barriers that prevent people, as members of proscribed groups, from reaching their potentials; providing equal and/or appropriate opportunities related to jobs and careers; and ensuring that all employees abide by equal opportunity laws and guidelines.

Minority - a group that differs from the predominant section of a larger group in one or more characteristics such as ethnic background, language, culture, or religion, and as a result is often subjected to differential treatment, especially discrimination.

Ningas cogon - a term in the Filipino language which means that the flame or spark that suddenly motivated an individual to do something disappears before the idea or initiative is completed or implemented.

Pakikisama - a term in the Filipino language which means that an individual who is not necessarily convinced that it is the right thing to do, goes with the flow or joins the majority in the interest of preserving harmony.

Tayo-tayo - a term in the Filipino language which means that any activity undertaken by a group requires the full participation of all members of the group.

Utang na loob - a term in the Filipino language which means that someone who has received a favor or debt of gratitude is expected to repay.

Limitations of the Study

The widespread use of the Delphi technique as a consensus-building and forecasting tool makes it appropriate for use in this research study. In the technique's early stages, it was used by the defense industry to forecast future technological developments as a means of addressing the industry's problems. However, the technique is now being used by educational institutions to explore ideas for possible educational innovations. In the private sector, business is using the technique to determine the leadership characteristics of successful venture capitalists.

In spite of these accepted applications for which the Delphi method has been used, each time it is used as a consensus-building and forecasting tool, it is necessary to discuss the assumptions and limitations expected that are unique to the particular study. In this study, the concerns that may have an impact in its reliability and validity are related below.

As previously discussed, the panelists are all Americans of Filipino descent and are selected because of their perceived leadership roles and total immersion in the workplace. Along with these considerations, their selection is also based upon their participation in their leadership roles in social activities in the community. Even though such has been the case, it is probable that their perceived leadership roles may be different from what is the actual case. Their leadership perspectives and practices may have been so polarized because of the influences of the Western culture leadership perspectives and practices that are predominantly embraced by most organizational settings in the United States.

Those chosen to participate in the study represent various occupational fields of endeavor in the hopes that they will lend greater credence to the study. Assuming that the best in their fields have been selected, still there is no guarantee of their participation and completion of all phases of the study. Additionally, the participants are not expected to provide generalizable experience with respect to other cultural views of leadership, but the process itself should be generalizable for scholars interested in researching other topics and other cultural contexts.

This researcher is a Filipino-American who has practiced leadership for many years. It is also possible that his biases may affect the analysis and summarization of the data gathered.

Chapter Two

Review of the Literature

Introduction

Both public and private organizations have attempted to keep up with changes that affect their operations. Because of recent economic downturns and technological advances, numerous organizations have become more conscious of keeping the lid on the spiraling costs of remaining in business. Some have restructured their departments and reduced their staffs, while others have undertaken more drastic measures by merging with other organizations in order to remain operationally sound.

The demographic changes that are actively occurring in society are adding to the complexity of the problems and changes that many organizations face. Although the challenges brought about by the demographic changes are not new, they appear to have recently become more complex and thus deserve immediate attention, especially by people who are teaching leadership with respect to organizational change and culture. It is equally important for practitioners to equip themselves with a better understanding of non-Western leadership practices and principles because of their relationship to an organization's effectiveness in dealing with diverse cultures and the delivery of products.

This review of literature focuses on three domains that are considered very relevant in this research study. Two of these domains, organization and culture and leadership and culture, attempt to point out the challenges affecting organizations that result from the influx of culturally different groups of people entering the workforce and

participating in political and social activities. The other domain provides information about some key Filipino cultural constructs.

Organization and Culture

Many scholars have written about organizational culture. Most consistently stress that people in leadership positions should “be aware of their group’s or organization’s culture because it will make a difference” (Smircich, 1985, pp. 58-59). It is particularly important for leadership practitioners to be aware of the culture of their group and organization because culture is considered a “key to commitment, productivity, and profitability” (Martin, 1985, p. 95).

It is very likely that earnest efforts by educational institutions and other private entities, to develop and implement cultural awareness programs are subtle confirmation of these assertions. Moreover, these assertions have been supported by U.S. presidents during the past several administrations. Through yearly proclamations, the White House requires federally funded organizations to implement programs to celebrate the heritages of Blacks, Asian/Pacific Islanders, American Indians, and Hispanics, as well as programs for Women’s Equality Day. The purpose of these celebrations is to specifically recognize the meaningful contributions to this country of people from different cultures and women. These presidential proclamations acknowledge that being aware of the cultural values, mores, and beliefs of diverse people is fundamental to the overall functioning of the government and society.

From 1982 until 1993, this researcher coordinated the annual celebration of these events in federal organizations. Most speakers emphasized the importance for people in

all walks of life to increase their awareness of the beliefs, mores, and values of people who are not of the same ethnicity. If this message is so significant in organizational settings, then how should culture be understood for leadership purposes? Morgan (1986) defined culture as “the pattern of development reflected in society’s system of knowledge, ideology, values, laws, and day-to-day ritual” (p. 112). According to Smircich (1985), culture is “a fairly stable set of taken-for-granted assumptions, shared beliefs, meanings, and values that form a kind of backdrop for action” (p. 58). However, Schein (1991) states that culture is:

a pattern of basic assumptions -- invented and discovered, or developed by a given group as a it learns to cope with its problems of external adaptation and internal integration -- that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems (p. 9).

It appears from the foregoing definitions of culture that the values, mores, beliefs of social groups are part of the nucleus that forms and transforms organizational settings.

It is difficult to measure or quantify the benefits that accrue to individuals in organizations from being knowledgeable or familiar with the beliefs, values, traits, and practices of other cultures. The difficulty increases exponentially when, through acclimation or adaptation, members of a specific group have already developed mechanisms or constructions to cope with their newer cultural environments and to deal effectively with other people in the organization.

Nevertheless, knowledge of and familiarity with other cultural beliefs, values, traits, and practices are instrumental in understanding and interacting with people who are culturally different from one's own group. Some individuals or groups consciously isolate others from their groups for various reasons. People routinely act in this manner without considering how others are affected by their actions. This is not a concern at all if those interacting have similar foundations. However, when other people are involved, the normally accepted behavior within a predominant group may be construed to be different, offensive or just plain rude. Leaders should undertake the responsibility of educating their followers in order to minimize the problems that frequently hinder the building of good relations between individuals or within organizations. Such actions, as Aldrich (1982) maintains, "have the potential of transforming relations at the highest level" (p. 29).

It is worthwhile to note that the majority of the time, leaders are in the forefront of these significantly important activities. Some interpersonal advantages in which people can derive positive benefits from being culturally alert include enhanced relationships, communication, and conflict relationship.

Directing attention to communication, leadership practitioners often find it difficult to establish relationships because of communication problems. Communication is a very important component of organizations. Redding (1985) asserted that "communication is absolutely essential to organizations.... It is the essence of organized activity and is the basic process out of which all other functions derive" (p. 15). Substantial amounts of activities in organizations involve communication and

coordination, confirming the statement of Kuhn (1986) that “communication is the cement that makes organizations” (p. 79) and the message of Bergquist (1993) that “talk is the glue in most organizations” (p. 136). More often than not, when desired outcome of an activity or project is not realized, those involved -- leaders and followers alike -- usually conclude that the problem is due to a failure to communicate.

That failure does not infer that the people involved in the communication process lack knowledge or understanding, rather the incongruence is the result of “mismatched context” (Simmons, Vasquez, and Harris (1993, p. 47). Chronicled by the same writers, context mismatched in communication is better understood from these examples.

- o A Japanese, more tightly woven (MTW) culture, manager gives an order to American workers, more loosely knit (MLK) culture and is annoyed to find it disputed and resented. The manager begins to distrust the subordinates and their motivation.
- o A Swedish (MLK) manager gives/makes a request of her Turkish (MTW) subordinates and finds that they carry it out so literally, “without thinking,” that the desired results are not achieved. The manager accuses them of malicious obedience.
- o A Filipino seaman (MTW) is being disciplined by his Norwegian first officer (MLK). The seaman remains silent as the first officer pushes for an explanation or apology. The first officer thinks the seaman does not get the message, doesn't care about the situation, or is guilty of even more than originally suspected. To make matters worse, the Norwegian first

officer belabors the point and raises his voice with the Filipino seaman, who doesn't appear to get the message, admit fault, or apologize.

Resentment builds in the subordinate. He stops communicating and becomes ineffective at his job for the rest of the voyage.

- o A Canadian consultant (MLK), while being gently criticized by her Indonesian client (MTW), argues in her own defense. The client sees the consultant as rude and unteachable and, therefore, incompetent.
- o A young British data processing trainer (MLK) is working with a group of Sri Lankan trainees (MTW). Because the trainees ask no questions, the trainer assumes they have grasped all that she has said.
- o A newly arrive Swiss manufacturing manager (MLK) consults his Pakistani assembly-line workers (MTW) about the steps he should take to install a quality inspection system. They are embarrassed for him because it seems that he does not know how to do his job. They are reluctant to make suggestions. He sees them as unthinking and uncooperative (pp. 47-48).

The above examples showed the pitfalls that ensue when people from different cultural backgrounds are communicating. Since cultural differences are oftentimes a barrier to effective communication, leaders could minimize the barriers by taking the initiative and together with their followers, settle on the direction they would follow using the same cultural conventions to communicate. Simmons et al (1993) recommends

employing “both MLK and MTW context communication skills to create congruent messages and objectives” (p. 48).

In the same examples, it became clear that conflict is also imminent when people of different cultures are working together. According to Rahim (1985), “conflict results from the incompatibility or opposition in goals, activities or interaction among social entities” (p. 13). Resolving conflict is one of the hardest tasks that people ever experience. No matter who the conflicting parties are -- family members, friends, co-workers, employee-management, or labor-management -- these incidents are often difficult and exhausting. However, conflict can occur in any relationship and much more so in a multi-cultural environment because of differing beliefs, core values, perceptions, and interests, as well as basic human nature.

Aside from personal issues, we constantly juggle conflict within organizations, in business, and in the government (Schattschneider, 1975). In my former capacity of Deputy Equal Employment Opportunity Officer, I kept a revolving door to try to settle differences between employees, employees and management, and labor and management that were referred to me as discrimination complaints or administrative and negotiated grievances. What complicated resolving the conflicts brought to my attention was due to the fact that majority of the people filing complaints or grievances and seeking redress were non-whites, which in this researcher’s opinion, emphasizes that cultural differences in beliefs and values have considerable effect in the generation of conflicts. The sources of conflicts were varied. Some involved perceptions of oppression and harassment by management officials and some occurred due to a manager’s selective application of rules

and regulations. In any event, when I asked the parties involved in these conflicts about the effects of conflict on them and the organization, they uniformly answered that conflict was detrimental to human relationships and to the operation of an organization. On the other hand, the same group of people felt that conflict can have a positive impact on making change, literally supporting Heifetz (1994) and Rost (1991) belief that conflict is a requirement for change..

Be this as it may, conflict is an ever-present reality and is necessary for change to occur. Although I have had some success resolving intercultural conflicts, it has not been easy. The various techniques proposed by Fisher and Brown (1981, 1988), Rahim (1986), Sandle and Sandle-Starote (1987), Turner and Weed (1983), and Woolf (1990), were instrumental but the question still arises as to whether these processes are adequate to meet the needs of a new collaborative paradigm. Another question is whether leaders can influence their groups, which is rapidly becoming more culturally diverse, to adapt organizational models that would be open to their employees' participation in decision making to help minimize conflicts.

Another strategy according to Harris and Moran (1991) that could be used for solving disagreements and conflicts across cultures is as follows:

1. Describe the problem as understood in both cultures.
2. Analyze the problem from two cultural perspectives.
3. Identify the basis for the problem from both viewpoints.
4. Solve the problem through synergistic strategies.
5. Determine if the solution is working multiculturally (p. 272).

This process appears to be culturally oriented in that there is strong emphasis placed upon leaders or other persons resolving conflicts to consider the cultures and perspectives of the conflicting parties. Certainly any effort on the part of leaders or others resolving disagreements and conflicts to show respect for the conflicting parties' cultures elicit trust and better access, both of which are important to the resolution of conflicts.

Leadership and Culture

While leadership is practiced throughout the world, researchers on leadership have conducted only a limited study of non-Western leaders. Bass (1990) confirmed this assertion when he wrote that studies on non-Western leaders have been primarily focused on Blacks in the United States. In this portion of the literature review, the discussion will center around leadership theories that have been written from the perspective of Western culture. The main purpose for their inclusion is to provide a basis for comparing the leadership theories and practices espoused by these theories with the non-Western theories and practices that may be generated from this research study.

Several scholars have attempted to define leadership. Burns (1978), stated "Leadership is the reciprocal process of mobilizing by persons with certain motives and values, various economic, political, and other resources, in a context of competition and conflict, in order to realize goals independently or mutually held by both leaders and followers" (p. 425). He added that "the ultimate test of practical leadership is the realization of intended, real change that meets people's enduring needs" (p. 461). In affirmation of the real change concept of Burns's definition, Rost (1991) maintains, "Leadership is an influence relationship among leaders and followers who intend real

changes that reflect their mutual purposes” (p. 102). However, Heifetz (1994) explains leadership not in terms of definitions, but in terms of images: (1) “Leadership means influencing the community to face problems” and (2) “Leadership -- mobilizing people to tackle tough problems” (pp. 14-15).

The principle put forth by the Great Man or Woman theory is that history is shaped by the leadership of great men or women. Bass (1990) stipulated that “the individuals in every society possess different degrees of intelligence, energy, and moral force, and in whatever direction the masses may be influenced to go, they are always led by the superior few” (p. 38). Representatives of this type of leader are Lee Iacocca in business, John F. Kennedy, Indira Gandhi, and Margaret Thatcher in politics, and Douglas MacArthur in the military.

With respect to Trait theories, leaders are endowed with superior qualities that differentiate them from their followers. Their leadership qualities can be explained in terms of personality traits and character (Bass, 1990). According to Van Fleet and Yukl (1986a), a person who has initiative and fortitude has a good chance for success as a leader.

Mann (1959) provides evidence for this assertion in the results of his survey, in which he found that there is a positive relationship between personal traits (intelligence, adjustment, extroversion, dominance, masculinity, and sensitivity) and leadership. In the same vein, Fiedler and Leister (1977), Fiedler and Garcia (1987), and Clark and Clark (1990) emphasized that intelligence is a leadership trait that is needed to perform well. Additionally, an analysis of studies conducted on the subject by Kenny and Zaccaro

(1983) concluded that leaders emerged 49 to 82 percent of the time due to some stable characteristics in their situations.

Situational theory suggests that leadership is completely a matter of situational demands, in that situational factors determine the action of the leader. This theory is in direct opposition to trait theories (Blanchard, 1986; Hersey and Blanchard, 1993). The job maturity and psychological maturity of the followers, according to Hersey and Blanchard (1969a, 1969b, 1982a), are the primary determinants what leadership style to use in a given situation. In practice, leaders matches the leadership styles, namely directing, coaching, supporting, and delegating to the development level of their followers (Blanchard, 1986). Directing (Style 1) is for people who lack competence but are enthusiastic and committed. They need direction to get them started. Coaching (Style 2) is for people who have some competence but lack commitment. They need direction and supervision, as well as support and praise to restore their commitment. Supporting (Style 3) is for people who have competence but lack confidence or motivation. They do not need much direction, but support is necessary to bolster their confidence. Delegating (Style 4) is for people who have both competence and commitment. They are able and willing to work on a project by themselves with little supervision or support.

According to Fiedler (1967a) and Vroom and Yetton (1973), the most effective behavioral style of leaders is one that varies with the situation. Blake and Mouton (1982b) asserted that this style became popular because situationalism allows leaders to keep their options open. Earlier writers on whose studies this model may have been based claim that the most effective behavior style is one that varies with the situation

(Korman, 1966; Fiedler, 1967a). However, transactional leadership theory suggests that transactional leaders work within the framework of the self-interests of their constituencies. Transactional leaders approach followers with the intent of mutual exchange, such as jobs for votes or subsidies for campaign contributions (Burns, 1978). Hollander (1978) corroborates the foregoing, stating that in transactional leadership, both leaders and followers give and receive benefits and the relationship between leaders and followers is maintained by this social exchange and mutual influence.

On the other hand, Tichy and Devana (1986) provided a hybrid description, stating that “transformational leadership is about change, innovation, and entrepreneurship” (p. xii). According to these writers, organizations can be transformed if leaders “create new approaches and imagine new areas to explore” and if “they relate to people in more intuitive and empathetic ways, seek risk where opportunity and reward are high, and project ideas into images to excite people” (p. xiii).

Several other theories and principles of leadership have evolved in the past. During the period between 1970 and 1990, the excellence theory of leadership attracted some attention. This theory of leadership is unlike the situational, transformational, and transactional leadership theories in that it is not clearly defined. However, the literature reviewed provides information about the characteristics of an excellent leader. For example, Peters (1985) provided a checklist of the “nuts and bolts of leadership” (pp. 284-285):

The leader’s got to have a vision of where he plans to take the company.
[He] has to be able to dramatize that vision for his organization.

If there is one role the CEO should play, it is that of “chief salesman.”

Simple and direct communication should be the watchword. When you get caught up in the planning fetish, you make the business much too complicated for the average person to understand.

As most of us know, it's rare that one can ask the question “What are you trying to do in this company?” and get the same answer from the guy on the production end as you get from the guy in marketing. But if you keep it simple and direct, you have a chance to achieve that consistent understanding.

I think we'd all be better off if we spent more time articulating our corporate plans and less time on perfecting them.

Further discussion on the excellence theory of leadership is provided by Goble (1972). He chronicled that excellence in “leadership revolves around goals, and efforts to achieve them....There is nothing more important, more effective, more central” (p. 11). His idea about leadership excellence emphasizes not the setting of goals but rather the achievement of goals. According to him, a leader must have a definite but flexible plan for reaching desired objectives in order to become successful. He or she must be able to clearly articulate and prioritize the things to be done and have faith in his or her ability to carry out to completion established objectives (pp. 11-18).

Another theory that has gained recognition in the past and which appears to be resurfacing is democratic leadership. This theory of leadership, according to Haiman (1951) consists of creating interaction process between the leader and the followers. As

an interactive process, all members of the group are equally represented in the making of collaborative decisions. When there are differences in opinion, the people disagreeing are given the opportunity to express their discontent. However, the decision goes to those who are numerically a majority and the rest are expected to comply. This leadership model does not only allow for differences of opinion; in addition, the group members are open to the possibility of change and improve relationships as a result of the expression of the difference.

Speaking of democratic leadership in education, Giroux (1994) stated that “schools need to offer the possibilities and opportunities for students to share their experience, work in relations that emphasize care and concern for others, and be introduced to forms of knowledge that provide them with the opportunity to take risks and fight for a quality of life in which all human beings benefit” (p. 45). Also, Sergiovanni (1994) pointed out that in order to have a deep commitment to the democratic ideal of leadership institution:

Administration needs to develop more democratic models of governance, cultivate the habits of critical discussion, democratic dialogue, and public deliberation; have a vision of good educational community; and join teachers and parents together to help shape, share, and implement that vision. There should be a shared decision-making, empowerment, collegiality, site-based management, vision, and other remedies.

Administration will need to promote the maximum involvement of individuals and groups while generating initiatives for collaboration,

encouraging risk-taking, and developing a professional problem solving capacity (pp. 243-248).

Sergiovanni stresses the importance of the involvement and participation of all stakeholders in matters that affect the administration of educational institutions, thus confirming that democratic leadership is in fact an interaction process.

For centuries our culture has maintained an ethical code of justice whose rules, restrictions, and regulations direct our lives. During the last thirty years a second ethical code -- an ethic of care -- began to enter the literature. This ethic resonates strongly with women's leadership experiences. Caring implies a willingness to reach out to others, a "stepping out of one's own personal frame of reference into the other's" (Noddings, 1984, p. 24). Although men are not excluded from this concept, and indeed many share these emotions, the ethic of care is considered to be primarily within the realm of female experience. Both genders must realize that the ethic of care should be a partner to, not a substitute for, the ethic of justice. Justice and care are "the ideals of human relationship...the vision that self and other will be treated as equal worth, that despite differences in power, things will be fair" (Gilligan, 1982, p. 63). Rachels (1993) felt that "we ought to act so as to promote the interests of everyone alike and we should treat people as they deserve to be treated, considering how they have themselves choose to behave" (p. 184). This concept unites the ethics of both care and justice, as well as adding the requirement of taking personal responsibility for one's actions. Building caring relationships in communities, including the workplace and learning environments, and sharing values and purpose that give structure and meaning to the

members of these communities or organizations, is a theme of several writers (Lappe and DuBois, 1994; Regan and Brooks, 1995; Senge, 1990, Sergiovanni, 1992). Bellah, Madsen, Sullivan, Swidler, and Tipton (1985) refer to this caring process as “getting involved,” expressing “genuine concern for one’s local community” (p. 191). An ethic of care and the premise of acting for the common good are important concepts of leadership.

Change is not restricted to politics or business, however. Harman (1988) discussed a shift in our global consciousness, with a willingness to explore other forms of knowledge besides the rigid scientific mode; Maynard and Merhtens (1993) espoused a change in leadership to a form of global stewardship, responding to environmental issues as well as personal transformations. As Rost (1991) wrote, the theory of transformation should become “the cornerstone of the postindustrial school of leadership” (p. 123). For this to occur, transformation will require an accompanying change in language and communication styles, including interpretation. Cultural acceptance of interactive relationships, collaboration, recognition that people of other cultures have different values and beliefs, and redistributive power concepts of leadership are truly transformative change that will require a massive shift in the way we think, speak, interpret, act, and create policies for our organizations.

Since relationships are comprised of people, the people in a leadership model are called to be actively involved in the leadership process and to be willing to share responsibilities as either leaders or followers. Participative or shared leadership offers the opportunity to work together in a cooperative, collaborative manner. A very significant feature of this leadership practice is the involvement of workers at all levels in the

decision-making process. This theory suggests that through active involvement, people will become more committed and motivated to accomplishing intended goals. Goble (1972) succinctly chronicled that “people tend to work more efficiently and with more commitment when they have a part in determining their own fates and have a stake in problem solving” (p. 119). Although the concept of collaboration has been well-established in feminist literature (Clatterbaugh, 1990), the concept is becoming more popular in leadership readings as well (Bryson and Crosby, 1992; Harman, 1988; Maynard and Mehrrens, 1993; Regan and Brooks, 1995; Rost, 1993). Collaboration in relation to participative or shared leadership, as the above authors have stated, implies noncompetition, mutual purposes, sharing of ideas and strengths, and willingness to build a common future.

It is only fitting to begin discussing empowerment and power by referring to the concept of noncoercion that is embedded in Rost’s (1991) definition of leadership. Men and women have different interpretations of the word power. Carroll (1984) argued that power tends to evoke authority, force, strength, and unilateral decision making. Burns (1978) believed that power is basic to humanity and permeates human relationships. From his perspective, power is clearly a male definition (“power over”) in that it requires both motives and resources. On the other hand, Astin and Leland (1991) maintained that women have their own style of using power (“power with”) as energy and as empowerment to others in lieu of power over others.

Miller (1986) argued that, from the perspective of women, power is the ability to implement certain activities within a structure of “power with”, which is diametrically

opposed to the male concept of “power over” that emphasizes control, restriction, and subordination of others. Invoking the relational nature of women, Gilligan (1982) stressed that power is often interpreted by women as associated with male domination and thus as harmful to relationships.

Eisler (1987) articulated the concept of coercive power that she argued, is firmly entrenched in today’s major institutions and has been embedded in our gender behavior for many centuries. While it is difficult to argue that the concept of coercive power is no longer appropriate, one can make a strong case for changing the predominantly male orientation model to the female noncoercive relational power model. With the rapidly changing demographics and women’s broadening role in organizations, relational power should be accepted and integrated as a significant part of the leadership process.

Many authors are beginning to articulate the need for this change. Cantor and Bernay (1992) recommend that the language of empowerment include investing in others the rights, responsibilities, and decision-making activities that advance a mutual agenda rather than one that is solely self-serving. According to Astin and Leland (1991) and Tanen (1990), these activities include listening to others, evaluating both positive suggestions and problem areas, giving credit and feedback to others, and valuing the work relationship. Covey (1996) stated that a new leadership paradigm should include “pathfinding, aligning, and empowering” (p. 153). Bryson and Crosby (1992) espoused the necessity of leaders and followers empowering each other, particularly in situations involving teamwork. Rost (1991) advocated empowerment among leaders and followers,

including shared decision making, mutual ownership, and enthusiasm that would contribute to the process of transformational leadership.

Previously it was mentioned that studies have been conducted about Black leadership. A great number of Blacks have achieved leadership status. Blacks are taking leadership roles in sports, entertainment, and politics as well as in the Armed Forces of the United States where we have Black generals and admirals. As a matter of fact during the late 1980s, this researcher served under an admiral as the Deputy Equal Employment Opportunity Officer. This researcher also worked for two Black women managers between 1982 and 1985. From these experiences, this researcher found that Black leaders are competitive and have high motivation to manage. They are assertive, task oriented, and very willing to deal with routine work. Bass (1990) also narrated those Black managers' leadership characteristics in addition to being masculine and visible. Further, the same writer described Black leaders as placing great importance to autonomy, self-fulfillment, friendship, and promotion. They are charismatic, transformational, and supportive of their followers with emphasis of achieving goals and the facilitation of work. Covin (1993) described Black leadership as "often informal. It lacks institutional power. Much of it is social in nature (religious leadership)" (p. 30). Black leaders are accommodating (Drake & Holsworth, 1993; White, 1991).

Key Filipino Cultural Constructs

As noted earlier, Asian-Americans in the United States constitute 7.3 million members or 3 percent of the total population. According to the 1990 census, this represents almost a

100 percent over the 1980 figures. During that time frame, the number of Americans of Filipino descent grew more than 80 percent to 1.4 million members. This increase made Filipino-Americans the second largest Asian-American sub-group nationally, narrowly trailing the Chinese-Americans; however, they are now the largest sub-group in California (Bryant, 1992; Espiritu, 1992). It is projected that by the year 2000, Filipino-Americans will have a population of more than 2 million which will make them the largest Asian-American sub-group in the United States (Espiritu, 1992; Carino et al, 1990).

The immigration of Filipinos to the United States, as related in Chapter One, occurred in three waves. Aquino (1952), Espiritu (1995), and Pido (1986) wrote that, except for the few students who immigrated to study in the United States, the first wave of Filipino immigrants were mostly agricultural workers and laborers. Initially, Filipinos were contracted from the Philippines to work in the sugar plantations of Hawaii. As their number increased, some of them moved to the U.S. mainland to work or settle. Espiritu (1995) related that the majority of Filipinos who settled in large metropolitan areas “worked in restaurants as dishwashers, bed makers, or elevator attendants...; and in private homes and apartments as servants, janitors, or maintenance men” (p. 9). However, most flocked to agriculture, becoming the largest group of Asian laborers along the Pacific Coast. The second wave began their exodus in 1945. The majority of this group were Filipino nationals recruited to serve in the U.S. Navy and their dependents. According to Foggo (1993), Filipino nationals are no longer offered enlistments in the U.S. Navy since 1992. The third wave of Filipino immigrants are represented mostly

white-collar professionals. This group started immigrating after the passage of the U.S. Immigration Act of 1965. This act “abolished the national-origins quotas and permitted entry based primarily on family reunification or occupational characteristics” (Espiritu, 1995, p. 19). From interaction with some of these third-wave professionals in various organizational settings and interviews, this researcher found that most of them are medical professionals, such as doctors, nurses, medical technicians, and other health-related practitioners. Another significant group are engineers.

Provided below is a snapshot of some key Filipino cultural constructs. The inclusion of these Filipino cultural constructs in this study is specifically designed to promote awareness of this Asian-American sub-group’s beliefs, values, and practices. The importance for leadership educators and practitioners to become aware of the beliefs, values, and practices of other cultures cannot be overemphasized. Having an understanding of the cultural constructs of any group is helpful for anyone who may deal with them. In leadership, such knowledge helps the leaders and followers build communication patterns. Being aware of some of the other group’s beliefs and values minimizes their tendencies to take each other for granted. It encourages them to think about the ramifications of their actions as well as to avoid actions based on stereotypical assumptions. It is not always the case, but usually knowledge, results in relationships built upon trust and respect.

Education

Education is highly valued among Filipinos. As with most Asians, they have been very successful in education for many generations. Harper and Peplow (1991) stated that

“the Philippines has one of the highest literacy rates among developing countries, about 89 percent. In the remotest villages, diplomas hang on the walls of simple huts, reflecting the high regard for education and parents’ pride in their children’s achievements” (p. 67). Drawing from personal interviews and observations, this researcher found that numerous Filipinos, especially the affluent, have immigrated to the United States primarily for the purpose of furthering their education. This strong commitment to learning has been passed on through successive Filipino generations born in the United States. Filipinos try to instill in their children, at an early age, the many benefits of having an education. This researcher has heard it expressed numerous times that education taken seriously is a child’s best inheritance. In the words of Gochenour (1990), among Filipinos “education also boasts one’s status significantly and is a means of raising the entire family’s circumstances” (p. 30). Moreover, Filipino children are constantly bombarded with the idea that having an education would open more doors, help them to overcome perceived discrimination, and make them more competitive for meaningful jobs. Some believe that being doomed to a bad or low-paying job is the result of not having had a proper education. Therefore, they instilled these ideals in children at an early age.

Business

Unlike Chinese-Americans or Japanese-Americans, Filipino-Americans are not known for their propensity to engage in entrepreneurial activities (Carino et al, 1990). Nevertheless, a large number of Americans of Filipino descent have become successful entrepreneurs who own and operate their own grocery or retail businesses. For many, entrepreneurial activity was a voluntary decision, while it was forced upon others as a

result of economic, legal, and social discrimination. Many Filipino professionals who immigrated to the United States discovered that their foreign credentials were not honored by American businesses, forcing them to take jobs below their capabilities (Gamboa, 1995; Melendy, 1981; and Villa, 1995). Some Filipino-Americans, despite being educationally and experientially competitive, find it extremely difficult to reach mid-level and top-level management positions in the federal government and decide to try entrepreneurship instead (Sicat, 1995). Still others find that they are not promoted to leadership or managerial positions, despite working many years for private and public organizations, so they chose to start their own businesses.

Today, Filipino-American entrepreneurs are primarily owners of restaurants, small groceries and retail stores. For economic reasons, most entrepreneurs have settled on owning and operating a combined restaurant and grocery store within an ethnic niche. This researcher recently conducted an inventory of Filipino-American owned businesses in San Diego County. The result of that inventory is reflected in Table 3.

Table 3

Inventory of Filipino-American owned businesses in San Diego County.

<u>Bake Shops</u>	<u>Cargo Outlets</u>	<u>Foodmarts</u>	<u>Restaurants</u>
8	8	18	20

These businesses are owned mostly by members of one family. Very few of them employ people outside of their extended families. Even though the businesses are represented

under a certain category, it is to be noted that the majority of them also operate as retail stores. For instance, in addition to baking bread, the bake shops also sell video cassette tapes, food products, clothing materials, and other paraphernalia from the Philippines. The other types of businesses also embrace similar practices.

Family and Social Networks

The nucleus of the Filipino-American culture is the family. For Filipinos, however, family has a broader meaning than for Westerners. Pido (1986), stated that the “nuclear family extends to a larger group through affinity and consanguinity and other networks to an extended family system and larger group....The family or group offers material and emotional support and the individual expects it as a matter of right” (p. 18). The traditional Filipino-American family is characterized by an almost absolute loyalty to the family members, allegiance throughout a person’s lifetime, hard work, mutual helpfulness, and responsibility.

Their children are brought up to be polite, submissive, cooperative, modest, and religious. Dependence and sense of belonging are fostered. Children are doted on, the elderly respected and cared for. “Authority in a Filipino home gravitates toward age and usually toward males. A younger child is expected to heed the guidance of older children, who in turn yield to the mother, an aunt, uncle or the father. Maturity does not fundamentally change these relationships. The father may be the final arbiter and authority, but he may be on the receiving end of advice and direction from his older brother” (Gochenour, 1990, pp. 21-22). “When a Filipino needs help, he can depend on his family; likewise he can be called upon to help others in need. Those with wealth and

power, especially, are expected to assist their less fortunate relatives. Ties are not diminished by distance. Those living away from home contribute to the family budget and are warmly welcomed when they return for fiestas and social occasions” (Harper & Peplow, 1991, pp. 57-58).

Outside the family structure, the Catholic church and social, cultural, and union organizations have provided a unifying network for Americans of Filipino descent in the United States. To validate this information, this researcher asked the Chairperson of the Council of Philippine-American Organizations (COPAO) of San Diego County how many member organizations were included under COPAO. The response was “over sixty.” These organizations are mostly social in nature. While reviewing the list of organizations in locally published Filipino-American newspapers and magazines, this researcher found that they are formed representing their towns, provinces, educational attainment, and social status. Regardless of what basis these groups have been formed, however, their purpose seems to center around the organizing of social events such as dances, excursions, picnics, and larger-scale pageantry.

Political Activity

Politics is a subject that interests most Filipino-Americans. They are very active in political activities, volunteering their services to help candidates running for a political office in this country that represent their political views. Several Filipino-Americans have aspired for elected offices at the school, local, and state levels. In San Diego County, this researcher has personal knowledge of two Filipino-Americans who have served as school board members, one each in the Poway and Sweetwater Unified School

Districts. He is also familiar with the candidates who ran unsuccessfully for a council seat at National City and school board member seats in the school districts mentioned above in the November 5, 1996 election.

Although Filipino-Americans so far have not been a powerful electoral force, their presence in political arenas is becoming more noticeable. In Hawaii, where Asian-Americans are a majority of the population, the political influence of Filipino-Americans is very strong. Currently, the governor of Hawaii is a Filipino-American. After the November 5, 1996 national election, the November 23-29, 1996 issue of the Asian Journal, a Filipino-American newspaper located in National City, California published the following Filipino-American winners.

State Legislature: Velma Vilorio - Washington State; Jon Amores - West Virginia; Romy Cachola, Nestor Garcia, Ron Menor, and Jun Abinsay - Hawaii.
 City Council: Joining Teresita Santiago, incumbent mayor of Delano, California as winners Nap Madrid; Andy Paras - Hercules, California; Chris Cabaldon and Mark Montemayor - West Sacramento, California; Randal Valenciano - Kauai, Hawaii; and Dominic Yagong in the big island of Hawaii.

Board of Education: Pat Gacoscos - Union City, California (pp. 1, 12).

In March 1997, Pete Fajardo was sworn in as the new mayor of Carson City, California (Ongkeko, 1997).

According to Hays (1994), by 1980 several Filipinos have been elected to political office. Eduardo E. Malapit, of Kauai, Hawaii, became the first Filipino to be elected

mayor of an American city. In California, G. Monty Manibog was elected mayor of Monterey Park and Leonard Velasco was elected mayor of Delano.

Religion

Christianity--primarily Roman Catholicism--is embraced by most Filipinos. Other religions practiced by Filipinos include Islam and two independent churches: the Aglipayans, which is affiliated with the Episcopal Church, and Iglesia ni Kristo (Church of Christ). Protestantism entered the Philippines when the United States assumed colonial rule in 1898 (Espiritu, 1995). According to Harper and Peplow (1991) and Zich (1986), 85 percent of Filipinos are Roman Catholics, 5 percent belong to the two independent churches, 3 percent are Protestants, and 7 percent practice Islam.

Over the years, religion, particularly Roman Catholicism, have played a major role in forming mainstream Filipino culture. According to Gochenour (1990), the teachings, vocabulary, and practices of Roman Catholicism has left an indelible stamp upon Filipino consciousness. Outwardly, the religious backgrounds of Filipinos are clearly evident in festivals, church-related customs, and practices. Outside the confines of the family structure, as has been alluded to earlier, the church serves as the infrastructure where most Americans of Filipino descent become involved in different ministries, parish activities, and socializing. Membership in the clergy serves as a means for some Filipino-Americans to gain influence, prestige, and recognition. It is closely tied to feelings of self-worth.

However, the influence of religion among Filipinos is not limited to the above religious and social activities. The churches, and the Roman Catholic Church in

particular, play a potent political role. Harper and Peplow (1991) argued that the clergy was deeply involved in the struggle for social change and political activism. For example, in this researcher's view, Marcos was toppled because the churches unified to support the movement to oust him as President of the Philippines.

The motivation of Filipino-Americans to gain political recognition in the United States is strong. If the projection holds true, by the year 2000 this Asian-American subgroup will become the largest in the United States. Their increasing numbers could potentially become a strong basis for future attempts to gain access and equal representation in the political arena. Therefore, it would not be a surprise if a Filipino-American aspiring for political office would use his or her membership in the clergy to launch his or her career in politics.

Roles of Men and Women

During the period that this researcher was providing training to federal employees on issues of equal opportunity, diversity, multiculturalism, and supervision, occasionally attendees would ask him to provide a synopsis of the roles of men and women from the Filipino culture. Because of that interest, as well as the impact that parents have on the development of their children, it is only appropriate that a brief discussion of this subject matter be included in this study.

Generally speaking in the Filipino culture, women are responsible for the management of the home. Women manage most of the routine activities such as cleaning, cooking, ensuring the children are ready to go to school, dressing them, and going to the market to buy food whereas the men are responsible for ensuring there is an

abundant supply of firewood, fencing the yard, and other labor work outside the home. In the Filipino culture, the ideal husband is perceived to be a good provider and morally correct, while the ideal wife is considered to be a good household manager, industrious, and free of vice. This situation is described by Romero (1979, p. 4), who wrote that the husband is “responsible for the support of his wife and the rest of the family” and the wife is charged with “the affairs of the household.” The following excerpt from Jocano and Mendez (1974) in their study of urban and rural families explains Filipino gender assignment in this fashion:

The physical aspects, such as choice of where to live, the building of the house as well as the planning of improvements, are more the husband’s task. These imply constructing; building; hauling wood, bamboo, and other heavy materials. Obviously, the heavier tasks are reserved for men. Child rearing and household management are the wife’s domain.... Since child bearing has been assigned to her by nature, child rearing necessarily follows, for this involves nurturance. The mother has to stay with the child most of the time. The running of a household consequently became allied to child rearing. For this reason, it is considered that going to the market is a woman’s task since it is related to running the household.

In a more recent study, Aguilar (1989, p. 542) stipulated that “household budgeting is the wife’s exclusive territory. Women exercise influence over household chores, child care, discipline of female children, and family finance,” whereas the “men’s sphere of influence (includes) his livelihood and the discipline of male children.”

Based from this researcher's personal observation and discussions about this subject matter with Filipino-American families, it should additionally be noted that within the Filipino culture, neither the men nor women have a monopoly of power. Pido (1986) also made this observation, saying that men and women share responsibilities equally. Similarly, Jocano and Mendez (1974, p. 272) found in their study that the "husband and wife emerge as coequal," with their roles situationally defined as "dominant or docile depending on the context which determines the specificity or generality of role performance."

With respect to single Filipino women, Harper and Peplow (1991, p. 58) and Reyes (1997, p. 5) provided this narrative:

Single Filipino women are more likely than men to move to the city to study or work. In government offices and private corporations, women's exclusion from "macho" expectations of success increases their effectiveness; they can take decision-making risks where men might defer judgment to a higher level to avoid blame for any error. In spite of their demonstrated competence and self-confidence, however, Filipinas still have to contend with life in a man's world.... Whether waitresses or doctors, many working women are the principal family breadwinners, raising children their husbands have abandoned, putting younger brothers through school, etc. Yet Filipinas haven't adopted an aggressive feminist or "liberated" stance. They prefer to co-exist in a system where men retain

the public appearance of power while women, soft and feminine, often pull the strings.

Filipinos in the U.S. Navy

In 1903, the U.S. Navy began recruiting Filipinos (Velez, 1983). These servicemen served in steward ratings afloat and ashore, “performing the work of domestics, preparing and serving officers’ meals, caring for the officers’ galley, wardroom, and living spaces” (Espiritu, 1995, p. 16). As a former steward, this researcher is aware that Admirals and Captains had Filipino stewards assigned directly to them. Others had shore duty at various naval bases, the White House, the Pentagon, and the U.S. Naval Academy, performing similar assignments. By mid-1950, the rules regarding the service ratings of Filipinos began to change. They were authorized to change their rating specialty from steward to any rating which they had interest in and an aptitude for. During the 1960s, some Filipino enlistees were given the opportunity to strike for any service rating in the U.S. Navy provided that the particular rate did not require a security clearance.

The primary reasons that Filipinos joined the U.S. Navy both before and after World War II was the immediate prestige afforded by wearing the uniform, the opportunity to escape a life of poverty and strife, and to become a naturalized U.S. citizen. Pido (1986) chronicled that “a 1947 Philippine-United States defense agreement allowed an unspecified number of Filipinos to join the U.S. Navy. That agreement was modified in 1952 and 1954 setting the number to 2,000 Filipino enlistment per year” (p. 110). The supply of Filipino enlistees has always exceeded demand. For this reason, the

U.S. Navy has always enjoyed a high percentage of successful Asian minorities in its ranks. The mutual decision between the Philippines and the United States to close Subic Bay Naval Base in 1992 (Espiritu, 1995) ended the 45-year “special relationship.” Foggo (1993) stated that “Filipinos number approximately 20,000 enlisted (4 percent) and 400 (1 percent) officers in the United States Navy of the 1990's, but Filipino nationals are no longer offered enlistments in the United States Navy and their numbers are expected to dwindle in the 21st century” (p. 9).

Summary

The discussion in the first part of the literature review dealt primarily about the effect of culture in organizations. Culture seems to be an inescapable consideration for the running of organizations. It is strongly encouraged that people in leadership positions find out as much as they can about the beliefs, values, and practices of people from other cultures in their organizations. Such actions are fundamental to the organization's operation because of the necessity of establishing good relationships and communication and of their importance in preventing conflict. The second part of the review was devoted to a discussion of Western culture leadership theories and practices. From this researcher's point of view, the inclusion of Western theories in the review of literature is instrumental for the analysis of this research study. These theories and practices will form the basis for comparison with the theories and practices that may be generated from studying the leadership perspectives of Filipino-Americans. The last part contains a description of some key Filipino cultural constructs. These concepts include attitudes concerning education, business practices, family, politics, religion, gender roles, and the

role of Filipinos in the U.S. Navy. It is hoped that the inclusion of these concepts will help leaders to become aware of Filipino beliefs, values, and practices and thereby facilitate organizational communication and work relationships.

Chapter Three

The Delphi Technique

Introduction

The decision to use the Delphi technique for this research study was not easy. Applying quantitative research methodologies or other qualitative research approaches was also considered, each individually.

Generally speaking, researchers who embrace the use of quantitative approaches have been rewarded with the abundance of data gathered that yielded positive results. The quantitative method is especially effective when collecting numerical data and running statistical analysis; it is particularly applicable for researchers who seek to make new discoveries or to call for changes to existing theories and principles.

Any one of the techniques under the qualitative approach could have been chosen as the most logical choice for this research study. For instance, obtaining information about the leadership perspectives of Filipino-Americans and their characteristic leadership styles or traits could have been accomplished using Ethnography. A detailed description of cultural views and values of leadership could have been generated by interviewing the panelists in their homes or workplaces. Applying the Grounded Theory method to discover possible interpretations about Filipino-Americans' theoretical beliefs and practices concerning leadership that are grounded in their own experiences would also have been justifiable. If Phenomenology would have been chosen, using this approach could have generated sufficient information describing the leadership

perspectives and views of Filipino-Americans, which this research study is intended to elucidate.

Although these methods would have been adequate for the purposes of this study, a decision was made to use the Delphi technique because it most closely fit the structure of this particular study. This researcher decided that the Delphi technique would be better in generating more thorough and comprehensive information about the leadership perspectives of Filipino-Americans and their leadership characteristic styles or traits, as was the aim of this research study. This study was designed to discover and identify the dominant views and characteristics of Americans of Filipino descent with respect to leadership. The respondents were asked to develop constructs and provide a database that could influence the way in which leadership is commonly understood by providing insight from a non-Western culture.

This chapter will provide an overview of the nature and use of the Delphi research technique. The first topic discussed is an overview of the Delphi technique. It is followed by an explanation of how reliability is achieved when this particular method is used. Under a separate heading, the Delphi technique's advantages and disadvantages are examined. The research design portion includes a discussion of how entry to the population, panel selection, and data collection are accomplished. The chapter concludes with a discussion of how the data generated from this research study are analyzed.

Methodological Overview

The Delphi research technique was developed in the early 1950s at the Rand Corporation by Dalkey and his associates (Delbecq, Van de Ven, and Gustafson, 1975).

The U.S. Department of Defense wanted to be able to accurately determine the timing of a potential enemy's actions and the most effective way to respond. Therefore, the U.S. Defense Department sponsored early applications of the Delphi technique in scenarios that were developed to assess such information. The panelists chosen for the study were sampled repetitively until consensus was reached based upon the stability of responses for each factor stipulated in the Delphi instrument (Helmer, 1983). In its early application, the Delphi technique was used primarily to solicit forecasts and expert opinions about future technological developments. It is for this reason that the use of Delphi as a research method was associated with forecasts of the future (Uhl, 1983). Although the original application of the Delphi research technique was confined to technological forecasting (Linstone and Turoff, 1975), its application has since grown from a specific tool of technology to a "family method" (Amara, 1978, p. 41). The Delphi research technique can be used whenever a consensus is desired among persons knowledgeable in a particular area. The purpose of Delphi "is to make the best use of a group of experts in obtaining answers to questions requiring reliance, at least in part, on the informed intuitive opinions of specialists in the area of inquiry" (Helmer, 1983, p. 134). Borg and Gall (1989) stated that the Delphi technique "can be used to identify problems, define needs, establish priorities, and identify and evaluate solutions."

Reliability in the Delphi method of surveying is achieved when consistency and stability of responses emerge in the final round. Loye (1978) wrote that there ... been some validity tests conducted on the Delphi technique. Quoting from Grant (1992), he stated that "in one case, the same research question was presented to the members of a

number of separate panels. The actual answer to the research questions was then correlated to the predictions of the panelists with an 80% correlation coefficient” (pp. 57-58).

Similar to other research methodologies, the Delphi technique has some advantages and disadvantages. Some of the advantages and disadvantages of the Delphi technique are described below.

Advantages

1. The Delphi technique have proven useful “in several aspects of administrative planning: general goals, curricula, campus design, and development of teacher ratings and cost-benefit criteria” (Linstone & Turoff, 1975, p. 82).
2. The Delphi technique does not require face-to-face confrontation. This allows for the opinions of people who are normally quiet at group meetings to be weighted equally with those who tend to dominate meetings (Helmer, 1983; Martino, 1978).
3. In the Delphi study, the group decision is reached through each individual’s having an equal opportunity for input and time to adequately prepare their respective cases (Helmer, 1983; Turoff, 1975).
4. As the Delphi method provides anonymity, many psychological barriers to communication are overcome, such as reluctance to state unpopular views, to disagree with one’s associates, or to modify previously stated positions (Enzer, 1975; Helmer, 1983; Linstone & Turoff, 1975).
5. The Delphi method produces precise documented records. Since Delphi is conducted in writing, the result is concisely written summaries of consensus and

dissent, together with agreements supporting alternative viewpoints (Enzer, 1975; Helmer, 1983).

6. The Delphi technique can be used effectively to bring together many expert opinions and complex issues to produce a group position that otherwise may be undetectable (Helmer, 1983; Vela, 1989).
7. A major strength in the technique is the flexible but limited time parameters that individuals have in which to respond. This convenient flexibility allows persons to participate who are not willing to share their time under other conditions (Vela, 1989).
8. The Delphi method is thought to be a valid and accurate future forecasting and consensus building technique (Linstone & Turoff, 1975; Uhl, 1983; Vela, 1989).
9. The Delphi technique make it feasible for people to participate without the difficulty of having them to travel and be co-located at any specific time (Enzer, 1975; Linstone & Turoff, 1975).

Disadvantages

1. The Delphi technique is slow and takes a long period of time to execute (Turoff, 1975; Vela, 1989).
2. Jones (1975) stated that “individual experts may bias their responses so that they are overly favorable toward areas of personal interests” (p. 160).
3. The Delphi method offers few explanations except for dissenting opinions. There is no way of knowing exactly why one response was selected over another or why participants moved to consensus (Helmer, 1983; Linstone & Turoff, 1975).

4. It was pointed out by Martino (1978) that anonymity prevented vocal members of committees from swaying the group, which in turn prevented the group from considering all factors of an issue.
5. According to Delbecq, Van de Ven, and Gustafson (1975), the most critical conditions of the Delphi research technique involves the allocation of “adequate time, participant skill in written communication, and high participant motivation” (p. 84).

Research Design

The reasons for choosing a qualitative methodology for this research study, specifically the Delphi technique have been discussed earlier. Moreover, it has already been related that the advantages of the Delphi technique as a research approach outweigh its disadvantages. There are some other factors that were considered in choosing the Delphi technique as the most appropriate for this research study. The Delphi technique applies the elements of both qualitative and quantitative research methodology throughout the entire process. According to Marshall (1985), the Delphi technique has been used successfully to generate consensus of ideas in a wide variety of contexts. Using this research methodology, this researcher, has been able to reach more people than would have been possible had other methods of research been utilized. This element is very important to consider when researching emergent social issues, which this research study may be classified as since it seeks information about the leadership perspectives of Filipino-Americans from panelists that are widely dispersed and are culturally different from the predominant Western culture.

During the course of this study, the necessity of interacting with the participants was negligible. The only time it was necessary for this researcher and one of the panelists to meet was when the latter had an eye operation and was unable to fill out the first-round Delphi instrument. In view of that situation, arrangements were made for this researcher to personally interview the panelist at his home. Because face-to-face interaction between this researcher and the participants has been limited, the expenses incurred have been kept to a minimum. Most of the expenses were applied to postage stamps, office supplies, and printing. There were no significant travel costs and other logistical requirements incurred.

In using the Delphi approach for this study, this researcher was most concerned about the time involved. In this particular study, it took six months to complete the research. Initially, the first-round Delphi instruments were piloted in November 1996 and subsequently distributed to the panelists in late December 1996. In February 1997, the second-round Delphi instruments were distributed; and the third round was distributed in the first week of April 1997. Responses to the third-round Delphi instruments were received in May 1997. Although this researcher made every effort to expedite the process by follow-up letters or telephone calls, completing the three rounds still required a considerable amount of time.

Entry to the Population

Being from the same cultural group as the subjects for this research study, this researcher already has extensive exposure to the Filipino-American community. That exposure allowed him to have easier access to leaders of the Filipino-American

community. This advantage enabled this researcher to compile a list of prospective panelists as well as contact them before the study actually began. Altogether, forty-four out of the fifty-seven prospective panelists who were contacted expressed some interest in participating in the research study.

Panel Selection

By design, the panelists selected for this research study are all Filipino-American immigrants. The criteria developed for the selection of the panel members are as follows:

1. Filipino-American immigrants who completed a bachelor or higher degree from an accredited college or university in the Philippines.
2. Active or retired military personnel were both considered. Enlisted personnel must have attained the grade of E-7 or above and officer personnel must have attained the grade of O-4 or above.
3. Business entrepreneurs who have at least ten or more employees.
4. Politicians elected in the House of Representative or the Senate, members of the city council or board of supervisors, mayors, lieutenant governors or governors.
5. Managers or supervisors of public or private organizations who have supervised or are presently supervising at least five or more ethnically diverse employees.

Earlier discussions revealed that the number of Americans of Filipino descent has grown steadily and that Filipino-Americans now constitute a sizable percentage of the overall population of the United States. In the same context, the discussions revealed that Filipino-Americans have not been accorded equal opportunity in securing leadership

positions, both in private and public organizations, even though they are perceived to have the requisite education and experience.

This ethnic group's lack of visibility in higher-level leadership positions presented a dilemma, although this researcher had almost a *carte blanche* entry into the Filipino-American community, being an American of Filipino descent. That is the primary reason why the criteria for the selection of panel members for this study covers a wide spectrum. Another reason for the casting of a wider net was to attract panel members from diverse occupational fields.

Overall, there were fifty-seven panel members selected to participate in Round One of this study.

Table 4

The gender breakdown of the panel members selected to participate in Round One.

<u>Men</u>	<u>Women</u>
37	20

Instrument Design

This study was conducted sequentially. The Delphi instrument was first piloted (Goldstein, 1975) to three people who had been determined to possess similar qualifications as the criteria established for the selection of research participants. The purpose of the pilot was to test the first-round questions. Within two weeks after the pilot

instrument was administered, two recipients of the pilot Delphi instruments responded. Based upon their feedback and input, it was concluded that the first-round Delphi instruments required no revisions and was ready for distribution. Shortly thereafter, the first of three successive rounds was distributed to the fifty-seven panelists who were selected to participate in this Delphi research study on the leadership perspectives of Filipino-Americans.

Also distributed with the first-round Delphi instrument was a Consent Agreement Form (see Appendix A). All panel members were requested to complete and return the form with their Round One response. Each panel member who responded to the first-round Delphi instrument executed the consent form, which in the opinion of this researcher meant that they understood the conditions of their participation and willingness to participate in this particular research study.

This researcher determined that the number of participants included in this study was adequate. A cursory review of some Delphi research studies conducted during the past several years have included fewer than fifty panelists. The study conducted in 1953 by Olaf Helmer and Norman Dalkey had a sample population of seven (Helmer, 1983). Because one of the disadvantages of using the Delphi approach as a research methodology is the high dropout rate (Vela, 1989), this researcher hoped that the total number of participants who completed all three rounds of this study would not drop below fifteen, so that the diversity of the participants sought after, both in gender and occupational representation, remain intact. This indeed was the case, as seventeen of the participants completed the three rounds.

The development of the second-round Delphi instrument depended upon the feedback provided by the respondents in the first round. The panelists' responses to each question were carefully analyzed and their perspectives on the leadership of Filipino-Americans and leadership characteristics styles or traits were incorporated into the second-round Delphi instrument. This process was repeated for the development of the third and final round of the Delphi instrument in that the information generated from the second-round instruments became the catalyst for developing the third round.

The selection of the items to be carried over and included in the second-round Delphi instrument depended upon the number of panelists mentioning them under a particular heading. Each factor that was considered by the panelists to be important and relevant in this research study regarding the leadership perspectives and leadership characteristic styles or traits of Filipino-American leaders was isolated, compiled, and tabulated. After tabulation, any specific item that was mentioned once by fifty percent or more of the panel members in their response under a particular heading was carried over and included as part of the second-round instrument. These dominant Filipino-American leadership perspectives and characteristic styles or traits were arranged and listed in second-round Delphi instrument under the same heading they had appeared in the first-round to be ranked according to their relative importance by the panel members. The item receiving the most mention was recorded first, the second next, and so forth. In Round Three, the leadership perspectives and leadership characteristic styles or traits of Filipino-American leaders that were ranked in Round Two were carried over. They have been rearranged and listed in the third-round Delphi instrument for final individual

ranking according to the consensus ranked order assigned by the panelists with the item receiving the most votes listed first, the second next, then the third, and so forth.

The first-round questions were open-ended. The respondents were asked to articulate their ideas and opinions on leadership from the perspective of Filipino-Americans. The second-round questions were generated from the responses given by the respondents in the previous round. The construction of the second-round Delphi instrument differs slightly from the construction of the first round in that it had two distinct parts. The questions in Part A were in closed form, whereas the questions in Part B were open-ended, in order to probe deeper into how the panelists viewed leadership from their ethnic group's perspective. Similar to the second-round Delphi instrument, the questions for the third-round were constructed with two parts. The questions in the first part were again in closed form and those of the second part were open-ended.

In the opinion of this researcher, there were no risks accruing to the participants in this research study. Of course, there are always some concerns that need to be considered. One such concern is the element of time. The question of how much time it would be reasonable to expect the panelists to allocate for the completion of the instrument cannot be accurately determined, however. The construction of the Delphi instruments was different for each of the three rounds. That made it relatively impossible to accurately predict how long it would take for each participant to analyze and respond to the questions presented.

Occasionally, the issue of maintaining the anonymity of the participants surfaces. This researcher has been very careful not to divulge any information provided by one

participant to the other. To protect the identity of the individual participants, every attempt has been exerted to isolate any information that could lead to the identification of a particular respondent. This researcher followed the procedures with respect to safeguarding the rights and welfare of human subjects in this research as established by the University of San Diego. The response provided by each panelist is labeled numerically, held in confidence, and kept in a locked file drawer that is inaccessible without the proper key. At the conclusion of the research study, only the panels' pertinent consensus data that they provided will receive the appropriate recognition.

Data Collection

According to Linstone and Turoff (1975) and Uhl (1983), in the process of conducting a Delphi technique research study, it is necessary that three successive rounds of Delphi instruments be administered to the panel experts. A further discussion about using this specific qualitative study methodology has been provided by Linstone and Turoff (1975). They have concluded that, based upon the results of previous studies using the Delphi approach, it usually takes three rounds of questionnaires before the responses of the panelists have stabilized and consensus has been achieved (Linstone and Turoff, 1975).

In this research study, three rounds of Delphi instruments were administered to the panelists. Each participant who was chosen to participate in this Delphi research study submitted his or her opinions individually on the instrument that was distributed to him or her. The results of each round were collected from and returned to the panelists who participated. By giving them a summary feedback of the collective input of all the

participants. this researcher gave them the opportunity to modify their original forecasts or opinions and to explain what contributed to their forecasts or opinions. During the entire process, there was no attempt made to separately identify individual panel member's opinions. This helped to overcome what the concern of Martino (1978) that in face-to-face committee-type discussions, members can be influenced by the panel members who are most persuasive.

Obviously, achieving consensus is a primary concern when the Delphi technique is used in a research study. This relates to Geertz's (1973) and Guba's (1985) concepts of "thick description." Description is said to be thick where it can be shown that the intuition and knowledge of experts are held in common. Thick description is used as a method of achieving external reliability and validity. The reference to validity in this qualitative research study is representative of Maxwell's (1992) topology of validity. Maxwell explained that within the context of interpretive validity, the "key part of the realm to an account is the perspective of those actors whom the account is about" (p. 290). In this research study, thick description is realized, when the panel members complement each identified leadership perspective and characteristic style or trait of Filipino-American leaders with a consensus approval.

Regarding this research study, external reliability and validity may have been achieved from the leadership accounts provided by the subjects, who are all Filipino-Americans. The research questions in Chapter One inquired into the panelists' perspectives of Filipino-American leadership and how their perspectives on leadership could contribute to the study of leadership in the wider community. Another question

elicited information on how can the perspectives of Filipino-Americans could add to the practice of leadership.

Data Analysis

A Delphi questionnaire was constructed for use in each round. The first-round instrument was developed to include demographic information. The instrument, which was similar to the pilot instrument in its entirety, was designed to elicit information about the perspectives of Filipino-Americans on leadership in three specific areas. The first area solicited panel members' opinions about the following: (1) leadership philosophy; (2) particular theory of leadership they follow and how that theory was chosen; (3) how their goals of leadership were determined; (4) how they elicited followers' support; (5) how their leadership style differed from those of other leaders in their organization; (6) leadership-style characteristics of Filipino-Americans; and (7) leadership traits of Filipino-Americans. In the second area, the panel members were asked to give their views of how the Filipino-American perspective on leadership contributes to the study of leadership in the wider community. The third area solicited information of how the perspective of Filipino-Americans adds to the practice of leadership, how men and women differ in exercising their leadership roles, and the leadership perspective and characteristic styles or traits unique to Filipino-Americans.

Following receipt of the panel members' first-round responses, this researcher categorized or grouped their input into different clusters in the same sequence the questions were asked. While conducting analysis, this researcher identified the responses of the panelists that were held in common and considered important and relevant to this

research study. A response was determined to be held in common and considered important and relevant whenever fifty percent or more of the respondents gave the same or similar information. This and other information extracted from this data were used to create the second-round Delphi instrument as consensus items. For further clarification, the factors that were identified by the panelists to be relevant and important to this research study were isolated, compiled, and tabulated. Those factors that were reported once under each heading by fifty percent or more of the panelists in the first-round Delphi instrument were carried over and included in the second-round Delphi instrument.

The second-round Delphi instrument had two parts. Part A resembled Likert's five-point importance scale modified into three points in association with each factor to facilitate easier completion. The importance scale assigned is as follows: 1 - no importance; 2 - little importance; and 3 - important. Part B consisted of open-ended questions that requested the panelists to further elaborate on their responses about (1) how their leadership style was influenced and by whom; (2) how they have modified their leadership preferences to achieve success; (3) how their leadership style differs from other leaders; (4) how can the Filipino-American perspectives on leadership contribute to the study of leadership in the wider community; and (5) how can the perspectives of Filipino-Americans add to the practice of leadership.

Next, the panelists' responses to the second round were compiled and analyzed. The third and final Delphi instrument was created from the data yielded by the second round. This instrument contained two parts. Part A of the third round reflected the consensus opinion of the panelists regarding the dominant leadership perspectives and

characteristic styles or traits of Filipino-Americans. They were ranked in the order of importance value as determined from the participants' responses in the second round. Each panelist was requested to rank the importance of each item listed under the different headings in the space provided for the panelist to indicate his or her opinion. In the third-round Delphi instrument, the factors that were identified under the various headings were weighted according to the panel members' final consensus on those dominant leadership perspectives and leadership characteristic styles or traits of Filipino-American leaders. The weighting started with 20 points for number one, 19 points for number two, 18 points for number three, etc.

The weighted results of the third-round Delphi instrument were compared with the second-round Delphi instrument importance ranking. Overall, the panel members' consensus weighted response did not deviate much from the original ranking. These results form the basis for the determination and presentation of the dominant factors that best describe Filipino-American leadership perspectives and leadership characteristic styles or traits.

Part B consisted of open-ended questions that required the panel members to give their perspectives of how men and women differ in exercising their leadership roles and to discuss those leadership perspective and characteristic styles or traits that they consider to be unique to Filipino-Americans.

Summary

This research study was designed to discover how Filipino-Americans view leadership. It elicited qualitative assessment of the leadership characteristics of this

specific cultural group to provide awareness and knowledge to people who teach leadership and to leadership practitioners. This researcher opted to use the Delphi technique for this research study based upon its advantages, which more than offset the disadvantages.

This researcher believed that using the Delphi technique for this research study was very appropriate inasmuch as the technique has been applied in studying trends about social science phenomena, according to Helmer (1983). From all indications, the Delphi technique appeared to be an efficient research tool to elicit feedback, consensus, and insight in a wide variety of areas. Further, the panelists selected for this study were not required to travel, meet, or engage in formalized discussions in order to arrive at the consensus called for in this research study.

Chapter Four

Findings of the Study

Introduction

The study is designed to ascertain how leadership is viewed from the perspective of Filipino-Americans. The data resulting from this study should provide useful cultural knowledge for people teaching leadership and for leadership practitioners, as well as broadening leadership understanding for the larger community. This researcher believes that possession of such cultural knowledge would enhance the ability of educators and practitioners to address the issues of leadership from non-Western perspectives.

This chapter provides information and analyzes the data gathered relative to the leadership perspective and characteristic styles or traits of Filipino-Americans. The findings are based on the responses of the Filipino-Americans who were selected to participate in this research study. The research questions to which the participants responded are stipulated below. These panel experts participated in the three rounds of the Delphi technique research study, culminating in their consensus on the leadership perspective and characteristics styles or traits of Filipino-Americans.

Research Questions

1. What are the perspectives of Filipino-Americans concerning leadership?
 - a. Give your philosophy of leadership.
 - b. Do you follow a particular theory of leadership? How did you choose this theory?
 - c. Why do you take a leadership role?

- d. How are your goals of leadership determined?
 - e. How do you elicit followers' support for your leadership goals?
 - f. What do you do to decrease opposition to your leadership goals?
 - g. Who has most influenced your leadership style? How were you influenced?
 - h. Give an example of how you have modified your leadership preferences to achieve success in your organization or community.
 - i. Does your leadership style differ from other leaders in your organization? How?
 - j. Do you believe that some leadership styles are characteristic of Filipino-Americans? Why or why not?
 - k. List what you believe to be the traits of Filipino-American leadership styles.
2. How can Filipino-American perspectives on leadership contribute to the study of leadership in the wider community?
 3. How can the perspective of Filipino-Americans add to the practice of leadership?
 4. How do Filipino-American men and women differ in exercising their leadership roles?
 5. Discuss the leadership perspective and characteristic styles or traits that are unique to Filipino-Americans.

Demographic Analyses

The demographic data were obtained during the first round of the Delphi

instrument. As part of the first-round Delphi instrument (see Appendix C), each panelist was asked to complete the section of the questionnaire that solicited personal information. Appendix B consists of the first-round Delphi Instrument transmittal letter and Appendix D consists of a follow-up letter reminding the selected panelists to complete and return the first round Delphi instrument as soon as possible. The participants in the first round responded to almost all the questions. The demographic information requested (excluding names, addresses, and telephone numbers) is summarized in the following tables.

Table 5

The panelists' occupational specialty.

<u>Responses</u>	<u>Occupational Specialty</u>
6	Active and retired military personnel
2	Analysts
2	Business owners
2	Educators
2	Elected officials
4	Engineers
2	Esquire
3	Medical professionals
3	Public service administrators

Table 6Number of years the respondents have held leadership positions.

<u>Responses</u>	<u>Number of years</u>
4	0 - 5
3	6 - 10
2	11 - 15
6	16 - 20
6	21 - 25
3	26 - 30
2	31 and over

Table 7Degrees the respondents have earned or pursued while in the United States.

<u>Responses</u>	<u>Degree(s)</u>
11	AA, BA, BBA, BS
2	JD, LLM
12	MA, MBA, MPA, M.Ed., MS
3	Ed.D., Ph.D., MD

In addition to the demographic information provided in Tables 5 through 7, the panelists were also requested to provide data regarding the elective offices they have held or are currently holding in government, professional, or community settings. Several of the panel experts listed numerous elective offices held. For example, sixteen of the respondents reported having served as Chairperson or President of their professional or community-based organizations. Five of the respondents reported having served as Vice Chairperson or Vice President of their professional or community-based organizations. Four of the respondents reported having served as Board Members of state and local professional or community-based organizations. Other offices the respondents have held or are currently holding include Councilman, Mayor, Secretary of national organization, and Speaker, House of Delegate of professional and community-based organizations.

The first-round Delphi instrument were distributed to fifty-seven leaders of the Filipino-American community. Out of that number, twenty-six panelists completed the Round One, nineteen men and seven women.

Delphi Analysis

Prior to the distribution of the first-round Delphi instrument, it was piloted to three leaders of the Filipino-American community in San Diego, California on December 4, 1996. These three people were selected because of their visible involvement in community affairs and their leadership exposure. In many respects they met the criteria established for the selection of panel experts for this research study. The Delphi instrument was delivered in person to each individual. They were each asked to complete and return the instrument within two weeks. Further, they were requested to make

changes and revisions or offer comments for the purpose of improving the quality of the instrument. Two of these respondents returned the instrument completely filled out on December 16 and 18, 1996, respectively. The third person did not respond even after repeated contacts were made. Neither of the respondents made changes and/or revisions, nor did they offer recommendations to modify the instrument. For these reasons, the instrument was validated and adopted as this research study's first-round Delphi instrument.

Round One Results

The first-round survey instrument was distributed on December 23, 1996, to fifty-seven leaders of the Filipino-American community. Before this action occurred, this researcher attempted to contact the prospective panelists individually. Out of the fifty-seven prospective panelists, forty-four were personally contacted, all of whom expressed interest and willingness to participate in the research study. Having received such favorable response from those contacted, this researcher had anticipated a high return rate. Unfortunately, the number of questionnaires received from the people contacted were disappointingly low. On a percentage basis, the yield of return from the prospective panelists who were not contacted was much higher. All together, the final tally of completed and returned first-round Delphi instruments amounted to twenty-six out of the fifty-seven that were distributed.

Included in the first-round Delphi instruments was a cover letter outlining the process for of completing the questionnaire. The first-round Delphi instrument contained open-ended questions which requested the panelists to describe what they felt were

Filipino-Americans leadership characteristic styles or traits and their perspectives. More specifically, the research questions asked about the leadership philosophy of Filipino-Americans, the leadership theory or theories practiced by the respondents, why they chose leadership roles, how they determine leadership goals, how they elicit followers' support for their goals, and the methodology used to decrease opposition to their leadership goals. Two questions required the panelists to identify the leadership characteristic styles or traits of Filipino-Americans as well as to describe their leadership-style differences from other leaders in their organizations. Additionally, the respondents were asked to chronicle how the Filipino-American perspective on leadership could contribute to the study of leadership in the wider community and add to the practice of leadership. Also prominent in the first-round Delphi instrument was a section that solicited personal information from the respondents.

Judging from the participants' initial feedback, it may be concluded unequivocally that they were conscious of the importance of this research study. Their answers were carefully crafted, well thought-out, and responsive to the inquiry. Inasmuch as the primary purpose of Round One was to gather general information from which to extract descriptive and relevant factors that illuminate the leadership perspectives and characteristic styles or traits of Filipino-Americans and the demographic data of the participants, no exhaustive data analysis was done. At any rate, it is reasonable to say that the data generated from Round One provided the framework for the creation of the second-round Delphi instrument. The leadership perspectives and characteristic styles or

traits of Filipino-Americans that were identified from this round constituted the second-round instrument.

Leadership Philosophies of Filipino-Americans

Responding to the inquiry about the leadership philosophies of Filipino-Americans, the respondents offered a variety of leadership definitions. It was clear that some of the panelists equate leadership with the leader. The panel members' collective responses started with the idea that leadership is the ability of the leader to encourage participation from a group of people or individuals. They expressed the belief that leadership may be defined as the ability to accomplish the mission of an organization. It is an acquired skill and can be developed. Leadership is a responsibility to direct and/or coordinate a group of people to accomplish required tasks in order to meet the goals or mission of an organization or group. Leaders are dedicated and have integrity. They are accountable and are transparent or easily recognized. Leaders set the example for others to emulate and are good followers. They are responsible for followers and ensure that they are fully trained, qualified to their jobs, and cared for without being coerced. Leaders have the ability to make sound decisions. They have superior interpersonal skills, especially in communication. Leaders inspire and draw out the best from others to take appropriate action. They are respectful, good listeners, and in tune with the needs of others. They know how and when to exert authority -- to step in and take charge when necessary. Leaders take full responsibility for their own actions and the actions of their followers. They speak up for their followers and are not afraid to lose those who are only concerned with their self-interest. Leaders are doers and not just someone who tries to

always get along with others, which is what “nakikisama” means in the Philippine language. They treat people fairly, equally, and as individuals. Leaders are assertive, impartial, and knowledgeable. They are flexible and able to adapt readily to a changing environment.

Theories of Leadership Followed by Filipino-Americans

In analyzing the responses given by the panelists, there is a clear message that Filipino-American leaders who have held or are currently holding leadership positions have had to choose the theory of leadership that best fits their style. Several of these theories have evolved from the perspective of Western culture but one of the theories cited appeared to have the making of a culturally owned leadership perspective. The leadership theories followed by the respondents are herein summarized. Some indicated practicing democratic and participative forms of leadership. Some of them followed authoritarian and democratic leadership practices. Some reported believing in the Eastern philosophy of leadership. Some believe in empowering their followers. Others use a combination of leadership theories, such as hierarchical, excellence, exchange, and total quality. The philosophy claimed by the majority of respondents refers to leadership that postulates a deep sense of concern and service toward others. Since no explanations were given, this researcher could only speculate that there is an outside chance that a new leadership perspective will emerge from this study. Put in another way, it is possible that this research study may yield a leadership philosophy that is culturally develop and unique to Filipino-American leaders.

Reasons Why Filipino-Americans Take Leadership Roles

Discussed below are the respondents' contribution to this part. Their responses, in this researcher's opinion, parallel those of other cultures' acknowledged reasons for assuming leadership roles. Filipino-Americans assume leadership roles in order to enhance their advancement; to enable them set a good example; to ensure that directions, rules, and regulations are followed; to become actively involved in activities that would enhance progress of Filipinos socially, spiritually, traditionally or culturally; to get the job done and do it right; and to achieve established goals and objectives; to have satisfaction in achieving and completing projects; and to serve for the common good of the group or organization. They take leadership roles to demonstrate they are capable of doing it, because they have vision and goals to accomplish and would like members to give them support, and because people look toward them for leadership. Having a leadership role is one of the most proactive ways for them to help the community. Some of them argued that they have superior ideas that need to be translated and given flesh. They assume leadership roles to represent their ethnic group in raising community awareness about the cultural contributions of Filipino-Americans. It gives them a deep sense of responsibility and accountability. It gives them a sense of power. They take on leadership roles to prepare them for more challenges or to exhibit and put to good use their God-given talents. Some claimed that taking a leadership role is inherent to their rank and position.

How Filipino-Americans Determine Their Leadership Goals

Related below are the methods used by Filipino-American leaders to determine their leadership goals as shared by the panelists. Some of the panelists indicated that their leadership goals are determined by the successes and failures that stemmed from their actions and decisions; by the leader's ability to identify the tasks or mission of the organization; or by the ability of the leader to develop and execute strategic plans, find available financial, human, or other resources, and identify organization and program needs. Goals are determined by the leaders' abilities to identify and capitalize on the abilities and capabilities of their people; by their ability to establish policies and regulations, and to adapt to prevailing situations; and by having shared vision. The leaders' goals are determined when the trust and respect of their followers are visibly seen; when their followers are growing and becoming proficient in their jobs; when it is identified that the environment is supportive of the team concept and people are working collaboratively; or when deadlines are met. The leader's goals are determined when good communication exists within the community and when the feedback of internal and external customers is positive.

Ways Filipino-American Leaders Elicit the Support of Their Followers

The collective input of the panelists of how Filipino-American leaders elicit the support of their followers is related below. Leaders set good example and follow up on goals that have been established. They clearly explain the objectives to be undertaken to their people as well as the roles and expectations they require of them. Leaders conduct dialogues, discussions, and keep the lines of communication open. They explain viable

ways of achieving their objectives. They are committed to involving followers in planning, decision-making, and the execution of plans. Leaders try to instill in their followers a sense that they are important and have ownership and responsibility for the outcome of programs or projects. They believe in delegating responsibilities to their followers. Leaders establish goals and objectives that are challenging but achievable or realizable. They listen and provide timely feedback to their followers. Leaders give full support to their followers and stand up for them despite the risks involved. They are always emphasizing the importance of teamwork. Leaders are always encouraging self-improvement and education. They are respectful.

Methods Used by Filipino-American Leaders to Decrease Opposition for Their Leadership Goals

According to the panelists, Filipino-American leaders decrease opposition to their leadership goals by simply following the techniques discussed below. What is very noticeable from their responses pertaining to this section are the similarities to the previous section. The panelists believe that opposition to their leadership goals can be decreased by keeping the lines of communication open; by acknowledging that the inputs and viewpoints of others are important; by clearly explaining the objectives to be undertaken as well as the roles of and expectations from their people; by instilling in their followers the sense that they are important and have ownership and responsibility for the outcome of programs or projects; by soliciting their followers' input, delegating responsibility, and utilizing negotiation; and by becoming a visionary leader who rejuvenates, refocuses, and challenges their followers to reach new heights. They also

decrease opposition by creating strategies to educate their followers so that they will continue to grow professionally and become more efficient; by instituting focus groups and group dynamics; by reaching out to their followers and giving them feedback in a timely fashion; by adhering to proven and acceptable methods; by emphasizing the importance of teamwork; by encouraging self-improvement and education; and by giving support to emerging leaders, and being honest and straightforward.

Leadership-Style Characteristics of Filipino-American Leaders

The following is a summary of the leadership-style characteristics of Filipino-American leaders as reported by the panel members. Leaders are often influenced by their cultural upbringing, education, and experience. They are paternalistic, with the “hiya or hiya hiya,” “pakikisama,” and “utang na loob” concepts becoming the catalyst for their leadership practices. According to the respondents, numerous leaders subscribe to the practice of the democratic-participative style of leadership. In order to avoid the risk of losing friends and supporters, leaders usually embrace the concepts known in the Filipino language as “kanya kanya,” “kumpadre,” or “tayo tayo” as well as “patron.” Filipino-American leaders appear to be more intuitive, emotional and personal, and they are very hesitant to hurt the feelings of others. Despite the fact that Filipino-American leaders are well educated, others believe that these leaders are still ill-prepared to assume leadership roles. They are very socially and politically oriented but lack the fortitude to be classified as goal-oriented. Leaders endeavor to make personal contacts with other community leaders to spread or obtain support for their own agendas. Because of parochialism, some Filipino-American community leaders equate visibility to leadership.

Filipino-American leaders have difficulty following rules and regulations. Some of the leaders thrive on ambiguity and shy away from confrontations. Some practice favoritism.

Leadership Traits of Filipino-American Leaders

From the point of view of the panelists, these are considered to be the most prominent leadership traits of Filipino-Americans.

Accommodating	Avoids the center of attraction
Considerate	Creative
Defensive	Determined or tenacious
Dictatorial	Emotional
Empathic	Fair
Good communicator	Grandstanding
Honest	Limited cultural interaction
Not confrontational	Not creative
Not goal-oriented	Parochial
Paternalistic	People-oriented
Problem solver	Reliable
Resourceful	Respectful
Self-aggrandizement	Socially oriented
Soft-spoken	Team builder
Technically oriented	Timid
Trustworthy	Understanding
“Hiya or Hiya hiya”	“Kanya kanya”

“Kumpadre”

“Pakikisama”

“Patron”

“Tayo tayo”

“Utang na loob”

Round Two Results

The second-round Delphi instruments (see Appendix F) were distributed on February 26, 1997 by Appendix E to the twenty-six panelists who responded to Round One. Together with the second-round instruments, a summary feedback of the panel members' responses gathered from the first round were sent. In the second round, the panelists were asked to rate the importance value of each factor that was identified under the appropriate headings relative to the leadership perspective and characteristic styles or traits of Filipino-Americans. Also, the panel members were requested to add to their submittal on some specific questions that they had previously answered. The purpose of Round Two was both to achieve consensus and further define the leadership perspectives and characteristic styles or traits of Filipino-Americans that were generated from the first-round instruments. Twenty panel members out of the twenty-six that participated in the first round participated in the second. This equates to a 76.92 percent return rate. Appendix G consists of a follow-up letter sent to the panel members requesting them to respond as soon as possible.

The Likert rating scale was modified in this research study, reducing the scale level to 3 rather than 5. As modified, the importance value assigned is as follows: 1 - no importance; 2 - little importance; and 3 important. The summary ratings assigned by the panel members to each factor that highlights the leadership perspective and characteristic

styles or traits of Filipino-Americans are shown below. The ratings assigned ranged from 50 percent to 100 percent. The factors under each section were listed in rank order with the factor receiving the highest percent listed first, then the second, third, and so on.

Delphi Summary Rating for Round Two

Leadership Perspectives of Filipino-American Leaders

<u>Round Two Statements</u>	<u>Modal</u>	<u>Percent</u>
<u>Leadership Philosophies of Filipino-American Leaders</u>	<u>Response</u>	<u>Choosing</u> <u>Modal</u> <u>Response</u>
Filipino-American leaders:		
Are respectful to others.	3	80
Have the ability to accomplish the mission of an organization.	3	80
Have integrity, accountability, and transparent or easily recognized.	3	75
Are responsible for directing and/or coordinating the activities of a group of people in order to accomplish/achieve the tasks or goals of the organization or the group.	3	65
Are dedicated.	3	65
Are good listeners and in tune with the needs of others.	3	65
Have the ability to encourage participation from a group of people or individuals.	3	60
Set the example for others to emulate and are good followers.	3	60
Know how and when to exert authority -- to step in and take charge when necessary.	3	60

Takes full responsibility for their actions and the actions of their followers.	3	60
Speak up for their people and are not afraid to lose those who are only concerned with their self-interest.	3	60
Treat people as individuals fairly and equally.	3	60
Ensure that followers are trained, qualified, and cared for without being coerced.	3	55
Make sound decisions.	3	55
Inspire and draw out the best from others to take appropriate action.	3	55
Are assertive, impartial, and knowledgeable.	3	55
Are flexible and able to adapt to the changing environment.	3	55
Have superior interpersonal skills, especially communication.	3	50
Are doers and not just someone who practice "pakikisama."	3	50

Theories of Leadership Followed by Filipino-American Leaders

Filipino-American leaders:

Practice the excellence theory of leadership.	3	70
Practice the democratic theory of leadership.	3	50
Practice the participative theory of leadership.	3	50
Practice the empowerment theory of leadership.	3	50
Practice the exchange theory of leadership.	2	50

Reasons why Filipino-American Leaders Take Leadership Roles

Filipino-American leaders choose leadership roles:

To have satisfaction in achieving and completing projects.	3	75
To enhance advancement.	3	70
To get the job done, do it right, and achieve established goals and objectives.	3	70
To become actively involve in activities that would enhance the progress of Filipinos socially, spiritually, traditionally, and culturally.	3	65
Because it gives them a deep sense of responsibility and accountability.	3	65
To be able to set a good example.	3	60
Because they want to represent their ethnic group in raising the awareness of the community about the contributions of the Filipino culture.	3	60
Because it gives them a sense of power.	3	60
To prepare them for more challenges.	3	55
They believe they have superior ideas that need to be translated and given flesh.	2	55
Because they have a vision and goals to accomplish and would like to support them.	3	50
To serve for the common good of the group or organization.	3	50

How Filipino-American Leaders Determine Their Leadership Goals

Filipino-American leaders determines their leadership goals:

When followers exhibit high morale.	3	80
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By the results (successes or failures) from one's actions and decisions.	3	70
When the respect and trust of followers are visibly seen.	3	70
When they have identified the tasks or mission of the organization.	3	65
When followers are growing professionally and becoming more proficient in their job.	3	60
When the environment is supportive of the team concept and the people are working collaboratively.	3	60
To meet established deadlines.	3	60
When good communication exists within the community.	3	60
When external and internal customers give positive feedback.	3	60
When they have identified organization and program needs.	3	60
When they have developed and executed strategic plans and found financial, human, and other resources.	3	55
By having shared vision.	3	50
By established policies and regulations as well as the prevailing situation.	3	50

Ways Filipino-American Leaders Elicit Followers' Support for Their Goals

Filipino-American leaders elicit followers' support by:

Showing respect.	3	85
Conducting dialogues, discussion, and keeping the lines of communication open.	3	60
Involving followers in the planning, decision-making, and execution of plans.	3	60

Instilling in followers the idea that they are important and have ownership and responsibility for the outcome of programs or projects.	3	60
Listening and providing timely feedback, whether this is good or bad.	3	60
Emphasizing the importance of teamwork.	3	60
Providing full support and standing up for the followers despite the risks involved.	3	55
Delegating responsibilities.	3	55
Encouraging self-improvement and education.	3	50
Clearly explaining the objectives to be undertaken as well as the roles and expectations of the people.	3	50
Explaining viable ways of achieving objectives.	3	50
Establishing goals and objectives that are challenging but achievable or realizable.	3	50

Methods Used by Filipino-American Leaders to Decrease Opposition for Their Leadership Goals

Filipino-American leaders:

Emphasize the importance of teamwork.	3	70
Keep the lines of communication open.	3	60
Acknowledge that inputs and viewpoints of others are important.	3	60
Encourage self-improvement and education.	3	60
Clearly explain the objectives to be undertaken as well as the roles and expectations from the people.	3	55

Instill in the followers that they are important and have ownership and responsibility for the outcome of programs or projects.	3	55
Be honest and straightforward.	3	55
Rejuvenate, refocus, and challenge followers to reach new heights.	3	50
Reach out to followers.	3	50
Give support to emerging leaders.	3	50

Leadership Style Characteristics of Filipino-American Leaders

Filipino-American leaders are often influenced by their cultural upbringing, education, and experience.	3	100
Filipino-American leaders appear to be more intuitive, emotional, and personal and are very hesitant to hurt the feelings of others.	3	75
They are paternalistic with the “hiya hiya,” “pakikisama,” and “utang na loob” concepts becoming the catalyst for their leadership practice.	3	60
To avoid the risk of losing their friends and supporters, they usually embrace the concepts of “kanya kanya,” “kumpadre,” “tayo tayo,” and “patron.”	3	60
Some practice favoritism.	3	60
They are very socially and politically oriented but lack the fortitude to be classified as goal-oriented.	3	60
Because of parochialism, some Filipino-American leaders equate visibility to leadership and have narrowly defined viewpoints of living.	3	55
Some thrive on ambiguity and shy away from confrontation.	3	55
Subscribe to the democratic style of leadership.	3	50

Filipino-American leaders occasionally have difficulty following rules and regulations.	3	50
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Leadership Traits of Filipino-American Leaders

Emotional	3	85
“Utang na loob”	3	75
Soft-spoken	3	70
Accommodating	3	65
Paternalistic	3	65
Respectful	3	65
“Kumpadre”	3	65
“Pakikisama”	3	65
Reliable	3	60
Socially oriented	3	60
“Hiya or hiya hiya”	3	60
Emphatic	2	55
Fair	2	55
Grandstanding	3	55
Resourceful	3	55
Trustworthy	3	55
Defensive	3	50
Honest	3	50
Limited cultural interaction	2	50

Not confrontational	3	50
“Taya tayo”	3	50

The second-round results as shown above reveal that there is a very high degree of consensus achieved. The predominant leadership views and practices of Filipino-American leaders that were identified by the panel members in the first round were rated by the respondents in the second round. Anywhere between 50 percent and 100 percent degree of consensus was reached for each factor describing the leadership perspective of Filipino-American leaders and their characteristic styles or traits. This illustrates that the Delphi technique is an effective research tool for building consensus.

Apparently, not all of the responses provided by the panelists allowed them to assign the importance value of each statement as in the above cases. Their feedback to the remaining areas of inquiry is summarized below.

Who Has Most Influenced the Leadership Style of Filipino-American Leaders and How

The panelists provided a variety of responses in this area of inquiry. When everything was said and done, the respondents indicated that there was not one but many individuals who in one form or the other had an impact on the development of their leadership styles. They responded with great resiliency and brought greater attention to how the various cultures have impacted their individual leadership styles. Both cultures, Western and Filipino, have significantly influenced their development, practice, and understanding of leadership.

A good number of the respondents stated that from observing and listening to the guidance of their parents and other close relatives, they learned leadership values of being non-judgmental, patient, responsible, and tactful. Also, from the same cadre of people, they learned how to create healthy working environments and to treat people fairly, firmly, respectfully, and trustfully. Here are two quotes: "My dad said that treating your workers with respect and trust and making them happy will always go beyond their capabilities in doing their job and producing more." "My parents demonstrated through words and actions their love for people, consideration for others, and their respect for established positive social norms." Some of the respondents spoke of the church contributing to their leadership-style development. One said that her "parents and the church taught me that helping and respecting others were the ways of life."

Some of the respondents have embraced the leadership principles and practices of the Western culture. Those respondents who have had experience with the military reasoned that as a result of their association with military leaders they have emulated some leadership styles. For instance one respondent stated that "in order for one to lead, one must be able to follow,... be fair, be compassionate, and be willing to go the extra mile." Another respondent mentioned that he was affected by the military leaders he served under as a result of their abilities to see the "large picture, are goal or mission oriented, aware of time and material constraints, but most of all, cared for and took care of their people first." Others were influenced by advocates of total quality and principle-centered leadership.

Examples of How Filipino-American Leaders Have Modified Their Leadership Preferences to Achieve Success in Their Organization or Community

This is the summary response provided by the panelists in this particular area of inquiry. There is nothing extraordinarily different about how these Filipino-American leaders have modified their leadership preferences in achieving success compared to leaders of other cultures. In the course of time while being exposed to and immersed in organizational or community settings wherein leaders had successfully accomplished their goals, Filipino-American leaders have also been consciously or unconsciously internalizing changes that would make them more effective leaders.

Most of the respondents stated that maintaining an honest and open communication is very helpful. Accepting mistakes or errors because of poor judgment on their part has generated some positive results. Listening to the input of others and being more adaptable and flexible have all contributed to their successes. "Being fair and firm and taking appropriate action" were methods offered by a number of the respondents. Some respondents reported that practicing how to delegate, looking after the welfare of their people, and giving recognition have helped them. In context, these examples resonate with other cultures' leadership beliefs and values.

Perhaps what would merit being considered as being culturally different, as one respondent worded it, is "raising the community's awareness about accepted traditions of the Filipinos through publicity and soliciting active participation from the leaders." Another has to do with the emphasis given by one of the respondents encouraging "the different ethnic and cultural groups to work together."

How the Leadership Style of Filipino-American Leaders Differs from Other Leaders

Similar to other leaders, Filipino-American leaders are committed to following mainstream leadership values. They believe in encouraging their followers to participate in the leadership process. As can be expected from their political foundation, they are particularly interested in allowing their followers to voice their opinions, recognizing their importance, and involving them in the decision process. The majority of the respondents suggested that treating their followers as human beings and listening to them are very important characteristics of a leader. Also important is the formulation of goals and objectives and following through until their completion. Being fair and respectful again surfaced as an important facet in the practice of leadership. In this regard, one panelist stated: "I have always put into practice high moral, ethical, and legal standards."

In addition to the foregoing, the panelists regard Filipino-American leaders as much more accommodating and as not using fear and intimidation to motivate their followers. As if to emphasize how accommodating Filipino-American leaders are, one of the respondents said, "I am more creative and generous with my time and effort." The panelists uniformly agreed that Filipino-American leaders appear to be more active in promoting multi-cultural awareness and in reaching out to the diverse community. Some respondents believe that criticism is valued only when the party offering criticism is able to simultaneously suggest a solution.

Ways the Filipino-American Perspective on Leadership Could Contribute
to the Study of Leadership in the Wider Community

In the broadest possible sense, understanding leadership from the perspectives of other cultures would benefit all of us. This research study has been undertaken specifically to find out how leadership is viewed from the perspective of Filipino-American leaders and how it can contribute to the study of leadership in the wider community. Herein are the collective views of the panelists that may be of help.

First, the wider community will learn that as a culture, Filipino-Americans are very caring and sensitive. While in leadership positions, Filipino-Americans have the tendency to avoid confrontation or other challenging behaviors for the purpose of preserving harmony and maintaining meaningful relationships.

Second, separate from the theories of leadership that Filipino-American leaders have adapted from the Western culture, they have well-developed styles of leadership in the forms of "bayanihan," "hiya or hiya hiya," "kanya kanya," "kumpadre," "pakikisama," "tayo-tayo," and "utang na loob." These leadership practices engender loyalty to their ethnic group's culture. As expressed by a panelist, "Although one can argue that sometimes this loyalty is engendered by our sense of hiya hiya or pakikisama, it is loyalty nonetheless."

Third, despite all of the preparations they have made to assume leadership positions, continuous education and training are encouraged. The incessant desire of Filipino-American leaders to acquire more training on leadership could serve as an impetus for other leaders to do the same.

Fourth, other cultures may learn from Filipino-American leaders how the problems of acculturation, communication, and integration could be minimized. Indeed, having an understanding of how Filipino-American leaders have been able to cope with these situations could bridge the learning gap in other leadership issues when dealing with other cultures.

Finally, other cultures may be able to find out from the Filipino-American perspective an example of a barrier or what leadership is not.

Ways the Filipino-American Perspective Could Add to the Practice of Leadership

Emerging from this study are some culturally specific Filipino-American leadership practices. They are known as “bayanihan,” “hiya or hiya hiya,” “kanya kanya,” “kumpadre,” “pakikisama,” “tayo tayo,” and “utang na loob.” These terms were defined in Chapter One and will be further discussed at the end of Round Three. For now, suffice it to say that altogether, the common denominator of how they are used depends to a large degree on the existing relationships of the leaders and followers. The process of how a leader practices them in a particular situation may be worth exploring. It is possible that they can serve as a basis for planning leadership development programs. Having knowledge of the Filipino-American perspective on leadership can undoubtedly be helpful in exercising leadership roles especially when dealing with other Asian-Americans. Lessons could be learned from their relentless interest in the pursuit of education and training. This ethnic group’s efforts to gain acceptance and experiences in overcoming the problems of acculturation, communication, integration, and other barriers could propel other leaders to be more cognizant and understanding of other cultures.

Under this section, the panelists were also asked to relate what advice they would give to upcoming Filipino-American leaders about the practice of leadership. It is interesting to note that the leadership perspectives and characteristic styles or traits of Filipino-Americans previously mentioned were also included in what the respondents had to say to future Filipino-American leaders.

Additionally, the following issues have been introduced by the panel members. The panelists would recommend future leaders to learn as much as they can about other cultures so that their interaction with them will be more fluid; to be more organized and be prepared even for the unexpected; to provide the necessary support and tools for their followers in order to be successful; to deliver what they promise and promise only what they are able to deliver; to be honest to themselves and to their followers; to accept their mistakes and not assign blame to others; to seek advice and help from those from whom advice and help may be available; and to be proud of their heritage.

The participants in this research study are Americans of Filipino descent whose leadership knowledge, skills, and abilities, in the opinion of this researcher, are highly regarded in the Filipino-American community. Their views on leadership are grounded in personal experience that transcends both Filipino and Western cultures and leadership training received during their careers. Reflecting upon these attributes of the panel members, one may be able to argue the results of this study are in fact descriptive of the predominant leadership perspectives and characteristic styles or traits of Filipino-American leaders.

Round Three Results

The third round Delphi materials (Appendix I) contained two parts. The first part, which was drafted from the second round results, listed the same factors that were previously rated by the panelists. They were arranged according to the rank order that each factor was rated. In this round, each panel member was asked to either confirm or differ with the panelists' consensus rankings in the second round to further solidify the ranking and position of each factor. The second part of the third-round Delphi instrument consisted of two open-ended questions. The participants were asked to discuss how men and women differ in exercising leadership roles and to discuss the leadership perspective and characteristic styles or traits unique to Filipino-Americans. The third-round Delphi instruments were distributed on April 5, 1997 by Appendix H to the twenty panelists who responded to Round Two. Seventeen out of the twenty panelists completed and returned the Round Three materials, a return rate of 85 percent. Appendix J consists of a follow-up letter sent to the participants asking them to please consider completing and returning the third-round materials.

Round Three Delphi Summary Rating

(Ranking Weighting: 1 = 20; 2 = 19; 3 = 18; 4 = 17; 5 = 16; 6 = 15; 7 = 14; 8 = 13;
9 = 12; 10 = 11; 11 = 10; 12 = 9; 13 = 8; 14 = 7; 15 = 6; 16 = 5; 17 = 4; 18 = 3;
19 = 2; 20 = 1; 21 = 0)

<u>Round Three Statements</u>	<u>Panels' Ranking</u>	<u>Total Individual Ranking</u>
<u>Leadership Philosophies of Filipino-American Leaders</u>		
Filipino-American leaders:		
Have the ability to accomplish the mission of an organization.	1	300
Are respectful to others	2	280
Have integrity, accountability, and transparent or easily recognized.	3	280
Are dedicated.	4	277
Are responsible for directing and/or coordinating the activities of a group of people in order to accomplish/achieve the tasks or goals of the organization or group.	5	274
Set the example for others to emulate and are good followers.	6	240
Know how and when to exert authority -- to step in and take charge when necessary.	7	218
Are good listeners and in tune with the needs of others.	8	205
Take full responsibility for their actions and the actions of their followers.	9	198
Treat people as individuals fairly and equally.	10	190
Have the ability to encourage participation from a group of people or individuals.	11	171
Ensure that followers are trained, qualified, and cared for without being coerced.	12	171

Speak up for their people and are not afraid to lose those who are only concerned with their self-interest.	13	163
Make sound decisions.	14	142
Inspire and draw out the best from others to take appropriate action.	15	130
Are flexible and able to adapt to the changing environment.	16	104
Are assertive, impartial, and knowledgeable.	17	100
Are doers and not just someone who practice "pakikisama."	18	72
Have superior interpersonal skills, especially communication.	19	55

Theories of Leadership Followed by Filipino-American Leaders

Filipino-American leaders:

Practice the excellence theory of leadership.	1	321
Practice the empowerment theory of leadership.	2	309
Practice the democratic theory of leadership.	3	309
Practice the participative theory of leadership.	4	304
Practice the exchange theory of leadership.	5	287

Reasons Why Filipino-American Leaders Take Leadership Roles

Filipino-American leaders choose a leadership role:

To have satisfaction in achieving and completing projects.	1	300
To enhance advancement.	2	292

To get the job done, do it right, and achieve established goals and objectives.	3	287
Because it gives them a deep sense of responsibility and accountability.	4	271
To become actively involve in activities that would enhance the progress of Filipinos socially, spiritually, traditionally, and culturally.	5	257
Because they want to represent their ethnic group in raising the awareness of the community about the contributions of the Filipino culture.	6	250
Because it gives them a sense of power.	7	240
To be able to set a good example.	8	237
Because it prepares them for more challenges.	9	226
Because they have a vision and goals to accomplish and would like to support them.	10	205
Because they believe they have superior ideas that need to be translated and given flesh.	11	202
To serve for the common good of the group or organization.	12	191

How Filipino-American Leaders Determine Their Leadership Goals

Filipino-Americans determine their leadership goals:

By the results (successes or failures) from one's actions and decisions.	1	322
When followers exhibit high morale.	2	313
When the respect and trust of followers are visibly seen.	3	303
When they have identified the tasks or mission of the organization.	4	274

When followers are growing professionally and becoming more proficient in their job.	5	266
When the environment is supportive of the team concept and the people are working collaboratively.	6	247
When established deadlines are met.	7	235
When good communication exist within the community.	8	228
When they have identified organization and program needs.	9	199
When external and internal customers give positive feedback.	10	198
When they have developed and executed strategic plans, and found financial, human, and other resources.	11	174
By having shared vision.	12	172
By established policies and regulations as well as the prevailing situation.	13	168

Ways Filipino-American Leaders Elicit Followers' Support for Their Goals

Filipino-American leaders elicit followers' support by:

Involving followers in planning, decision-making, and the execution of plans.	1	311
Showing respect.	2	309
Conducting dialogues, discussion, and keeping the lines of communication open.	3	308
Listening and providing timely feedback, whether this is good or bad.	4	266
Emphasizing the importance of teamwork.	5	261

Instilling in followers that they are important and have ownership and responsibility for the outcome of programs or projects.	6	260
Delegating responsibilities.	7	238
Providing full support and standing up for the followers despite the risks involved.	8	222
Clearly explaining the objectives to be undertaken as well as the roles and expectations of the people.	9	204
Encouraging self-improvement and education.	10	203
Explaining viable ways of achieving objectives.	11	184
Establishing goals and objectives that are challenging but achievable or realizable.	12	175

Ways of Filipino-American Leaders to Decrease Opposition for Their Leadership Goals

Emphasize the importance of teamwork.	1	308
Keep the lines of communication open.	2	302
Clearly explain the objectives to be undertaken as well as the roles and expectations from the people.	3	286
Acknowledge that the inputs and viewpoints of others are important.	4	276
Encourage self-improvement and education.	5	273
Instill in the followers that they are important and have ownership and responsibility for the outcome of programs or projects.	6	272
Be honest and straightforward.	7	257
Reach out to followers.	8	234
Give support to emerging leaders.	9	205

Rejuvenate, refocus, and challenge followers to reach new heights.	10	202
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Leadership Style Characteristics of Filipino-American Leaders

Filipino-American leaders are often influenced by their cultural upbringing, education, and experience.	1	334
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Filipino-American leaders appear to be more intuitive, emotional, and personal and are very hesitant to hurt the feelings of others.	2	294
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Are paternalistic, with the “hiya hiya,” “pakikisama,” and “utang na loob” concepts becoming the catalyst for their leadership practice.	3	292
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To avoid the risk of losing their friends and supporters, they usually embrace the concepts of “kanya kanya,” “kumpadre,” “tayo tayo,” and “patron.”	4	278
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Some practice favoritism.	5	254
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They subscribe to the practice of democratic style of leadership.	6	244
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They are very socially and politically oriented but lacks the fortitude to be classified as goal-oriented.	7	242
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Because of parochialism, some Filipino-American leaders equate visibility to leadership and have narrowly defined viewpoints of living.	8	242
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Some thrive on ambiguity and shy away from confrontation.	9	238
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Filipino-Americans occasionally have difficulty following rules and regulations.	10	209
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Leadership Traits of Filipino-American Leaders

Accommodating	1	292
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Emotional	2	291
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“Utang na loob”	3	268
Soft-spoken	4	250
Respectful	5	241
Paternalistic	6	204
Reliable	7	196
Trustworthy	8	196
“Kumpadre”	9	192
“Pakikisama”	10	186
Socially oriented	11	163
Resourceful	12	159
“Hiya or hiya hiya”	13	157
Honest	14	131
“Tayo tayo”	15	126
Fair	16	126
Limited cultural interaction	17	101
Grandstanding	18	98
Empathic	19	81
Defensive	20	57
Not confrontational	21	46

The weighted results of the third round further proved that using the Delphi technique to build consensus is justifiable. The individual ranking of the panelists in the third-round further confirmed the stability of their responses that resulted from the second

round. There have been changes to the rank order presented in Round Two, but overall the changes that resulted from the panelists' individual ranking of each factor were minimal.

Differences of How Filipino-American Men and Women
Exercise Their Leadership Roles

According to the panel members, the information provided below represent the differences of how Filipino-American men and women exercise their leadership roles.

<u>Men</u>	<u>Women</u>
More forceful	More emotional and personal
More assertive and firm	More patient when dealing with unrealistic subordinates
Less flexible and accommodating	Tend to be more paternalistic
More assertive and decisive in making decisions	More sensitive and tends to subordinate their own agenda to get a consensus
Individualistic and more conniving in advancing their position	Think in terms of what is best for the organization as a whole
Emphatic	Sympathetic and considerate
Adaptable	Softhearted
Indefatigable	Soft-spoken
Confrontational	Impartial and respectful
Chauvinistic and pays closer attention to the opinions of other men	Vacillates more
Condescending	Perfectionist and more meticulous
	More organized and very goal-oriented

Tend to have superiority over women	Better listeners
More likely to expect strict loyalty from their followers	Better change agents
Grandstanding	Empowering
Controlling and rules oriented	Critical and nagging
Politically inclined	More caring and compassionate
More argumentative and defensive	More accountable
More authoritative and autocratic in exercising leadership roles	More inclined towards participatory and democratic leadership
More inclined to demonstrate "utang na loob," "kumpadre," etc.	Detail-oriented

The respondents reported these differences to be the norm. It is to be understood, however, that on certain occasions either gender is capable of demonstrating that he or she is capable of acting in any of the leadership roles stipulated above. About their similarities, the panelists' consensus opinion is that both men and women are concerned with setting a good example. It is also their opinion that they both tend to be micro-managers.

Leadership Perspective and Characteristic Styles or Traits unique to Filipino-Americans

In this research study, much has been written about the leadership perspective and characteristic leadership styles or traits of Filipino-Americans. Yet after careful analysis of the data gathered, except for the few Filipino terms that have been mentioned, the leadership perspectives and practices of the respondents were rooted mostly in the

Western culture perspective. The intent here is to isolate and obtain further clarification about what leadership styles or traits are unique to Filipino-Americans.

Leadership Characteristic Styles Unique to Filipino-American Leaders

Filipino-American leaders are caring. They want to make sure that the welfare of their followers is addressed. This includes providing them with support for their endeavors, providing them with the necessary tools and equipment, and helping them learn the knowledge, skills, and abilities necessary to successfully accomplish their objectives and to work independently. For their organization, Filipino-Americans care about the successful completion of their mission. Inherent in this, they prepare themselves for their leadership roles by first meeting the required qualifications and training. One of the respondents described Filipino-American leaders as people who “don’t believe in hit or miss. They are proud people with high morals.” On the negative side of caring, Filipino-Americans go to great lengths in achieving their goals. A respondent stated that he has seen Filipino-American leaders “suck up” to people in higher positions and ignore disparaging remarks about their cultural backgrounds in an effort to please and to get recognition. Be that as it may, it is still a leadership example at its worst.

Filipino-American leaders believe in “bayanihan.” Translated, “bayanihan” has the components of democratic, empowerment, and participative or shared leadership theories. In most situations, the leaders and followers have a thorough understanding of their mission and know their specific roles. Jointly, they have responsibility for

accomplishing their stated organizational mission or a project which requires them to work collaboratively and cooperatively.

Characteristic Leadership Traits Unique to Filipino-American Leaders

The unique Filipino-American leadership traits reported by the respondents are “hiya or hiya hiya,” “kanya kanya,” “kumpadre,” “pakikisama,” “tayo tayo,” and “utang na loob.”

Hiya or hiya hiya - a term in the Filipino language that is used as a motivator by making people feel guilty as a result of their shameful behavior or the practice of keeping quiet even when mistakes are being committed by others.

Kanya kanya - a term in the Filipino language that demonstrate individualism or an individual taking ownership.

Kumpadre - a term in the Filipino language which means that because of their close relationship to each other, one is more than willing to help the other.

Pakikisama - a term in the Filipino language which means that the parties may have some differences or that party member is not totally convinced and may have a different opinion in approaching a problem or accomplishing a particular task, but that in the interest of preserving harmony, these individuals will follow the majority.

Tayo tayo - a term in the Filipino language which means that any activity undertaken by a group requires the full participation of all members of the group who are usually their friends or those sympathetic to them.

Utang na loob - a term in the Filipino language which means that someone who has received a favor or debt of gratitude is expected to repay.

These terms seem to be unique cultural values that greatly influence the leadership styles of Filipino-Americans. "Utang na loob," "kumpadre," and "pakikisama" one respondent noted, "are probably as well scrutinized as the proverbial bug under the microscope." While admittedly mostly negative in the sense that compliance or participation in any activity is mostly due to a sense of obligation, rather than of ownership, these uniquely Filipino-American traits do help in getting a project done. These traits engender loyalty, albeit loyalty tinged with coercion.

"Utang na loob" is similar to "quid pro quo" or "this for that," a trait used in the United States and other countries.

Some of the respondents consider the terms "pakikisama," "hiya or hiya hiya," and "kumpadre" as having similarities of going along with a group for the sake of not hurting someone's feelings due to various reasons such as peer pressure, conformity to the likes of others, etc.

Also introduced are these two new terms: "Bahala na" and "ningas-cogon."

Bahala na - a term in the Filipino language which means "come what may" or putting it another way, "what will happen, will happen." The failure of the leader is believed to be due to fate, God, luck, or spirits. Leaders practice the "bahala na" attitude out of laziness or simple lack of preparation, or both.

Ningas cogon - a term in the Filipino language which means that the flame or spark that suddenly motivated an individual to do something disappears before the idea or initiative is completed or implemented.

Chapter Five

Summary and Recommendations

Background

An examination of the existing literature on leadership indicates that to date the majority is written from the perspective of Western culture. The truth of the matter is that Western culture theories of leadership and practices are dominant in both academic and workplace environments in the United States. For these reasons, and because of the belief of this researcher that the continued absence and exclusion of non-Western cultural perspectives and practices is likely to have a detrimental impact on the ability of educators and practitioners to meaningfully address the leadership concerns and issues of other cultures, this study has been conducted. Another compelling reason for this research study is the rapidly changing demographics in the United States. Filipino-Americans are a part of the growing Asian-American population, now constituting 3 percent of the total United States population. Between 1980 and 1990, this sub-group grew more than 80 percent to 1.4 million members. This makes Filipino-Americans the second largest Asian-American sub-group nationally, narrowly trailing the Chinese-Americans - and the largest Asian-American sub-group in California (Bryant, 1992; Espiritu, 1992).

This research study focused on learning the leadership perspectives and characteristic leadership styles or traits of Filipino-Americans. Through the three iterative rounds, the panelists gave their opinions about Filipino-American leadership philosophies and theories and revealed their reasons for choosing and taking leadership

roles. The panelists responded to inquiries about how Filipino-American leaders determine their leadership goals, how they elicit support for their leadership goals from their followers, and how they decrease opposition to their leadership goals. The panelists provided data about how their leadership-style characteristics were influenced, how they have modified their styles to achieve success, and how their styles differ from those of other non-Filipino leaders in their organization or community. The panelists provided data on the prevailing leadership-style characteristics or traits of Filipino-American leaders. They gave their opinions about the differences of how Filipino-American men and women exercise their leadership roles and the leadership styles or traits that are unique to Filipino-American leaders. In addition, the panelists provided information about the ways the Filipino-American perspective on leadership could contribute to the study of leadership in the wider community and could add to the practice of leadership.

Summary of the Study

Before summarizing the results of this research study, it is only appropriate to explain the criteria for considering the panelists to be leadership experts. Guralnik (1986) defined an expert as “a person who is very skillful or highly trained and informed in some special field.” By extrapolating the demographic data provided by the individual respondents, this researcher found that each participant in this research study may be classified as an expert according to Guralnik’s definition. Individually, each panel member has practiced leadership in the capacity of a business owner, elected official, manager, or supervisor for a number of years. Most of them have held positions of leadership as members of community-based organizations, have held positions of

leadership. This researcher believes that through those leadership exposures, the panelists have received the adequate training and learned the necessary skills to be classified as experts in leadership.

The following summary represents the consensus forecasts and opinions of the panel experts in response to each inquiry. The leadership factors that were identified by the panelists are recorded in the summary in descending order of importance.

Leadership Philosophies of Filipino-Americans Leaders

In offering their leadership philosophies, the panelists gave a variety of definitions. Some of the respondents defined leadership as the ability of the leader to encourage participation from a group of people or individuals and to mobilize resources to achieve agreed upon goals. This definition contains some of Burns' (1978) definition of leadership in that it is a process in which the leaders and followers mobilize resources in order to achieve their goals. Some of the respondents stated that leadership is an acquired skill that enables the leader to accomplish the mission of an organization. This definition, in the researcher's opinion, has its foundation in personality trait theories espoused by Bass (1990), Clark and Clark (1990), Fiedler and Leister (1977), Fiedler and Garcia (1987), Mann (1959), and Van Fleet and Yukl (1986a). These theories stress that there is a relationship between personal traits and leadership. Still others believe that leadership is a responsibility to direct and/or coordinate a group of people in accomplishing the tasks required to meet the goals or mission of an organization or a group. This definition proposes using one's authority to achieve the goals or mission of

an organization. According to Bass (1990), “leaders will be more directive if they perceive that they have more power and information than their subordinates.”

Regardless of which leadership philosophy held, the panel experts should have the ability to accomplish the mission of an organization; they all expressed the belief that the leader should have integrity, accountability, and openness; and should be respectful and dedicated. Leaders are responsible for directing and/or coordinating the activities of a group of people in order to accomplish or achieve the tasks or goals of the organization or group. They set the example for others to emulate and are good followers. They are good listeners and are in tune with the needs of others. They know how and when to exert authority -- to step in and take charge when necessary. Leaders take full responsibility for their actions and the actions of their followers. They treat people fairly and equally. They speak up for their people and are not afraid to lose those who are only concerned with their self-interest. They ensure that followers are trained, qualified, and cared for without being coerced. They make sound decisions. Leaders inspire and draw out the best from others, leading them to take appropriate actions. They are flexible and able to adapt to the changing environment. They are assertive, impartial, and knowledgeable. They are doers and not just someone who practices “pakikisama.” They have superior interpersonal skills, especially communication.

Theories of Leadership Followed by Filipino-American Leaders

Judging from the panel experts’ responses, it appears safe to assume that Filipino-American leaders have had significant exposure to or familiarity with several Western-culture theories of leadership. The panelists agreed that the theories of

leadership most frequently exhibited by Filipino-American leaders are excellence, empowerment, democratic, participative, and exchange. A description of each of these leadership theories are provided below.

Under the excellence theory of leadership, a leader must have a definite but flexible plan for reaching desired objectives in order to become successful. He or she must be able to clearly articulate and prioritize the things to be done and have faith in his or her ability to carry out to completion established objectives. These expectations of the qualities a leader should have and the accomplishments a leader should be able to do are but a confirmation of the statement of Goble (1972) that excellence in "leadership revolves around goals, and efforts to achieve them.... There is nothing more important, more effective, more central" (p. 11).

Empowerment as a leadership theory evolved as a result of the different interpretations given by men and women of the word "power" as related to leadership practices. Carroll (1984) argued that power tends to evoke authority, force, strength, and unilateral decision making. Burns (1978) believed that power is basic to humanity and permeates human relationships, which appears to infer that power is clearly a male definition ("power over") in that it requires both motives and resources. On the other hand, Astin and Leland (1991) maintained that women have their own style of using power ("power with") as energy and as empowerment to others in lieu of power over others.

Practicing the democratic leadership theory according to Haiman (1951) consists of creating an interaction process between the leaders and followers. As an interactive

process, all members of the group are equally represented in the making of collaborative decisions. When there are differences in opinion, the people disagreeing are given the opportunity to express their discontent. However, the final decision making is performed by those who are numerically a majority and the rest are expected to comply.

The participative theory of leadership serves as a reminder that people in leadership positions are called to be actively involved in the leadership process and to be willing to share responsibilities as either leaders or followers. It posits that participative or shared leadership offers people the opportunity to work together in a cooperative manner. A very significant feature of this leadership practice is the involvement of workers at all levels in the decision making process. This theory suggests that through active involvement, people will become more committed and motivated to accomplishing their intended goals. Goble (1972) chronicled that "people tend to work more efficiently and with more commitment when they have a part in determining their own fates and have a stake in problem solving" (p. 119). Although the concept of collaboration has been well established in feminist literature (Clatterbaugh, 1990), the concept is becoming more popular in leadership readings as well (Bryson and Crosby, 1992; Harman, 1988; Maynard and Mehrtens, 1993; Regan and Brooks, 1995; Rost, 1993). Collaboration in relation to participative or shared leadership, as the above authors have stated, implies noncompetition, mutual purposes, sharing of ideas and strengths, and willingness to build a common future.

The application of the exchange theory of leadership as used in this research study equates to the transactional theory of leadership, which suggests that transactional leaders

work within the framework of the self-interests of their constituencies. Transactional leaders approach followers with the intent of mutual exchange, such as jobs for votes or subsidies for campaign contributions (Burns, 1978). Hollander (1978) corroborates the foregoing, stating that in transactional leadership, both leaders and followers give and receive benefits and the relationship between leaders and followers is maintained by this social exchange and mutual influence.

Reasons Why Filipino-American Leaders Take Leadership Roles

The panelists offered various reasons why Filipino-Americans take leadership roles. Their consensus input is herein related according to each factor's level of importance. The most common reason given by the respondents is satisfaction in achieving and completing projects. Leadership enhances their opportunity for advancement. It is a good vehicle to get the job done, do it right, and achieve established goals and objectives. Filipino-Americans take leadership roles because it gives them a deep sense of responsibility and accountability. It provides them with the opportunity to become actively involved in activities that would enhance the progress of Filipinos socially, spiritually, traditionally, and culturally, as well as enabling them to represent their ethnic group in raising the awareness of the community about the contributions of the Filipino culture. Leadership gives them a sense of power and enables them to set a good example. It prepares them for more challenges. Through leadership, Filipino-American leaders can give unequivocal support for the accomplishment of their vision and goals and for their ideas to be translated and given flesh. It means being available as leaders to serve for the common good of the group or organization.

How Filipino-American Leaders Determine Their Leadership Goals

Described below is the collective input given by the respondents of how Filipino-American leaders determine their leadership goals. The leadership goals of Filipino-American leaders are determined by the results (successes or failures) from one's actions and decisions. Their goals are determined when followers exhibit high morale; the respect and trust of followers is visibly seen; they have identified the tasks or mission of the organization; followers are growing professionally and becoming more proficient in their job; the environment is supportive of the team concept and the people are working collaboratively; good communication exists within the community; established deadlines are met; external and internal customers give positive feedback; they have identified organization and program needs; and when they have developed and executed strategic plans and have found financial, human, and other resources. Their leadership goals are also determined by having shared vision and by established policies and regulations as well as by the prevailing situation.

Ways Filipino-American Leaders Elicit Followers' Support for Their Goals

The consensus response of panelists of how Filipino-American leaders elicit followers' support for their goals is hereby chronicled. Filipino-American leaders elicit followers' support by involving followers in planning, decision making, and the execution of plans; showing respect; conducting dialogues, discussion, and keeping the lines of communication open. They listen and provide timely feedback, whether this is good or bad, and emphasize the importance of teamwork. Leaders instill in followers that they are important and have ownership and responsibility for the outcome of programs

projects. They delegate responsibilities, provide full support, and stand up for their followers despite the risks involved. They encourage self-improvement and education. Leaders clearly explain to their followers the objectives to be undertaken as well as the roles and expectations of the people. Filipino-American leaders elicit followers' support by explaining viable ways of achieving objectives and establishing goals and objectives that are challenging but achievable or realizable.

Ways Filipino-American Leaders Decrease Opposition toward Their Leadership Goals

Some of the ways Filipino-American leaders decrease opposition to their leadership goals are also included in the previous section. Those factors are emphasizing the importance of teamwork; keeping the lines of communication open; clearly explaining the objectives to be undertaken as well as the roles of and expectations from the people; encouraging self-improvement and education; and instilling in the followers that they are important and have ownership and responsibility for the outcome of programs or projects. The other factors added by the panelists include acknowledging that the inputs and viewpoints of others are important; being honest and straightforward; reaching out to others; giving support to emerging leaders; and rejuvenating, refocusing, and challenging followers to reach new heights.

Who Has Most Influenced the Leadership Styles of Filipino-American Leaders and How?

The panelists provided these responses in this area of inquiry. When everything was said and done, the respondents indicated that there was not one but many individuals who in one form or the other had an impact on the development of their

leadership styles. They responded with great resiliency and brought greater attention to how the various cultures have impacted their individual leadership styles. Both cultures, Western and Filipino, have significantly influenced their development, practice, and understanding of leadership.

A good number of the respondents stated that from observing and listening to the guidance of their parents and other close relatives, they learned leadership values of being non-judgmental, patient, responsible, and tactful. Also, from the same cadre of people, they learned how to create healthy working environments and to treat people fairly, firmly, respectfully, and trustfully.

Some of the respondents spoke of the church contributing to their leadership-style development. Some of the respondents have embraced the leadership principles and practices of the Western culture. Those respondents who have had experience with the military reasoned that as a result of their association with military leaders they have emulated some leadership styles. Others were influenced by advocates of total quality and principle-centered leadership.

Examples of How Filipino-American Leaders Have Modified Their Leadership Preferences to Achieve Success in Their Organization or Community

This is the summary response provided by the panelists in this particular area of inquiry. There is nothing extraordinarily different about how these Filipino-American leaders have modified their leadership preferences in achieving success compared to leaders of the Western culture. In the course of time, while being exposed to and immersed in organizational or community settings wherein leaders had successfully

accomplished their goals, Filipino-American leaders have also been consciously or unconsciously internalizing changes that would make them more effective leaders.

Most of the respondents stated that maintaining honest and open communication is very helpful. Accepting mistakes or errors because of poor judgment on their part has generated some positive results. Listening to the input of others and being more adaptable and flexible have all contributed to their successes. "Being fair and firm and taking appropriate action" were methods offered by a number of the respondents. Some respondents reported that practicing how to delegate, looking after the welfare of their people, and giving recognition to their followers have helped them. In context, these examples resonate with Western culture's leadership beliefs and values.

Perhaps what would merit being considered as being culturally different, as one respondent worded it, is "raising the community's awareness about accepted traditions of the Filipinos through publicity and soliciting active participation from the leaders." Another has to do with the emphasis given by one of the respondents encouraging "the different ethnic and cultural groups to work together." This researcher believes that on a large scale, this is best exemplified by the member countries of the United Nations and the Southeast Asia Treaty Organizations, and in a smaller scale the member organizations of the House of Pacific Relations International Cottages, Inc. (HPR) located at Balboa Park, San Diego, California. HPR has twenty-nine member nations with three Asian countries represented, namely China, Japan, and the Philippines. As a group, the members of this international group organization are working together to promote goodwill and better understanding among people of different nationalities and race.

They present educational and cultural programs to create greater public awareness of their respective heritages.

How the Leadership Style of Filipino-American Leaders Differs from Other Leaders

The panelists regard Filipino-American leaders as being much more accommodating and as not using fear and intimidation to motivate their followers. As if to emphasize how accommodating Filipino-American leaders are, one of the respondents said, "I am more creative and generous with my time and effort." The panelists uniformly agreed that Filipino-American leaders appear to be more active in promoting multi-cultural awareness and in reaching out to the diverse community. Some respondents believe that criticism is valued only when the party offering criticism is able to simultaneously suggest a solution.

Commonalities between the Leadership Style of Filipino-American Leaders and Other Leaders

In comparing the leadership perspectives and characteristic leadership styles or traits of Filipino-American leaders and other leaders, this researcher found these commonalities. Americans of Filipino descent leaders and other leaders practice the democratic, empowerment, excellence, participative, and transactional (exchange) theories of leadership. While exercising their leadership roles, Filipino-American leaders and other leaders, considers the impact of both the ethics of care and justice to be very fundamental. Based upon the panelists' responses and my personal observation of other leaders, their leadership vocabularies include the necessity of setting a good example, showing respect and trust, keeping the lines of communication open, emphasizing the

importance of teamwork, encouraging self-improvement and education. Further, Filipino-American leaders and other leaders are concern about delegating responsibilities, involving followers in the planning, decision-making, and execution of plans, and listening and providing timely feedback.

Leadership-Style Characteristics of Filipino-American Leaders

The consensus opinion of panelists that describes the leadership-style characteristics of Filipino-American leaders is as follows. Filipino-American leaders are often influenced by their cultural upbringing, education, and experience. They appear to be more intuitive, emotional, and personal and are very hesitant to hurt the feelings of others. They are paternalistic, with the “hiya or hiya hiya,” “pakikisama,” and “utang na loob” concepts becoming the catalyst for their leadership practices. In order to avoid the risk of losing their friends and supporters, leaders usually embrace the concepts commonly known as “kanya kanya,” “kumpadre,” and “tayo tayo.” Some Filipino-American leaders practice favoritism. They are very socially and politically oriented but lack the fortitude to be classified as goal-oriented. Because of parochialism, some Filipino-American leaders equate visibility to leadership and have narrowly defined viewpoints of living. Some of them thrive on ambiguity and shy away from confrontation. Filipino-American leaders occasionally have difficulty following rules and regulations.

Leadership Traits of Filipino-American Leaders

Listed below are the dominant leadership traits of Filipino-American leaders, according to the panel experts. The descriptions given are in both English and Tagalog

(Filipino language). Since an explanation of the Tagalog descriptors given here are distinct parts of the discussion in a subsection addressing the leadership perspectives and characteristic styles or traits that are unique to Filipino-American leaders, an explanation of the Tagalog descriptors will not be provided at this time.

Accommodating	Emotional
“Utang na loob”	Soft-spoken
Respectful	Paternalistic
Reliable	Trustworthy
“Kumpadre”	“Pakikisama”
Socially oriented	Resourceful
Honest	“Hiya or hiya hiya”
“Tayo tayo”	Fair
Limited cultural interaction	Grandstanding
Defensive	Not confrontational

**Differences of How Filipino-American Men and Women
Exercise Their Leadership Roles**

The respondents reported the differences indicated below to be the norm. It is to be understood, however, that on certain occasions either gender is capable of demonstrating that he or she is capable of acting and/or exhibiting the leadership role that falls specifically under either men or women. About their similarities, the panelists' consensus opinion is that both men and women are concerned with setting a good

example, showing respect, and keeping the lines of communication open. It is also their opinion that they both tend to be micro-managers.

<u>Men</u>	<u>Women</u>
Less flexible and accommodating	Tend to be more paternalistic
More assertive and decisive in making decisions	More sensitive and tend to subordinate their own agenda to get a consensus
Individualistic and more conniving in advancing their position	Think more in terms of what is best for the organization as a whole
Emphatic	Sympathetic and considerate
Adaptable	Softhearted
Indefatigable	Soft-spoken
Confrontational	Impartial and resourceful
Chauvinistic and pays closer attention to the opinions of other men	Vacillates more
Condescending	Perfectionist and more meticulous
Tend to have superiority over women	More organized and very goal-oriented
More likely to expect strict loyalty from their followers	Better listeners
Grandstanding	Better change agents
Controlling and rules-oriented	Empowering
Politically inclined	Critical and nagging
More argumentative and defensive	More caring and compassionate
More authoritative and autocratic in exercising leadership roles	More accountable
	More inclined towards participatory and democratic leadership

More inclined to demonstrate “utang na loob,” “kumpadre,” etc. Detail-oriented

**Leadership Perspectives and Characteristic Styles or Traits
Unique to Filipino-American Leaders**

In this research study, much has been written about the leadership perspectives and characteristic leadership styles or traits of Filipino-Americans. Yet after careful analysis of the data gathered, except for the few Filipino terms that have been mentioned, the panelists’ consensus opinion about the leadership perspectives and practices of Filipino-Americans leaders that have been discussed is rooted mostly in the Western culture perspective. The intent here is to isolate and obtain further clarification about what leadership characteristic styles or traits are unique to Filipino-American leaders.

Leadership Characteristic Styles Unique to Filipino-American Leaders

According to the respondents, Filipino-American leaders are caring. They want to make sure that the welfare of their followers is addressed. This includes providing their followers with support for their endeavors, providing them with the necessary tools and equipment, and helping them to learn the knowledge, skills, and abilities necessary to successfully accomplish their objectives and to work independently. For their organization, Filipino-American leaders care about the successful completion of their mission. Inherent to this, they prepare themselves for their leadership roles by first meeting the required qualifications and training. One of the respondents described Filipino-American leaders as people who “don’t believe in hit or miss. They are proud people with high morals.” On the negative side of caring, Filipino-American leaders go

to great lengths in achieving their goals. A respondent stated that he has seen Filipino-American leaders “suck up” to people in higher positions and ignore disparaging remarks about their cultural backgrounds in an effort to please and to get recognition. Be that as it may, it is still a leadership example at its worst.

Is there a culturally specific Filipino-American leadership philosophy? From the panelists’ point of view, “bayanihan” is a leadership concept that Filipino-American leaders could claim as their own. Bayanihan as a leadership concept may be defined as a process among people who have a shared vision to achieve their intended purposes of improving their community or society. From this researcher’s point of view, that definition contains five distinct elements:

1. **Process:** The process describes the manner in which the people interact together or affect each other. The process is natural, marked by gradual changes that would lead to the accomplishment of their shared vision to achieve their goals or objectives.
2. **People:** The people own the process. They are actively involved as either leaders or followers. They conduct a series of actions or operations in order to make changes.
3. **Shared vision:** The people have a common interest. They have direction and have mutuality of purpose and undertaking.
4. **Achieve their intended purposes:** The purposes of the people could be many but is uniformly linked to the accomplishment of their shared vision to achieve their goals or objectives. The followers and leaders are inspired and motivated to

achieve their purposes without expectation of pay, reward, or other strings attached. They work voluntarily in cooperation with each other and have the determination and resolve to complete their intended purposes.

5. **Community or society:** Community or society is used because this researcher believes it reflects a broader grouping of people who have common traditions, collective activities, and interests. It could be a small or large organization, institution, town, city, or nation.

Bayanihan is commonly practiced by Filipinos living in rural and agricultural communities or in other areas where modern technologies and other resources are not reasonably available at a price that is affordable by the masses. For example, a family man who wants to build a house but who has neither the capital, other resources, or the expertise would discuss his plans with a group of acquaintances over a cup of coffee and pan de sal (a kind of french bread). Subsequently, his predicament is passed on to other members of the community by those acquaintances. As a result, people within the community who can bring their combined resources (some experience, financial, material, time) or who just want to help come together with the person who conceived of the idea. They all discuss and plan the construction project. During any stage of the construction, different leaders emerge depending upon their area of expertise, such as cement mixing, installing electricity, plumbing, and so on. Whenever there are issues to be discussed or concerns to be resolved, the opinion of every individual participating in the project is solicited, with the caveat that the majority opinion will be supported by every participant. The peoples' commitment to completing the

project is unquestionable; very seldom, if ever, do they end their relationship or cease participating without a valid reason until the project is completely done.

Bayanihan as a leadership process contain elements of the democratic, empowerment, and participative theories of leadership: Democratic because, as an interactive process, all members of a group are equally represented in the making of collaborative decisions. When there are differences in opinion, the people disagreeing are given the opportunity to express their discontent. However, the final decision making is performed by those who are numerically a majority, and the rest are expected to comply. It contains empowerment because the leader exercises “power with” rather than “power over” by allowing the followers to act independently in their own behalf. It is participative because the people in leadership positions are actively involved and are willing to share responsibilities as either leaders and followers.

Characteristic Leadership Traits Unique to Filipino-American Leaders

The unique Filipino-American leadership traits reported by the respondents are “bahala na,” “hiya or hiya hiya,” “kanya kanya,” “kumpadre,” “ningas cogon,” “pakikisama,” and “utang na loob.”

Bahala na used in the context of a leadership process means that the success or failure of a leader is due to fate, God, luck, or spirits. One of the respondents defined the term as “come what may,” or putting it in another way, “what will happen, will happen.” Leaders who incorporate bahala in their leadership practice have both positive and negative influences. On the positive side they appear to be able to smile, sustain morale, and weather most adverse conditions. On the negative side, it is a means of escaping

reality; as described by one of the panel members, “leaders practice bahala na attitude out of laziness or simple lack of preparation, or both.”

Hiya or hiya hiya in the leadership parlance is used by leaders as a motivator by making their followers feel guilty as a result of their insensitive or shameful behavior. After an individual has been censured for an unwarranted behavior, he or she may develop strong anxieties over not being accepted or excluded by people in leadership positions. Occasionally, a leader uses those anxieties or ill-conceived feelings to elicit better cooperation or production from the followers by merely telling them how embarrassing those illicit behaviors were. As a result, followers will do their best and try to progressively do better in performing their tasks in order to regain acceptance and their self-confidence.

Kanya kanya as a leadership characteristic means that a leader practices leadership his own way without conforming to prevailing patterns. Some Filipino-American leaders believe that putting their self-interest first is the proper goal of all human actions.

Kumpadre is the by-product of some form of relationship that was developed between people in the past. For example, a mentor helps a mentee as a sponsor or an older person sponsors a younger person at a wedding. Applying the term in leadership, the leader tends to be more favorable to the followers he or she likes or is closer to compared to those followers who are distant to him or her.

Ningas cogon, when applied to the practice of leadership, refers to a leader who has some sparkling ideas or a leader whose hands are dipped into everything like an

octopus. Initially, that leader is full of energy and is very committed to fulfilling his or her intended purposes, but for some unknown reason, the spark disappears before his or her ideas come into fruition.

Pakikisama as a leadership process relates to the importance of fostering smooth interpersonal relationships. It is closely linked with the desire for social acceptance and approval. Filipino-American leaders are constantly aware of the need to be on good terms with those around them. Pakikisama, according to Gochenour (1990), "is pursued by a variety of means: being conscious of it as a value and goal; showing sensitivity to *hiya* and *utang na loob*; being aware of and respectful toward authority and age; being thoughtful in how one speaks and acts; and by a host of other ways ranging from remembering birthdays to being responsive to indirect negotiation on potentially troublesome matters" (p. 24).

Tayo tayo as a leadership process engenders the cooperation and the collaborative efforts of all members of a group, both leaders and followers, in accomplishing their mission or task.

Utang na loob means "a debt of gratitude." Applying the *utang na loob* concept to the leadership process requires the balancing of obligations and debts in order to maintain relationship. For example, in the Filipino culture when someone assists a person in finding employment, settles a disagreement on behalf of another, or makes a loan, the beneficiary is expected to repay the tangible or intangible favor. When *utang na loob* is not paid, it causes *hiya*, but it is accepted that the individual pays according to his or her means. Among Filipinos, *utang na loob* results in binding the involved parties more

closely. Utang na loob is similar to “quid pro quo” or “this for that,” a trait used in the United States and other countries, or the transactional leadership theory espoused by Burns (1978).

Ways the Filipino-American Perspective on Leadership Could Contribute to the Study of Leadership in the Wider Community

In the broadest possible sense, understanding leadership from the perspective of other cultures would benefit all of us. This research study has been undertaken specifically to find out how leadership is viewed from the perspective of Filipino-American leaders and how it can contribute to the study of leadership in the wider community. Herein are the collective views of the panelists that may be of help.

First, the wider community will learn that as a culture, Filipino-American leaders are very caring and sensitive. While in leadership positions, Filipino-Americans have the tendency to avoid confrontation or other challenging behaviors for the purpose of preserving harmony and maintaining meaningful relationships.

Second, separate from the theories and practices of leadership that Filipino-American leaders have adapted from the Western culture, they have their own culturally distinct and well-developed styles or traits of leadership in the forms of “bayanihan,” “bahala na,” “hiya or hiya hiya,” “kanya kanya,” “kumpadre,” “ningas cogon,” “tayo tayo,” and “utang na loob.” These leadership practices engender loyalty to their ethnic group’s culture. As expressed by a panelist, “Although one can argue that sometimes this loyalty is engendered by our sense of hiya hiya or pakikisama, it is loyalty nonetheless.”

Third, despite all of the preparations they have made to assume leadership positions, continuous education and training are encouraged. The incessant desire of Filipino-American leaders to acquire more training on leadership could serve as an impetus for other leaders to do the same.

Fourth, other cultures may learn from Filipino-American leaders how the problems of acculturation, communication, and integration could be minimized. Indeed, having an understanding of how Filipino-American leaders have been able to cope with these situations could bridge the learning gap in other leadership issues when dealing with other cultures.

Finally, other cultures may be able to find out from the Filipino-American perspective on leadership an example of a barrier or what leadership is not.

Ways the Filipino-American Perspective Could Add to the Practice of Leadership

Emerging from this study are some culturally specific Filipino-American leadership practices. As stipulated above, they are known as “bayanihan,” “bahala na,” “hiya or hiya hiya,” “kanya kanya,” “kumpadre,” “ningas cogon,” “pakikisama,” “tayo tayo,” and “utang na loob.” The process of how a leader practices them in particular situations has also been discussed. It is possible that these Filipino culture leadership practices can serve as a basis for planning leadership development programs. Having knowledge of the Filipino-American perspective on leadership can undoubtedly be helpful in exercising leadership roles, especially when dealing with other Asian-Americans. Lessons could be learned from their relentless interest in the pursuit of

education and training. This ethnic group's efforts to gain acceptance and their experiences in overcoming the problems of acculturation, communication, integration, and other barriers could propel other leaders to be more cognizant and understanding of other cultures.

Under this section, the panelists were also asked to relate what advice they would give to upcoming Filipino-American leaders about the practice of leadership. It is interesting to note that the leadership perspectives and characteristic styles or traits of Filipino-American leaders previously mentioned were also included in what the respondents had to say to future Filipino-American leaders.

Additionally, the following issues were introduced by the panel members. They would recommend future leaders to learn as much as they can about other cultures so that their interaction with them will be more fluid; to be more organized and be prepared even for the unexpected; to provide the necessary support and tools for their followers in order to be successful; to deliver what they promise and promise only what they are able to deliver; to be honest to themselves and to their followers; to accept their mistakes and not assign blame to others; to seek advice and help from those from whom advice and help may be available; and to be proud of their heritage.

The participants in this research study are Americans of Filipino descent whose leadership knowledge, skills, and abilities, in the opinion of this researcher, are highly regarded in the Filipino-American community. Their views on leadership are grounded in personal experience that transcends both Filipino and Western cultures and leadership training received during their careers. Reflecting upon these attributes of the panel

members, one may be able to argue the results of this study are in fact descriptive of the dominant leadership perspectives and characteristic styles and traits of Filipino-American leaders.

Recommendations for Leadership Educators

There are numerous threats to the excellence of many of our social and educational institutions. From this researcher's perspective, the excellence of an educational institution is threatened if its programs are not responsive to the needs of the diverse cultures represented in this country. This research study was designed specifically to gather data on the leadership perspective and leadership characteristic styles or traits of Filipino-American leaders. It is hoped that adhering to the following recommendations that resulted from the research study will partly mitigate that threat.

1. That the results of this study be employed to supplement the literature being used in leadership programs at both the undergraduate and graduate levels.
2. That the information from this study be used for planning and developing future leadership programs.
3. That educators continue to encourage graduate students to conduct leadership studies of other non-Western cultures.

Recommendations for Leadership Practitioners

1. That leaders will use the findings of this research study to help them work beyond their own self-interests and to aim to infuse value and meaning into the lives and work of others. In accomplishing this task, the leader must at some point advocate, innovate, learn, listen, mediate, negotiate, and be more sensitive to

enhance the well-being of individuals, groups, organizations, and society. Each leader must commit himself or herself to goals that will promote values shared by both leaders and followers.

2. As reflected in this research study, leadership must incorporate the needs of diverse genders, cultures, ages, educational backgrounds, politics, and races in making decisions that could determine how well this diversity will continue to thrive. This is a difficult task because of the relativity of cultural values and of morality itself. What is moral, right and just for one culture or gender may not be perceived as such by another. In our pluralistic society, such values become individual and private and are not easily adopted by others as the accepted norm. The leaders of the future must develop an unfettered awareness and understanding of many different constituencies if they are to be accepted and respected by these constituencies.
3. Because the panelists in this research study were predominantly Americans of Filipino descent from the second and third waves of immigrants as stipulated in Chapter One, it is advisable for leadership practitioners to exercise caution when dealing with the next wave of Filipino-Americans. Specifically, leaders are encouraged to restrain from making the assumption that those emerging Filipino-American leaders, especially those who were born and educated in the United States, embrace similar leadership perspectives and characteristic leadership styles or traits.

Recommendations for Further Research

1. That similar research be conducted for other non-Western cultures.
2. This research study has looked at the leadership perspectives and characteristic leadership styles or traits of Filipino-American leaders. The respondents were composed of Americans of Filipino descent representing the second and third waves immigrants as discussed earlier. It would be meaningful for future researchers to conduct a similar study that focuses on Filipino-American-born leaders for comparison and determination whether they have embraced or modified the leadership perspectives and characteristic styles or traits yielded from this study.

At the conclusion of this research study, I resurrected my leadership philosophy written at the beginning of my doctoral studies. I believe it helps to illuminate some of the highlights generated from this study regarding the leadership perspectives and practices descriptive of Filipino-American leaders as provided by the panelists. Also, one will notice the coherence of the leadership practices of Filipino-American leaders with the practices contained in my leadership philosophy.

As an Equal Employment Manager and Training Director of Naval Training Center, San Diego, I currently practice leadership. As a practitioner in a hierarchical organization, one may suspect that I have difficulty affecting human and organizational changes because of the inherent characteristics of a military environment and the constraints imposed by rules and regulations that limits the practice of leadership to established standards. On the contrary, I am well

supported by top leadership officials within the organization to infuse new leadership ideas while practicing leadership so that other people are better prepared to assume leadership responsibilities when the opportunity arises. Having been the recipient of that kind of support at the unit level, I have since modeled how to use power without fear of alienation to activate, align, and refocus the attention of group members in order to accomplish established goals and objectives. I have consistently demonstrated what I believed is the proper method of communication, in which everyone is better informed, has a better understanding of our purpose, and better integrates work that adds value to the organization. I actively solicit their suggestions and include them in the development and implementation of plans for improvement of quality and productivity in an attempt to create an environment that perpetuates teamwork and harmony.

As a result of my leadership activities, the members of the group appear to be more trusting and helpful towards each other. Their communication with each other and with me is more open and their interrelationship has become more fluid. At the organizational level, I have been able to institute ongoing training programs in communication and teambuilding for all civilian employees of the center, both of which in my view are important ingredients of leadership. These training programs are now embraced by active military as a major part of the total quality leadership training program that the United States Navy is implementing throughout the service.

Beginning in January 1993, after I assume the duties of Affirmative Action Manager for three headquarters, I will continue to practice leadership in a similar fashion but in a larger scale to include all three headquarters. Also, I intend to become much more aggressive in convincing leadership practitioners within these headquarters to assist me to develop and implement leadership training programs in-house so that they are more accessible to people.

Researching the leadership perspectives and characteristic leadership styles or traits of Filipino-American leaders have been a very rewarding experience. On the basis of the data gathered, I learned much more about leadership from the lenses of an Asian-American culture, specifically Filipino-Americans. This research study has also increased my passion to disseminate information about the leadership perspectives and characteristic leadership styles or traits of this particular Asian-American subculture.

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Appendix A

UNIVERSITY OF SAN DIEGO
 CONSENT TO ACT AS A RESEARCH SUBJECT

Pablo J. Mendoza, a doctoral student in Education Leadership at the University of San Diego, is conducting a research study on leadership from the perspective of Filipino-Americans. Since I have been selected to participate in this study, I understand that I will be asked to share my knowledge and experience in leadership as an anonymous participant on a Delphi technique panel. I further understand that the unanimity of the panels' opinions will serve as the research database for the researcher's doctoral dissertation.

I understand that this data collection will encompass the administration and completion of three successive rounds of Delphi questionnaire beginning on or about December 1996 and ending on or about August 1997. I acknowledge that participation in the study should not involve any risks or discomforts to me because only the panels' consensus data arising from this research methodology is pertinent to the conclusions.

My participation in this study is entirely voluntary. I understand that my participation may be withdrawn at any time.

I understand that my inputs or opinions will be kept confidential by the researcher. I further understand that to maintain confidentiality, only panel consensus data will be used in any publication of the results of this study.

I certify that I have read and understood the above conditions regarding this study. I understand that if I have questions or research related problems, I can contact any member of the researcher's dissertation committee as listed below.

<u>NAME</u>	<u>TELEPHONE</u>
Susan M. Zgliczynski, Ph.D.	(619) 260-4287
Philip O. Hwang, Ph.D.	(619) 260-4538
Mary Abascal-Hildebrand, Ed.D.	(619) 260-4270

There are no other agreements, written or verbal, related to this study beyond that expressed on this consent form. I have received a copy of this consent document.

I, the undersigned, understand the above explanations, and on that basis, I give consent to my voluntary participation in this research.

Signature of Subject

Date

Signature of Researcher

Date

Appendix B

15013 Levita Court
Poway, CA 92064
December 23, 1996

Dear _____:

I am writing to ask your participation in a research study on the Leadership Perspective of Filipino-Americans. As a student and a practitioner of leadership, I found that the majority of leadership literature being used in the academic and workplace environments was written from a single perspective. The absence of culturally and ethnically diverse literature on leadership provides scholars and practitioners with a limited view of the leadership theories and principles of non-Western societies. As the number of minorities and women holding leadership positions increase, it is important that we learn and gain a better understanding of these emerging groups' perspective on leadership. This research study is being conducted to specifically elicit the leadership perspective of Filipino-Americans.

You and other selected leaders from the Filipino-American community, throughout the U.S., are being asked to serve as panel experts for a Leadership survey. You have been selected to participate in this research study because of your education, leadership experiences, and professional accomplishments. The expert panel's participation involves responding to three rounds of questionnaires. You will receive summary feedback from the previous round. You will be given information as well as be asked to respond and share your ideas and knowledge about leadership from the perspective of Filipino-Americans. The instruments have been constructed so that it will only take a minimum amount of time for you to complete.

The objective of this research is to arrive at a consensus regarding the dominant leadership characteristics and style preferences of Filipino-Americans. Subsequent mailings will include feedback statistics showing the progress the panel experts are making toward obtaining a consensus regarding the leadership perspective of Filipino-Americans. Additionally, the formal survey results and the data gathered will form the research base for my doctoral dissertation at the University of San Diego. Because the University of San Diego requires that all individuals involved in any faculty or a

dissertation research project formally agree to participate, I would greatly appreciate if you will also complete the attached Expert Panelist's Consent Form.

After you have completed the survey instrument and have signed the Consent Agreement, please return them to me in the stamped, self-addressed envelope that is enclosed for your use. It is requested that you respond to the first round on or before Friday, January 24, 1997 to allow sufficient time for summarization prior to mailing the second round.

Your participation in this research study is valuable and greatly appreciated. If you desire any further information regarding this research project, please don't hesitate to contact me at (619) 486-6034.

Sincerely yours,

PABLO J. MENDOZA

Enclosures

- (1) Survey Instrument with Consent Form
- (2) Stamped, self-addressed envelope

- c. Why do you take a leadership role?
- d. How are the goals of your leadership determined?
- e. How do you elicit followers' support for your leadership goals?
- f. What do you do to decrease opposition to your leadership goals?
- g. Who has most influenced your leadership style? How were you influenced?
- h. Give an example of how you have modified your leadership preferences to achieve success in your organization or community.
- i. Does your leadership style differ from other leaders in your organization? How?
- j. Do you believe that there are some leadership style characteristics of Filipino-Americans? Why or why not?

- k. List what you believe to be the trait of this Filipino-American leadership style:
2. How can the Filipino-Americans perspective on leadership contribute to the study of leadership in the wider community?
3. How can the perspective of Filipino-Americans add to the practice of leadership?
- a. What would you say to upcoming Filipino-American leaders about the practice of leadership?

Please complete the following demographic data:

Name: _____

A current mailing address: _____

Telephone: _____

Preferred title: _____

Number of years as a manager or supervisor: _____

Number of years in your former or present organization: _____

Degrees or other educational work in the U.S.: _____

Elected offices in government, professional, or community settings: _____

Thank you for completing this first expert opinion instrument. Please return the instrument with the signed consent form to me in the self-addressed stamped envelope. You will soon get a statistical feedback on its results as well as identification of other factors which have appeared dominant from the expert panel's comments.

PABLO J. MENDOZA
Researcher

ROUND ONE, December 1996

Appendix D

15013 Levita Court
Poway, CA 92064
January 28, 1997

Dear _____:

Several weeks ago, I sent you a letter and Delphi instruments requesting you to participate in a research study to determine the dominant leadership characteristics or traits and style preferences of Filipino-Americans. You were selected, along with a few other leaders from the Filipino-American community throughout the U.S. because of your education, leadership experiences, and professional accomplishments.

However, I have not heard from you as yet. Your input to this research study is valuable as it will help scholars and practitioners learn and gain a better understanding of the leadership characteristics or traits and style preferences of Filipino-Americans. Additionally, it will heighten awareness on how the perspectives of Filipino-Americans contribute to the study of leadership in the wider community as well as add to the practice of leadership. In case you have misplaced the first set, another sets of instruments, along with a stamped, self-addressed envelope, are enclosed. Please return the completed instruments on or before February 12, 1997. If you do not intend to participate in the study, I would greatly appreciate your letting me know so that I can make other arrangements.

Once again, your input is critical to this research study. Thank you very much for your support and cooperation.

Very respectfully,

PABLO J. MENDOZA

Enclosures

Appendix E

15013 Levita Court
 Poway, CA 92064
 February 26, 1997

Dear _____:

Thank you for your participation in the first round of this research study. Your response was thoughtful and provided helpful comments that are fundamental to determining leadership from the perspective of Filipino-Americans. This second round should require less of your time than the first round did.

Your continued participation by responding to Round Two is as important as responding to Round One. As I have mentioned in the first letter, the objective of this research is to arrive at a consensus regarding leadership from the perspective of Filipino-Americans. Enclosed herewith is the summary feedback of Round One indicating the progress that you and the other panel experts are making toward obtaining a consensus regarding the leadership perspective of Filipino-Americans and the Round Two Delphi instrument. The purposes of Round Two are both to increase the consensus and further define the leadership perspectives and characteristic styles or traits of Filipino-Americans that the panel experts expressed in the first round. Your expert and professional opinion in these areas is extremely important and invaluable to the success of this research study.

Round Three, which will be the final round of this study, will be mailed to you as soon as the Round Two responses are received and summarized. With your continued participation and support, this can be completed on or before the end of April 1997. The final results of the study will be mailed to you at the completion of the study.

Please return the completed Round Two Delphi survey instrument to arrive on or before Thursday, March 20, 1997. A stamped, self-addressed envelope is enclosed for your convenience. If you have any questions or further inquiries, please don't hesitate to contact me at (619) 486-6034.

Sincerely yours,

PABLO J. MENDOZA

Enclosures

Appendix F

ROUND TWO DELPHI SURVEY INSTRUMENT**LEADERSHIP FROM THE PERSPECTIVE OF FILIPINO-AMERICANS:
A DELPHI STUDY**

As I have mentioned previously, the purposes of Round Two are both to increase the consensus and further define the leadership perspectives and characteristic styles or traits of Filipino-Americans that the panel experts expressed in the first round. The items listed below were generated from the first round. You are asked to complete a checkoff of the relative importance of the panel's Round One open question responses regarding the factors which describe the leadership perspectives and characteristic styles or traits of Filipino-Americans.

- a. Using the following scale, please circle the numerical value which you believe reflect the level of importance or descriptive value of each statement.

1 - No importance

2 - Little importance

3 - Important

1 - Not descriptive

2 - Moderately descriptive

3 - Very descriptive

- b. Add and rate other comments you might have that define Filipino-American leadership perspectives and characteristic styles or traits.

PART A**a. Philosophy of leadership**

Filipino-American leaders:

- | | | |
|----|---|-----------|
| 1. | Have ability to encourage participation from a group of people or individuals. | 1 2 3 |
| 2. | Have ability to accomplish the mission of an organization. . | 1 2 3 |
| 3. | Are responsible for directing and/or coordinating the activities of a group of people in order to accomplish/achieve the tasks or goals of the organization or the group. | 1 2 3 |
| 4. | Are dedicated and visionary. | 1 2 3 |
| 5. | Have integrity, accountable, and transparent. | 1 2 3 |

Scale: 1 - No importance 2 - Little importance 3 - Important

- | | | | | |
|-----|--|---|---|---|
| 6. | Set the example for others to emulate and are good followers. | 1 | 2 | 3 |
| 7. | Ensure that followers are trained, qualified, and cared for without being coerced. | 1 | 2 | 3 |
| 8. | Make sound decisions. | 1 | 2 | 3 |
| 9. | Have superior interpersonal skills especially communication. | 1 | 2 | 3 |
| 10. | Inspire and draw out the best from others to take appropriate action. | 1 | 2 | 3 |
| 11. | Are respectful of others. | 1 | 2 | 3 |
| 12. | Are good listeners and in tune with the needs of other. | 1 | 2 | 3 |
| 13. | Know how and when to exert authority -- to step in and take charge when necessary. | 1 | 2 | 3 |
| 14. | Take full responsibility for his or her actions and the actions of his or her followers. | 1 | 2 | 3 |
| 15. | Speak up for his or her people and are not afraid to lose those who are only concerned with their self-interest. | 1 | 2 | 3 |
| 16. | Are doers and not just someone who practices "pakikisama." | 1 | 2 | 3 |
| 17. | Treat people as individuals fairly and equally. | 1 | 2 | 3 |
| 18. | Are assertive, impartial, and knowledgeable. | 1 | 2 | 3 |
| 19. | Are flexible and able to adapt to the changing environment. | 1 | 2 | 3 |

Additional comments:

Scale: 1 - No importance 2 - Little importance 3 - Important

b. Theory of leadership

Filipino-American leaders:

- | | | | | |
|----|---|---|---|---|
| 1. | Practice democratic. | 1 | 2 | 3 |
| 2. | Practice participative. | 1 | 2 | 3 |
| 3. | Practice autocratic or dictatorial. | 1 | 2 | 3 |
| 4. | Practice Eastern leadership philosophy. | 1 | 2 | 3 |
| 5. | Practice empowerment. | 1 | 2 | 3 |
| 6. | Practice total quality. | 1 | 2 | 3 |
| 7. | Practice hierarchical. | 1 | 2 | 3 |
| 8. | Practice excellence. | 1 | 2 | 3 |
| 9. | Practice exchange. | 1 | 2 | 3 |

Additional comments:

c. Why leadership role is chosen

Filipino-American leaders choose a leadership role:

- | | | | | |
|----|---|---|---|---|
| 1. | To enhance advancement. | 1 | 2 | 3 |
| 2. | To be able to set a good example. | 1 | 2 | 3 |
| 3. | To ensure that directions, rules, and regulations are followed. | 1 | 2 | 3 |

Scale: 1 - No importance 2 - Little importance 3 - Important

- | | | | | |
|-----|--|---|---|---|
| 4. | To become actively involve in activities that would enhance the progress of Filipinos socially, spiritually, traditionally, and culturally. | 1 | 2 | 3 |
| 5. | To get the job done, does it right, and achieve established goals and objectives. | 1 | 2 | 3 |
| 6. | To have satisfaction in achieving and completing projects. | 1 | 2 | 3 |
| 7. | To serve for the common good of the group or organization. | 1 | 2 | 3 |
| 8. | Because they believe they can be successful. | 1 | 2 | 3 |
| 9. | Because they have a vision and goals to accomplish and would like to support them. | 1 | 2 | 3 |
| 10. | Because people always look for and choose them for these roles. | 1 | 2 | 3 |
| 11. | It is the most proactive way to help the community. | 1 | 2 | 3 |
| 12. | They believe they have superior ideas that need to be translated and given flesh. | 1 | 2 | 3 |
| 13. | Because they want to represent their ethnic group in raising the awareness of the community about the contributions of the Filipino culture. | 1 | 2 | 3 |
| 14. | It gives them a deep sense of responsibility and accountability. | 1 | 2 | 3 |
| 15. | It gives them a sense of power. | 1 | 2 | 3 |
| 16. | To prepares them for more challenges. | 1 | 2 | 3 |
| 17. | They want to exhibit and put to good use God-given talents. | 1 | 2 | 3 |
| 18. | It is inherent in their rank and positions. | 1 | 2 | 3 |
| 19. | They want to exhibit their deep concern and service for others. | 1 | 2 | 3 |

Additional comments:

Scale: 1 - No importance 2 - Little importance 3 - Important

d. Determination of goals

Filipino-Americans determine their leadership goals:

- | | | | | |
|-----|---|---|---|---|
| 1. | By the results (successes or failures) from one's actions and decisions. | 1 | 2 | 3 |
| 2. | By the abilities and capabilities of people. | 1 | 2 | 3 |
| 3. | By established policies and regulations as well as prevailing situation. | 1 | 2 | 3 |
| 4. | By having a shared vision. | 1 | 2 | 3 |
| 5. | When the respect and trust of followers is visibly seen. | 1 | 2 | 3 |
| 6. | When followers are growing professionally and becoming more proficient in their job. | 1 | 2 | 3 |
| 7. | When the environment is supportive of the team concept and the people are working collaboratively. | 1 | 2 | 3 |
| 8. | To meet established deadlines. | 1 | 2 | 3 |
| 9. | When good communication exists within the community. | 1 | 2 | 3 |
| 10. | When followers exhibit high morale. | 1 | 2 | 3 |
| 11. | When external and internal customers give positive feedback. | 1 | 2 | 3 |
| 12. | When they have identified the tasks or mission of the organization. | 1 | 2 | 3 |
| 13. | When they have developed and executed strategic plans, found financial, human, and other resources. | 1 | 2 | 3 |
| 14. | When they have identified organization and program needs. | 1 | 2 | 3 |

Additional comments:

Scale: 1 - No importance 2 - Little importance 3 - Important

e. Eliciting followers' support for goals

Filipino-Americans leaders elicit followers' support by:

- | | | | | |
|-----|---|---|---|---|
| 1. | Setting good example and follow up any goals that were established whether they are good or bad. | 1 | 2 | 3 |
| 2. | Clearly explaining the objectives to be undertaken as well as the roles of and expectations from the people. | 1 | 2 | 3 |
| 3. | Conducting dialogues, discussion, and keeping the lines of communication open. | 1 | 2 | 3 |
| 4. | Explaining viable ways of achieving objectives. | 1 | 2 | 3 |
| 5. | Involving followers' in the planning, decision-making, and execution of plans. | 1 | 2 | 3 |
| 6. | Delegating responsibilities. | 1 | 2 | 3 |
| 7. | Establishing goals and objectives that are challenging but achievable or realizable. | 1 | 2 | 3 |
| 8. | Listening and providing timely feedback, whether this is good or bad. | 1 | 2 | 3 |
| 9. | Providing full support and standing up for the followers despite the risks involved. | 1 | 2 | 3 |
| 10. | Emphasizing the importance of teamwork. | 1 | 2 | 3 |
| 11. | Encouraging self-improvement and education. | 1 | 2 | 3 |
| 12. | Showing respect. | 1 | 2 | 3 |
| 13. | Instilling to followers that they are important, have ownership and responsibility for the outcome of programs or projects. | 1 | 2 | 3 |

Additional comments:

Scale: 1 - No importance 2 - Little importance 3 - Important

f. Ways to decrease opposition to leadership goals

Filipino-American leaders:

- | | | | | |
|-----|--|---|---|---|
| 1. | Keep the lines of communication open. | 1 | 2 | 3 |
| 2. | Acknowledge that inputs and viewpoints of others are important. | 1 | 2 | 3 |
| 3. | Clearly explain the objectives to be undertaken as well as the roles and expectations from the people. | 1 | 2 | 3 |
| 4. | Instill in the followers that they are important, have ownership and responsibility for the outcome of programs or projects. | 1 | 2 | 3 |
| 5. | Solicit followers' input. | 1 | 2 | 3 |
| 6. | Delegate responsibility. | 1 | 2 | 3 |
| 7. | Minimize opposition through negotiation. | 1 | 2 | 3 |
| 8. | Become a visionary leader. | 1 | 2 | 3 |
| 9. | Rejuvenate, refocus, and challenge followers to reach new heights. | 1 | 2 | 3 |
| 10. | Create strategies to educate followers so that they will continue to professionally and become more efficient. | 1 | 2 | 3 |
| 11. | Institute focus groups and group dynamics. | 1 | 2 | 3 |
| 12. | Reach out to followers. | 1 | 2 | 3 |
| 13. | Give feedback in a timely fashion. | 1 | 2 | 3 |
| 14. | Adhere to proven and acceptable methods. | 1 | 2 | 3 |
| 15. | Emphasize the importance of teamwork. | 1 | 2 | 3 |
| 16. | Encourage self-improvement and education. | 1 | 2 | 3 |
| 17. | Give support to emerging leaders. | 1 | 2 | 3 |

Scale: 1 - No importance 2 - Little importance 3 - Important

18. Be honest and straightforward. 1 2 3

Additional comments:

j. Rate the following as to their importance as leadership characteristics of Filipino-Americans

- | | | | | |
|----|--|---|---|---|
| 1. | Filipino-American leaders are often times influence by their cultural upbringing, education, and experience. | 1 | 2 | 3 |
| 2. | Are paternalistic with the “hiya,” “pakikisama,” and “utang na loob” concepts becoming the catalyst for their leadership practice. | 1 | 2 | 3 |
| 3. | Subscribing to the practice of democratic-participative styles of leadership. | 1 | 2 | 3 |
| 4. | To avoid the risk of losing their friends and supporters, they usually embrace the concepts of “kanya kanya,” “kumpadre,” “tayo-tayo,” and “patron.” | 1 | 2 | 3 |
| 5. | Filipino-American leaders appear to be more intuitive, emotional, personal, and are very hesitant to hurt the feelings of others. | 1 | 2 | 3 |
| 6. | Despite being well educated, it appears that Filipino-American leaders are still ill-prepared to assume leadership roles. | 1 | 2 | 3 |
| 7. | They are very socially and politically oriented but lacks the fortitude to be classified as goal oriented. | 1 | 2 | 3 |
| 8. | Endeavor to make personal contacts with other community leaders to spread or obtain support for their own agenda. | 1 | 2 | 3 |
| 9. | Because of parochialism, some Filipino-American leaders equate visibility to leadership and have narrowly defined viewpoints of living. | 1 | 2 | 3 |

Scale: 1 - No importance 2 - Little importance 3 - Important

10. Filipino-Americans occasionally have difficulty following rules and regulations. 1 2 3
11. Some thrive on ambiguity and shy away from confrontations. 1 2 3
12. Some practice favoritism. 1 2 3

Additional comments:

k. Rate if the following are traits descriptive of Filipino-American leadership style

Scale: 1 - Not descriptive 2 - Moderately descriptive 3 - Very descriptive

- | | | | |
|---------------------|-------|---------------------------------|-------|
| Accommodating | 1 2 3 | Avoids the center of attraction | 1 2 3 |
| Considerate | 1 2 3 | Creative | 1 2 3 |
| Defensive | 1 2 3 | Determined or tenacious | 1 2 3 |
| Dictatorial | 1 2 3 | Emotional | 1 2 3 |
| Empathic | 1 2 3 | Fair | 1 2 3 |
| Good communicator | 1 2 3 | Grandstanding | 1 2 3 |
| Honest | 1 2 3 | Limited cultural interaction | 1 2 3 |
| Not confrontational | 1 2 3 | Not creative | 1 2 3 |
| Not goal oriented | 1 2 3 | Parochial | 1 2 3 |
| Paternalistic | 1 2 3 | People oriented | 1 2 3 |
| Problem solver | 1 2 3 | Reliable | 1 2 3 |

Scale: 1 - Not descriptive	2 - Moderately descriptive	3 - Very descriptive
Resourceful	1 2 3	Respectful 1 2 3
Self-aggrandizement	1 2 3	Socially oriented 1 2 3
Soft-spoken	1 2 3	Team builder 1 2 3
Technically oriented	1 2 3	Timid 1 2 3
Trustworthy	1 2 3	Understanding 1 2 3
“Hiya or hiya hiya”	1 2 3	“Kanya-kanya” 1 2 3
“Kumpadre”	1 2 3	“Pakikisama” 1 2 3
“Patron”	1 2 3	“Tayo-tayo” 1 2 3
“Utang na loob”	1 2 3	

Additional comments:

PART B

Please add any further comments that you may have on the space provided for each item listed below.

g. Who has most influenced your leadership style? How were you influenced?

- h. Give an example of how you have modified your leadership preferences to achieve success in your organization or community.**

- 1. Does your leadership style differ from other leaders in your organization? How?**

- 2. How can the Filipino-American perspectives on leadership contribute to the study of leadership in the wider community?**

- 3. How can the perspectives of Filipino-Americans add to the practice of leadership?**

 - a. What would you say to upcoming Filipino-American leaders about the practice of leadership?**

Thank you,

PABLO J. MENDOZA
Researcher

ROUND TWO, February 1997

Appendix G

15013 Levita Court
Poway, CA 92064
March 19, 1997

Dear _____:

Few weeks ago you received a letter and Delphi instruments for Round Two of a research study to determine the leadership perspective and characteristic styles or traits of Filipino-Americans. As of this date, I have not received your response.

I am sure your schedule is quite busy with your myriad of responsibilities. However, I am asking you to please take a few minutes to respond in order to help keep the response rate to Round Two as high as it was for Round. Additionally, your input and participation in the second round are very critical to the success of this research study. In case you have misplaced the first set, another sets of instruments, along with a stamped, self-addressed envelope are enclosed. Please return the completed Round Two Delphi instruments as soon as possible.

Once again, your input and participation are very critical to this research study. If you have any questions, please feel free to call me at (619) 486-6034. Thank you very much for your continued support and cooperation.

Sincerely yours,

PABLO J. MENDOZA

Enclosures

Appendix H

15013 Levita Court
 Poway, CA 92064
 April 5, 1997

Dear _____:

This is the third and final round of this Delphi survey on the leadership perspectives and characteristic styles or traits of Filipino-Americans. The success of this study depends upon your expert advice and counsel, therefore, I am asking for your continued participation and support. Enclosed is a summary feedback of Round Two. You will find that the responses have yielded interesting results and indicates that the information being generated is fundamental to the practice and study of leadership.

Round Three reflects the dominant leadership perspectives and characteristic styles or traits of Filipino-Americans. The factors under each heading are ranked in the order of importance as seen by the aggregate input of the expert panel. Please take a few moments to either concur or differ with the panel rankings and mail your responses immediately. A stamped, self-addressed envelope is enclosed for your convenience.

As a special edition to this round, I am asking your perspective of how men and women differ in exercising leadership roles. Although this request adds to the amount of time involved for you to complete this last round, this information is vital since there are pressing needs in both academics and the workplace to synthesize diverse methodologies and to find principles to guide program developments. After the conclusion of this round, I will provide you with the final results of this research study.

I want to thank you again for your participation and support in this research study. I am aware of the time and effort which this study has required of you. I hope that you will not hesitate to call upon me if I can be of service to you in some way.

Sincerely yours,

PABLO J. MENDOZA

Enclosures

Appendix I

ROUND THREE DELPHI SURVEY INSTRUMENTS**LEADERSHIP FROM THE PERSPECTIVE OF FILIPINO-AMERICANS:
A DELPHI STUDY**

Part A of Round Three reflects the consensus opinion of the panelists regarding dominant leadership perspectives and characteristic styles or traits of Filipino-Americans. They are listed in the rank order of importance or descriptive value as determined from the participants' responses in Round Two. It is requested that you place your rank order opinion in the space provided for each item listed under the different headings.

Part B is a special edition to Round Three. Please give your perspective of how Filipino men and women differ in exercising their leadership roles and the leadership perspective and characteristic styles or traits unique to Filipino-Americans. This information is vital since there are pressing needs in both academics and the workplace to synthesize diverse methodologies and to find principles to guide program developments.

PART A

a. Philosophy of leadership	<u>Panels'</u> <u>ranking</u>	<u>Your</u> <u>rank-</u> <u>ing</u>
Filipino-American leaders:		
Have ability to accomplish the mission of an organization.	<u>1</u>	_____
Are respectful to others.	<u>2</u>	_____
Have integrity, accountable, and transparent.	<u>3</u>	_____
Are responsible for directing and/or coordinating the activities of a group of people in order to accomplish/achieve the tasks or goals of the organization or the group.	<u>4</u>	_____
Are dedicated.	<u>5</u>	_____
Are good listeners and in tune with the needs of others.	<u>6</u>	_____
Set the example for others to emulate and are good followers.	<u>7</u>	_____

	<u>Panels'</u> <u>ranking</u>	<u>Your</u> <u>rank-</u> <u>ing</u>
Know how and when to exert authority -- to step in and take charge when necessary.	<u>8</u>	<u> </u>
Take full responsibility for his or her actions and the actions of his or her followers.	<u>9</u>	<u> </u>
Treat people as individuals fairly and equally.	<u>10</u>	<u> </u>
Speak up for his or her people and are not afraid to lose those who are only concerned with their self-interest.	<u>11</u>	<u> </u>
Have ability to encourage participation from a group of people or individuals.	<u>12</u>	<u> </u>
Ensure that followers are trained, qualified, and cared for without being coerced.	<u>13</u>	<u> </u>
Make sound decisions.	<u>14</u>	<u> </u>
Inspire and draw out the best from others to take appropriate action.	<u>15</u>	<u> </u>
Are assertive, impartial, and knowledgeable.	<u>16</u>	<u> </u>
Are flexible and able to adapt to the changing environment.	<u>17</u>	<u> </u>
Have superior interpersonal skills especially communication.	<u>18</u>	<u> </u>
Are doers and not just someone who practice "pakikisama."	<u>19</u>	<u> </u>
b. Theory of leadership		
Filipino-American leaders:		
Practice excellence theory of leadership.	<u>1</u>	<u> </u>
Practice empowerment theory of leadership.	<u>2</u>	<u> </u>
Practice democratic theory of leadership.	<u>3</u>	<u> </u>

	<u>Panels'</u> <u>ranking</u>	<u>Your</u> <u>rank-</u> <u>ing</u>
Practice exchange theory of leadership.	<u>4</u>	_____
Practice participative.	<u>5</u>	_____
c. Why a leadership role is chosen		
Filipino-American leaders choose a leadership role:		
To have satisfaction in achieving and completing projects.	<u>1</u>	_____
To get the job done, does it right, and achieve established goals and objectives.	<u>2</u>	_____
To enhance advancement.	<u>3</u>	_____
To become actively involve in activities that would enhance the progress of Filipinos socially, spiritually, traditionally, and culturally.	<u>4</u>	_____
It gives them a deep sense of responsibility and accountability.	<u>5</u>	_____
Because they want to represent their ethnic group in raising the awareness of the community about the contributions of the Filipino culture.	<u>6</u>	_____
To be able to set a good example.	<u>7</u>	_____
It gives them a sense of power.	<u>8</u>	_____
It prepares them for more challenges.	<u>9</u>	_____
They believe they have superior ideas that need to be translated and given flesh.	<u>10</u>	_____
Because they have a vision and goals to accomplish and would like to support them.	<u>11</u>	_____
To serve for the common good of the group or organization.	<u>12</u>	_____

	<u>Panels'</u> <u>ranking</u>	<u>Your</u> <u>rank-</u> <u>ing</u>
d. Determination of goals		
Filipino-Americans determine their leadership goals:		
When followers exhibit high morale.	<u>1</u>	<u> </u>
By the results (successes or failures) from one's actions and decisions.	<u>2</u>	<u> </u>
When the respect and trust of followers are visibly seen.	<u>3</u>	<u> </u>
When they have identified the tasks or mission of the organization.	<u>4</u>	<u> </u>
When followers are growing professionally and becoming more proficient in their job.	<u>5</u>	<u> </u>
When the environment is supportive of the team concept and the people are working collaboratively.	<u>6</u>	<u> </u>
When good communication exists within the community.	<u>7</u>	<u> </u>
When established deadlines are met.	<u>8</u>	<u> </u>
When external and internal customers give positive feedback.	<u>9</u>	<u> </u>
When they have identified organization and program needs.	<u>10</u>	<u> </u>
When they have developed and executed strategic plans, found financial, human, and other resources.	<u>11</u>	<u> </u>
By having shared vision.	<u>12</u>	<u> </u>
By established policies and regulations as well as prevailing situation.	<u>13</u>	<u> </u>

e. Eliciting followers' support for goals

Filipino-American leaders elicit followers' support by:

	<u>Panels'</u> <u>ranking</u>	<u>Your</u> <u>rank-</u> <u>ing</u>
Showing respect.	<u>1</u>	_____
Conducting dialogues, discussion, and keeping the lines of communication open.	<u>2</u>	_____
Involving followers' in the planning, decision-making and execution of plans.	<u>3</u>	_____
Listening and providing timely feedback, whether this is good or bad.	<u>4</u>	_____
Emphasizing the importance of teamwork.	<u>5</u>	_____
Instilling to followers that they are important, have ownership and responsibility for the outcome of programs or projects.	<u>6</u>	_____
Delegating responsibilities.	<u>7</u>	_____
Providing full support and standing up for the followers despite the risks involved.	<u>8</u>	_____
Encouraging self-improvement and education.	<u>9</u>	_____
Clearly explaining the objectives to be undertaken as well as the roles of and expectations from the people.	<u>10</u>	_____
Explaining viable ways of achieving objectives.	<u>11</u>	_____
Establishing goals and objectives that are challenging but achievable or realizable.	<u>12</u>	_____
f. Ways to decrease opposition to leadership goals		
Emphasize the importance of teamwork.	<u>1</u>	_____
Encourage self-improvement and education.	<u>2</u>	_____
Keep the lines of communication open.	<u>3</u>	_____

	<u>Panels'</u> <u>ranking</u>	<u>Your</u> <u>rank-</u> <u>ing</u>
Acknowledge that inputs and viewpoints of others are important.	<u>4</u>	<u> </u>
Clearly explain the objectives to be undertaken as well as the roles and expectations from the people.	<u>5</u>	<u> </u>
Instill in the followers that they are important, have ownership and responsibility for the outcome of programs or projects.	<u>6</u>	<u> </u>
Be honest and straightforward.	<u>7</u>	<u> </u>
Reach out to followers.	<u>8</u>	<u> </u>
Rejuvenate, refocus, and challenge followers to reach new heights.	<u>9</u>	<u> </u>
Give support to emerging leaders.	<u>10</u>	<u> </u>
j. Leadership style characteristics of Filipino-Americans		
Filipino-American leaders are often influence by their cultural upbringing, education, and experience.	<u>1</u>	<u> </u>
Filipino-American leaders appear to be more intuitive, emotional, personal, and are very hesitant to hurt the feelings of others.	<u>2</u>	<u> </u>
Are paternalistic with the “hiya,” “pakikisama,” and “utang na loob” concepts becoming the catalyst for their leadership practice.	<u>3</u>	<u> </u>
To avoid the risk of losing their friends and supporters, they usually embrace the concepts of “kanya kanya,” “kumpadre,” “tayo tayo,” and “patron.”	<u>4</u>	<u> </u>
Some practice favoritism.	<u>5</u>	<u> </u>
They are very socially and politically oriented but lacks the fortitude to be classified as goal oriented.	<u>6</u>	<u> </u>
Because of parochialism, some Filipino-American leaders equate visibility to leadership and have narrowly defined viewpoints of living.	<u>7</u>	<u> </u>

	<u>Panels'</u> <u>ranking</u>	<u>Your</u> <u>rank-</u> <u>ing</u>
Subscribing to the practice of democratic style of leadership.	<u>8</u>	_____
Some thrives on ambiguity and shy away from confrontation.	<u>9</u>	_____
Filipino-Americans occasionally have difficulty following rules and regulations.	<u>10</u>	_____
k. Leadership traits of Filipino-Americans		
Emotional	<u>1</u>	_____
“Utang na loob”	<u>2</u>	_____
Soft spoken	<u>3</u>	_____
Accommodating	<u>4</u>	_____
Paternalistic	<u>5</u>	_____
Respectful	<u>6</u>	_____
“Kumpangadre”	<u>7</u>	_____
“Pakikisama”	<u>8</u>	_____
Socially oriented	<u>9</u>	_____
Reliable	<u>10</u>	_____
“Hiya or hiya hiya”	<u>11</u>	_____
Trustworthy	<u>12</u>	_____
Resourceful	<u>13</u>	_____
“Tayo tayo”	<u>14</u>	_____
Grandstanding	<u>15</u>	_____

	<u>Panels'</u> <u>ranking</u>	<u>Your</u> <u>rank-</u> <u>ing</u>
Emphatic	<u>16</u>	<u> </u>
Fair	<u>17</u>	<u> </u>
Honest	<u>18</u>	<u> </u>
Limited cultural interaction	<u>19</u>	<u> </u>
Defensive	<u>20</u>	<u> </u>
Not confrontational	<u>21</u>	<u> </u>

PART B

1. **Please give your perspective of how Filipino men and women differ in exercising their leadership roles.**

2. Please discuss the leadership perspective and characteristic styles or traits that you consider are unique to Filipino-Americans.

Thank you so much,

PABLO J. MENDOZA

Appendix J

15013 Levita Court
Poway, CA 92064
April 28, 1997

Dear _____:

Just a reminder! The third and final round Delphi instruments of a research study to determine the leadership perspectives of Filipino-Americans and their leadership characteristics style or traits were sent to you approximately three weeks ago. To date, I have not received your response.

An extraordinary amount of work has gone into this inquiry and we are very close to reaching the sought after conclusion. Please help keep the response rate to Round Three as high as it was for Round Two. Your third round response is critical to the success of this research study and the completion of my dissertation. If your input has already been sent, you have my wholehearted thanks. If not, please consider sending it to me as soon as possible. If you need a new set of Round Three materials, please let me know and I will send them out to you immediately.

Once I have received the majority of response, I will prepare the final Delphi summary. A complete copy of the summary, which I believe has generated useful and interesting information, will be provided to you. Please call me at (619) 486-6034 if you have any questions or need another set of Round Three materials.

Thank you so much for making this research study possible.

Sincerely yours,

PABLO J. MENDOZA